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# THE MUSEUM

## A QUARTERLY MAGAZINE

75798

OF

## EDUCATION, LITERATURE, AND SCIENCE.

VOL. I.

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# PREFACE.

THE Conductors of THE MUSEUM cannot bring the first year of their labours to a close, without a word of congratulation to themselves, their contributors, and their readers. They believed that by presenting, from quarter to quarter, an accurate record of educational events, by discussing educational questions in a calm and dispassionate tone, and by securing the co-operation of men of eminence in education, literature, and science, it was possible for them to occupy usefully this important sphere. They have not been disappointed; and it is satisfactory to be able to state that the MUSEUM is now recognised as a worthy representative and fit exponent at once of the lower and the higher education of the country.

One object to which, from the first, the Conductors of this Magazine have attached great importance, calls for special notice here. They refer to the attempt they have made to combine the element of general literature with the discussion of strictly educational questions. They are assured, as they had anticipated, that the teacher finds relief in turning from the professional topics of the schoolroom to those of more general interest; and they believe that this variety will certainly lead to a higher degree of mental development, as well as to greater breadth of sympathy, and greater usefulness. At the same time, this feature of the Magazine has formed an important link between professional and non-professional readers; for it has been the means of interesting many persons for the first time in educational discussions and inquiries. Arrangements have been made for developing still more fully this feature of THE MUSEUM. Means are also being devised for rendering more complete the history of educational progress contained in the "Retrospect" of each quarter.

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While the success of THE MUSEUM is doubtless to be attributed, in some degree, to the fact that its plans meet the wants of those interested in educational subjects, while giving its due place to educational literature, it cannot be overlooked that the past year has been one of peculiar interest in connexion with every part of our educational system. It has seen the introduction of much-needed reforms into the Universities both of England and of Scotland; it has seen an important discussion on the state of our great public schools issuing in a Royal Commission; it has seen the passing of an Act which is expected to lead to the establishment in Scotland of a thoroughly national system of education; it has received from a Royal Commission the most complete and valuable educational report ever published in England; and, finally, it has seen the Privy-Council System, which had for some years past been rushing onwards with inconsiderate speed, checked with a suddenness that has convulsed the educational world. Probably a more favourable opportunity for starting an educational periodical never before occurred; and when it is considered that the various aspects of all these questions have been faithfully represented in the pages of THE MUSEUM, its success will not be difficult to explain. The present state of the education question induces its Conductors to believe that there lies before it a career of still higher usefulness, and still greater prosperity.

*December* 1861.

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# THE MUSEUM.

## I. MIDDLE-CLASS EDUCATION IN ENGLAND.

The subject of this paper is certainly not new. It has often been discussed elsewhere, and has given rise to abundance of censure and complaint, and to considerable fertility of suggestion.

How, then, may we justify its introduction on the present occasion? Very much on the same grounds as a preacher would defend his pulpit iteration of time-honoured truths. "I urge these considerations," he would say to his audience; "I enforce these duties, so often urged and enforced before, because I see that they have not yet sufficiently impressed themselves on your minds, are not yet sufficiently transfused into your practice." In like manner, we allow our new candidate for popular favour to make its first appearance before the public with what some would call "a thrice-told tale" in its mouth, because that tale has not yet won for itself all the attention it deserves, or called forth those practical reforms so greatly needed.

It would be difficult, perhaps, to utter a flatter or more palpable truism than that *the condition of Middle-Class Education in Great Britain is very unsatisfactory*. This, however, is my point of departure; the text on which I propose to preach. It may be as well that I should, like a sober and sensible expositor, begin by *defining;* and therefore I will, at the outset, endeavour to make it clear what must be understood by the term "Middle-Class." The expression, it must be remembered, is elastic, expands or contracts at the pleasure of him who uses it; and hence has arisen some ambiguity in former discussions of the subject before us.

By the Middle-Class I would, for my present purpose, understand all those above the rank of labourers, artisans, and ordinary mechanics, who are engaged in agricultural, trading, commercial, and manufacturing pursuits, and who wish to secure for their children a practical, business-like education, fitted to prepare them for trade, agriculture, commerce, or the mechanical arts. Now it is obvious that, as regards the opportunities for education, we cannot place all the members of



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the middle-class, so defined, in the same category. Those amongst them who can afford to pay liberally, are able to procure for their sons what may fairly be called a liberal education, an education which, if not as thorough and effective as it might be, still imparts a good deal of information, and develops a certain amount of intelligence. At the same time, those who best know the existing state of things can testify that many very flourishing private schools, where great professions are made, and high fees charged, are, in reality, very hollow and defective institutions, having the form of education rather than the power of it. However, my concern is not primarily with schools of this class, nor with the persons for whom they are intended. Wealthy merchants and manufacturers, who are able and willing to pay £80 or £100 a year for a son's schooling, may perhaps be left to look after their own interests, and to provide that they shall somehow receive money's worth for their money. It is on behalf of the various sections of the middle-class who rank below these that I more particularly write. All these appear to be under a very serious disadvantage as regards the education of their children. Some of them are indeed becoming conscious of this, and already complain that a sounder and better education is within the reach of the child of the peasant and the operative than they can procure for their offspring. And this is really true. If the peasant's toe does not in this respect actually gall the courtier's kibe, yet it assuredly presses somewhat unceremoniously on the farmer's and the shopkeeper's heel. There are no schools adapted for the lower sections of the middle-class half so good as the national and parochial schools. There are no teachers to whom they can have recourse half so competent as the teachers trained at the public expense, and certificated by the Committee of Council. What is the consequence? Some of them avail themselves of the elementary schools, and thus, at the sacrifice of a little social exclusiveness, obtain for their children a solid education at very little cost to themselves. Others complain that they should be called upon, as tax-payers, to assist in providing for those below them educational advantages which are not available for their own class. In this complaint, however, there is not much justice. If the grumblers really knew what they wanted, and were thoroughly in earnest about obtaining it, they would not find much difficulty in bringing about a reform in middle-class education. But indeed the mischief is, that the class in question has not that consciousness of its want, which is the first step to a supply, that knowledge (so to speak) of the disease, which is proverbially said to be half the cure.

How, then, is their case to be met? Before offering any suggestions on this head, it will be necessary to take a close and accurate survey of Middle-Class Education as at present carried on. And I must premise that this survey will be confined to boys' schools, and will have reference mainly to the state of things in England, though much that is said will probably be true of Scotland also.

In the first place, then, let us consider the various sorts of schools in which middle-class boys receive their education. These may, with tolerable preciseness, be divided into four classes:—

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1. Endowed Grammar Schools.
2. Proprietary Schools.
3. Denominational Schools.
4. Private Schools.

Each of these varieties demands a few observations.

1. Endowed grammar-schools are very numerous in England; there is scarcely a market-town of any size that is without one; and though in many cases the change in the value of money has greatly depreciated the *relative* amount of the endowment, yet the existence of so many schools of the kind is an honourable testimony to the liberal and enlightened spirit of a bygone age. The majority of these schools trace their origin to the time of the Reformation, allowing that period to embrace the half century from the accession of Edward VI. to the death of Elizabeth. This is what might be expected. Protestantism was as conscious that its vitality depended upon knowledge and inquiry, as Romanism was that its supremacy could only be maintained by ignorance and acquiescence.

These grammar-schools were designed to afford a gratuitous education to the children of the citizens or townsmen, and in the case of many of them no restrictions as to class or condition were imposed. It is probable that the middle and trading class made most use of them at their first foundation. The staple of instruction was grammar, and that was interpreted to mean the Greek and Latin languages; so that in most, if not in all of them, the scholars, whatever might be their social grade or professional destination, were exclusively occupied in the study of the ancient classics, or of those text-books and manuals intended to facilitate the study of them.

This practice was not in former times as absurd as it now appears to be. The choice of subjects for instruction was far more limited than at present, and Latin, at all events, was the key to nearly all available knowledge. But what was adopted because it was useful, or because there was no alternative, was maintained when it had become useless, and when there was an ample choice of substitutes. Hence the sons of working men destined to be working men themselves, and the sons of traders with a trading future before them, were compelled, if they chose to avail themselves of the free school of their native town, to learn the Latin grammar by rote, and to stumble through some portions of Cæsar and Ovid, of Livy and Virgil; and that was all they could claim in the way of education as the result of a generous and time-honoured benefaction.

The consequence was what might naturally have been expected. All those who simply wanted an education to fit them for business, sought it elsewhere, and the mastership of the grammar school became a sinecure, more satisfactory to the feelings of its occupant than consistent with the wishes of its founder. Did space permit, I could mention some flagrant examples of that sundering of work and remuneration which is, according to Sidney Smith, a tendency of all institutions. In some cases there was an advance, if we may not call it an improvement, on this state of things. Masters of grammar-schools adopted the prac-

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tice of charging for extras; and thus, while receiving payment from the endowment for teaching what very few wanted to learn, they derived an additional income by retailing instruction in branches of knowledge more popular and more in demand. Some of them, again, turned the endowment, and what we may call the *plant* of the grammar-school, into a nucleus for a private boarding establishment; and these boarding establishments, in very many cases, contrived to overlie the original foundation, and crush all the life out of it. My own experience made me acquainted with an affair of this sort; one amongst hundreds. An endowment had been provided for the burghers of a little English town, and the right of free education had been secured to them, with the chance of certain exhibitions to the university. When I knew the school, its condition was as follows:—There were some fifty or sixty boarders, sons of squires, parsons, and wealthy merchants, paying large fees, and receiving what is called "a sound classical education." There were some half-dozen day-boys participating in this education, in consideration of certain quarterages paid to the head-master. Lastly, there were two luckless lads of humbler birth, belonging to the town, who, falling back on local rights, paid no fees or quarterages at all, and consequently sat apart all day in dreary isolation, and pored over the Latin Grammar and Dean Nowell's Catechism.

It is but fair to say that the condition of old scholastic endowments has for some time been attracting considerable attention, and the genius of reform is at work among them. Energetic friends of education, like Lord Brougham, have brought about important changes; and a more useful future has been opened out for grammar-schools by the passing of the Statute 3 & 4 Victoria, c. 77, which at once extends the right of admission to the school and the course of instruction pursued there.

Taking grammar-schools, then, as they now are, what shall I say of their working condition? The highest class of them I may pass over, as not connected with the subject before me. They are purely classical, and make it their chief aim to prepare their pupils for the universities. At the same time, they have in most cases so far yielded to the movement of the age as to have introduced modern languages and modern history into their programme.

Grammar-schools of the second-rate order should generally, from their circumstances and position, be places of middle-class education. They belong to provincial towns, and they depend in a considerable degree for a supply of pupils on the smaller gentry and tradesmen of such towns. Many of them are not inefficiently conducted, but their great fault is, that they aim at too much of a classical character. They give too exclusive a prominence to Greek and Latin. This arises from the fact that the head-master is almost always a graduate of one of the Universities, and therefore accustomed to regard Greek and Latin as the staple of education: perhaps he is not very competent to teach anything else. This is a serious disadvantage. The pupils, designed for business pursuits, and withdrawn from the school at the age of 14 or 15, carry away with them a very imperfect knowledge of the learned languages, while they are very scantily provided with knowledge

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of a more practical or available character. They have, indeed, gone through a course of arithmetic; they have learnt by heart a manual of geography; they have got up some compendium of history; but they have done all this in rigid subordination to their classical studies, and, consequently, their literary stock in trade with which to begin the world consists of a very moderate ability to construe and parse,—the power of working ordinary sums,—and the knowledge of a certain number of geographical and historical facts.

2. A few words are, in the next place, due to what are called Proprietary Schools. These are institutions of a purely modern growth, and owe their existence to the enterprise of a commercial age seeking to press all things, even education itself, into the service of speculation. The idea of applying capital for the promotion of education, not in a beneficiary form, but with a view to profitable investment, is one that in the abstract deserves praise, and might appear likely to be fruitful of important results. Generally, however, the experiment has not been successful. Many proprietary schools have become involved in debt, have been given up, or have only escaped that fate by a fortunate and timely amalgamation with some endowed institution. One frequent cause of failure is said to have been undue interference. Each proprietor claimed a right to recommend some rule of discipline, some point of management, some arrangement of studies. Hence the distraction of various counsels, the anarchy of many rulers. But there are exceptions to the failure of the proprietary system. The college at Cheltenham will, no doubt, occur to many readers as a very eminent one. There must, indeed, be conditions, which, if properly observed, would make it safe and profitable to lay out money in the establishment of schools of this kind, and the subject deserves the consideration of those who are anxious to further the cause of middle-class education. In reference to proprietary schools, I need only add, that the system of instruction pursued in them is very much the same as that which prevails in ordinary grammar-schools.

3. I now pass on to consider those schools to which, for want of a better name, I have applied the term *Denominational*. They are schools established generally in the interest of some religious community, assisted in some degree by voluntary contributions from their supporters, and offering a cheap education to the children of farmers, tradesmen, and the inferior grades of professional men. In some cases, the direct object with which the school was founded has been to assist in the diffusion of certain religious tenets, and to increase the influence of some church or sect. With this view, the High Church party in the Anglican communion have established more than one school of the kind in question. There is one in the south of England, which may be regarded as the type of its class. The charge for board and tuition is very moderate; the numbers in attendance are large. The ritual of the Church is very strictly observed. There are daily prayers in the chapel, sermons on Saints' days, and compulsory fastings on Wednesdays and Fridays. The authorities of the school have

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been accused of encouraging the use of private confession, but no case has, I believe, been clearly proved against them. I find no fault with these things. Every religious body is at liberty to use legitimate agencies for increasing its influence, and adding to the number of its adherents, and no agency can be more legitimate than that which seeks to produce its effect through the appliances of education. One condition only we are justified in demanding, and that is, that whatever is done shall be done openly; that all such schools shall exhibit themselves in their true character; and that the public shall have every means of knowing the nature of the system pursued and of the principles inculcated. The education given in these schools is generally sound, solid, and well adapted to the condition and requirements of the pupils. There is more attempt at system and method than will be found in the majority of private or grammar schools. The Diocesan Training College has perhaps contributed to this result, for there is often more or less connexion between this latter and the middle school. At Chester, indeed, they are united and incorporate, and they formerly were so at York. At the same time, these schools are by no means free from the faults which pervade the whole system of middle-class education, and to which I propose just now to refer. They are further open to the objection—if it be one—that they are to a certain extent eleemosynary in their character, offering their advantages at a rate which does not render them self-supporting, and making up the difference by means of voluntary contributions. This, however, is true of some of them only, and I may yet find an opportunity for showing that the middle classes are not necessarily improper objects for that pecuniary help in the matter of education which, in the form of exhibitions, scholarships, etc., is so largely accessible to the class above them. I must notice, in passing, a kind of school which may perhaps be classified with those we are now considering, but which differs from most of them in some important features. It is a school where some attempt is made to combine general education and professional training, and where, though Church influences have probably initiated the scheme, no doctrinal or ecclesiastical peculiarities are strongly manifested. Examples of this variety of school are not numerous, but they include one or two cases of very decided success. As an instance, I would refer to the Farm and County School, at West Buckland, in Devonshire. Space is not available for any lengthened description of this establishment, but I am bound to say that it is already doing much to elevate the character of middle-class education in its neighbourhood. It commenced on a very moderate scale, but soon vindicated for itself a firm position, and now a company of shareholders—noblemen, gentlemen, and yeomen of the county—are subscribing to increase its accommodation and extend its operations. New buildings are in course of erection, and a small farm is about to be purchased with a view to practical and scientific instruction in agriculture. It should be added that this school is under the charge of a regularly-trained teacher, and has consequently adopted into its system the newest and most approved methods of school organization.

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4. There remain for our consideration what are called Private Schools, and these seem to demand careful and lengthened observation, inasmuch as they have hitherto, for obvious reasons, been more exempt from scrutiny or criticism than public foundations. They are very various in grade and character. Those of the highest class are generally conducted by clergymen and graduates, and though, perhaps, there may often be a good deal to criticise in their system and organization, yet their managers may claim to be regarded as scholars and gentlemen, and, at least, possessed themselves of the knowledge which they undertake to communicate to others. But those private schools which are, properly speaking, places of middle-class education are, for the most part, far less satisfactory. A large percentage of them are, indeed, discreditable to an age of progress and enlightenment, and to a class so enterprising and prosperous as the middle-class in this country.

I desire now to speak of those private boarding-schools, where the sons of yeomen, shopkeepers, and others of a similar social status, receive what is by courtesy called their education, at a payment of from £18 to £25 per annum. I do not hesitate to affirm that if a full and elaborate inquiry into the character and condition of this sort of schools could be instituted, it would convince everybody that our lower middle-class are, in an educational point of view, the most unfavourably circumstanced of all her Majesty's lieges. Some good schools, no doubt, there are in private hands, offering a sound education at a cheap rate; but *apparent rari*—they are few and far between—while the name of the good-for-nothings is Legion. One unexceptionable guarantee for the worthlessness of some of these schools is the character and antecedents of the parties who conduct them. There are many instances of broken-down tradesmen, discharged clerks, and adventurers without any very definite vocation, setting up a "Classical and Commercial Academy," and making a good thing of it. These gentlemen know nothing to teach, and have no skill in teaching; but nevertheless—thanks to puffery and pretension—they get pupils, and are able to say, though they can only say it in the vulgar tongue, "nummos contemplor in arcâ." In schools of this kind, there is, of course, no system, not much attempt at classification, no inclination to adopt approved methods or apparatus, no earnest effort to establish a good moral and religious tone.

How, then, do schools of this character sustain their popularity and secure patronage? They do so by letting the pupils have a good deal of their own way, and by attention to a few showy and superficial accomplishments. Elaborate penmanship is their strong point, and wonderful is said to be the effect produced on the minds of unsophisticated parents by the splendid copper-plate and the intricate flourishes of an embellished copy-book. The *principals* (as they always call themselves) of these establishments know instinctively, without ever having read Horace, that the *subjecta oculis* tickle the mind, whether agricultural or commercial, more than the *demissa per aures*, and they turn this knowledge to good account. Honest farmers cannot be expected to test their sons' progress in grammar or history, but they can and do

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gaze admiringly on the supposed work of their sons' stumpy and ink-stained fingers. Moreover, it is a clearly ascertained fact that the children of the middle classes have a good deal of influence in the arrangement of family matters, and especially that they claim the right of being consulted as to where they shall go to school, how long they shall stay, and what they shall learn there. Hence the masters of these little boarding-schools are careful to study the art of making school agreeable to their pupils; not, indeed, by feeding them luxuriously, for that would involve expense, but by tolerating irregularities, and avoiding any great demand upon their working powers.

But it will be said that these are extreme and exceptional cases. They may possibly be exceptional, if we take in, in one survey, the whole range of private schools, upper and lower; but if we confine our view to private schools intended for and used by the inferior ranks of the middle class, they are certainly not exceptional, and they cannot be called extreme. Indeed, the amount of education at the present time actually possessed and manifested by persons of this class between the ages of 20 and 40, may be taken as the measure of the efficiency of the schools at which they were brought up. How many of these, then, can speak and write their own language neatly and grammatically? How many know anything of the first principles of geometry? How many have an intelligent acquaintance with the history of their own country, or with the nature and forms of our national constitution? How many are even moderately versed in our standard national literature, and find any savour in the dramas of Shakspere, the poetry of Milton, or the prose of Addison? And yet I have only mentioned subjects with which all who claim to be included among the middle class ought to be in some degree familiar, if the due moral and intellectual distance between them and the class below is to be preserved. As a rule, the skilled mechanic is a better-educated man, has more information and more taste for reading, than the ordinary farmer and small shopkeeper; and this fact has been appealed to, with some force and reason, as an argument for lowering the borough franchise from £10, which admits the shopkeeper, to £6, which would take in the mechanic.

Turning now from the consideration of the various classes of middle schools, let us review briefly the chief deficiencies which they all more or less exhibit.

And, in the first place, there is a very general want of method and system. In the lowest and worst type of middle school—a type, as we have seen, sufficiently numerous—there is, indeed, no system or method at all. Everything is carried on from hand to mouth. The boys learn by heart and repeat by rote. They sit at their desks nominally studying, and really playing tricks. At intervals they go up to the master to say a task or to have a sum shown. They enter school in driblets, and leave it with a tremendous roar and an overpowering rush. But granting, if you please, that these *are* exceptional cases, I still maintain that want of method is a general characteristic of middle schools. The arrangement of the room is frequently defective; the classification is imperfect; there is no well-adjusted time-table; there is an absence

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of smart, effective discipline and drill. A good many valuable hints on these points have indeed, of late years, been borrowed from our national and elementary schools, but there is still great room for improvement.

Once more, the course of instruction pursued in these schools is open to serious criticism. In those cases where it mainly consists of a "little Latin and less Greek," the defence will probably be set up, that though these subjects are not directly available for business purposes, yet their value as a mental discipline is reason good enough for upholding them. But granting their superior disciplinary power in the abstract, I contend that that power depends very greatly on the thoroughness with which they are taught, and that in many of the schools in question they are taught in a very slovenly and imperfect fashion. Besides, there are other subjects which, if properly taught, are by no means wanting in power to train and discipline the mind, while they are also capable of being turned to practical account; and I say, in the teeth of ancient prejudice and long possession, that where the time of school-stay is limited, and the requirements of professional life obvious and urgent, these subjects should have the preference.

But again, in schools professedly "commercial," the course of study is often defective. It is too miscellaneous, too much made up of shreds and patches of knowledge. Facts and names, and little smatterings of the sciences, compose its staple. Many of the dry old manuals and compendiums are still in use as text-books, and those venerable guides to knowledge which exhibit themselves in the form of ready-made questions and answers, enjoy considerable popularity. The result of this is, that for middle-class boys learning is generally a dry process, a loveless and joyless routine, which awakens few pleasant associations and generates no abiding literary tastes.

Something, again, might be said as to the moral tone of these schools. But, in this respect, it is less easy to generalize, and I do not wish to make sweeping charges which will not admit of proof. Undoubtedly, however, the social life of middle schools, especially of private middle schools, is wanting in openness and manliness. It may arise from the very nature of the case, but certainly the tendency is less to bold and violent courses, and more to sneaking and underhand offences. But, after all, the *tone* will in some degree depend on the character and qualifications of the head-master; and while the real gentleman, whether clerical or lay, cannot fail, if he has any power of influencing at all, to diffuse something of a spirit of honour and truthfulness amongst his pupils, the vulgar pretender, the quack, and adventurer, whether he be a broken-down speculator, or the "malus sutor inopiâ deperditus" of whom Phædrus tells, will necessarily be found presiding over an establishment where all the sly tricks, and mean vices, and coarse habits of corrupted boyhood are rife and rank. And now we come to what is one of the greatest drawbacks to middle-class education, namely, the want of professional training and professional skill in the masters and assistants of middle

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schools. This is an almost universal failing. Young men enter upon the work of teaching with no more preparation than is involved in the fact that they have, more or less diligently and successfully, studied the subjects they propose to teach. A university man takes a good classical or mathematical degree, and on the strength of it becomes a teacher of classics or mathematics in some public school. Non-university men sometimes obtain the certificate of the College of Preceptors, but more frequently become schoolmasters without any certificate or other tangible evidence of competency. It has hitherto been taken for granted that *to know* and *to teach* are in such close affinity, that he who has the one can, as a matter of course, do the other. Only lately has it been anywhere recognised that teaching deserves in any degree to be regarded as a science, and so far the only teachers who undergo any direct professional training are employed in the schools for the education of children of the poor. The result, however, of the training system is the most conclusive evidence of the advantage of special preparation for the teacher's work. Nothing has done more to improve the condition of national and other elementary schools than the employment of trained teachers. And the introduction of a similar system in connexion with middle schools would be equally advantageous.

If, then, I may venture to make any suggestion of reforms in middle-class education, this is one of the points to which I desire, first of all, to direct attention. I strongly urge the importance of professional training for middle-class teachers. How is it to be secured? Partly, no doubt, by the establishment of middle-class training colleges; partly, again, by the adoption of some kind of apprenticeship analogous to the pupil-teacher system. Now, if the calling of Teacher could be made to assume more distinctly the character of a recognised profession, and if there was a fair prospect that it would be a sufficiently remunerative profession, no difficulty would be found in getting pupils to fill training colleges, or to undergo probationary service in properly accredited schools. But the first step towards giving this professional character to the office of teacher is to confer some diploma or certificate, which may serve as an unquestionable evidence of efficiency and attainment. Something, in short, is wanted similar to the certificate bestowed by the Committee of Council on duly qualified teachers of elementary schools. The question, of course, at once suggests itself,—By whom is this diploma to be conferred? Unless it emanates from some source commanding general confidence and respect,—from some body whose testimonial would be a really honourable distinction,—it would be practically worth nothing. The College of Preceptors is, no doubt, a highly respectable association; possibly it has done something for the cause of education; but the highest certificate it could bestow would do little to raise the position of the middle-school teacher, or to convince the public of his efficiency. Voluntary associations, confederations, committees, of whomsoever they might consist, would be equally powerless to impress a stamp of approbation which should pass current everywhere. There

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do not, indeed, seem many alternatives to choose from, but there are enough if we can persuade ourselves to make a selection. In the first place, there is the Government, and there are persons who contend that no one should be allowed to exercise the office of teacher in any grade without having received from the public authorities a certificate of his competency. Such an opinion is not absurd. The advantages that would result from the universal adoption of an improved system of education are so obvious, and the mischief, both private and public, which incompetent and empirical educators cause, is so great, that legislative interference seems almost as reasonable in this case as in the practice of physic, or the administration of law.

But those who deprecate the direct interference of Government may, perhaps, be willing to admit that the Universities of the realm occupy a position which especially fits them for being the directors and controllers of upper and middle-class education. They have already, to a certain extent, recognised their mission in this respect by the institution of their system of competitive examinations. It would only be one step more, and unquestionably a step in the right direction, were they to devise some scheme for testing and certificating any teachers who might be willing to undergo their scrutiny.

But, indeed, why should not each University form a board of education, and make the whole country the offer of general aid and co-operation in this most important and national work? There is surely, both at Oxford and Cambridge, sufficient available power to carry out a scheme of this sort. There are numbers of men holding fellowships, resident and non-resident, who would be the better for some definite work like this, and who would soon learn to do it efficiently.

The study of education as a science—the consideration of all the appliances for its advancement—is a task that well befits the great centres of education in Britain. Were there at Oxford and Cambridge regularly constituted boards, with authority to form relations with schools in different parts of the country, numbers of schools would eagerly enter into correspondence, and seek to become affiliated. Then not only might pupils be examined, as at present, and teachers compete for certificates, as has already been suggested, but a system of school inspection might be devised. And nothing, perhaps, would so rapidly change the condition and elevate the standard of middle schools as well-managed inspection. To get a staff of competent inspectors would be a work of time, but it would be easily accomplished, as, indeed, we see that it has been accomplished already in connexion with Government schools.

The doubt may perhaps be raised whether schools of the class we are now concerned with, and more particularly private schools, would submit to inspectors. Submission to it would, of course, be purely voluntary; but as the inspector's report would become a kind of advertisement, and an advertisement of the best kind, the schools least afraid of criticism would at once avail themselves of it, and others

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would be fain to follow as a matter of rivalry, or from pressure of competition.

A scheme of the sort now recommended would, it may be said, involve serious expenses. Some expense would, no doubt, attend it; but there would be a considerable set-off in the fees that might reasonably be demanded; and surely if the advantages of the scheme were great and apparent, the Universities and the public between them would hit upon some way of economizing and meeting the cost. The question here recurs, how far it is just and expedient to aid middle-class education with public grants or voluntary benefactions. At first view, it may be thought that the middle classes are not proper subjects for eleemosynary assistance in the education of their children; that they are well able to pay the full value of the commodity they seek. But, on the other hand, it may be argued that some artificial stimulants and incentives appear necessary to further the cause of education. Like virtue, education is not sufficiently loved and courted for her own sake, but, to be ardently wooed, must present herself with some prospect of dowry in her hand. Moreover, it must be remembered that in the matter of pecuniary assistance the middle classes are much worse off than either those above or those below them. Large sums are spent by the nation on the instruction of children of the working classes; prizes, exhibitions, scholarships, fellowships are within the reach of those who are able to pursue their studies at the university. But no honorary distinctions of public repute, no well-endowed bursaries or scholarships, and at the best a very beggarly assortment of rewards and prizes, are at the disposal of the ingenuous and studious youth of the middle classes. These, then, may surely claim that some percentage of the old endowments shall be administered exclusively in their favour, and that even if nothing can be hoped for from the revenue of the nation, at least the friends of education shall be invited and encouraged to offer prizes and to found exhibitions in their favour.

In appealing to the Universities to solve for us this great problem of middle-class education, I must venture a few words on the step which the Universities have already taken in their system of examinations—*middle-class*, *non-gremial*, or by whatever name they should be called.

The plan is one which has a good deal to recommend it, and which will do much to increase the influence and popularity of the Universities themselves. But too much must not be expected from examination pure and simple. It is only an imperfect test of the abilities and acquirements of the individual examined, and it is scarcely any test at all of the general merits of the school from which he comes. Competitive examinations are too apt to encourage the practice of *cramming*, and to *cram* and to *educate* are not only not convertible terms, but they are antagonistic processes. Moreover, under the recently adopted system, there is some risk that schoolmasters may be tempted to work up two or three prize-boys for presentation to the University delegates, just as farmers feed up a few of their best stock for an agricultural show.

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That this *can* be done no one will deny; that it *is* done in some cases there are strong reasons for believing. So far, the Oxford and Cambridge examinations are to be thanked rather for the deficiencies they have brought to light, than for the progress they have stimulated. When we consider that their candidates must have been gathered from the cream of the middle schools throughout the country, and must have been also the best pupils of those schools, we have in their returns and reports the most convincing and unanswerable evidence of the defective state of middle-class education. And the short-comings are exactly where they might be expected to be, and where it is most to be regretted that they should be—viz., in the primary subjects; in the essential ground-work of education. Show rather than substance, the superficial rather than the solid, smatterings of many things, rather than thorough mastery of few,—that has hitherto been the aim and ambition of the majority of these schools. It is the vice which besets our modern trade—flashy articles to catch the eye of purchasers; and so likewise a splendid and diversified programme of studies to tickle the vanity of confiding parents.

There is need that we should reform these things, not only partially, but altogether. The question of Middle-Class Education must be made a public one, and public attention must in every possible way be awakened to it. We want some distinguishing mark between good schools and bad. We want some machinery for acting on schools, and for assisting parents, on their children's behalf, to choose between bread and a stone. We want to have the course of study revised, made at once more practical and more disciplinary. We want so to educate the middle classes that they shall be worthy administrators of our national industry, worthy citizens of our free country. They are in a great degree the depositories of political power. It is of the highest importance, therefore, that they should be enlightened, intelligent, sober, of large views and liberal sympathies. This a better and sounder educational system will help to make them, for their present faults are in a great degree the faults of their education. To bring about the desired reforms is the interest, and should be the endeavour of all parties. It can only be well done by united action, by the inauguration of a broad, tolerant, and unsectarian movement; and for such a movement we look hopefully to the rich, learned, and time-honoured Universities of the land.

HUGH G. ROBINSON.

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## II. HOW TO IMPROVE THE PRELIMINARY STAGES OF CLASSICAL EDUCATION.

It must, I fear, be admitted that there exists, especially on the northern side of the Tweed, a growing indifference to the study of the ancient languages of Greece and Rome. The public mind is less disposed than it used to be, to regard that study as the indispensable preliminary to a course of liberal education. Nor is this to be wondered at. We live in an age which is eminently scientific in its tendencies,—an age when clear demonstration, minutely accurate knowledge, and full possession of the question at issue, are becoming more and more the passports to promotion in every branch of the public service. Now, it is a notorious fact, that of the British youth who have gone through the long and compulsory drill of our grammar schools, a vast majority carry with them from school a very superficial acquaintance with the languages they were sent thither to learn, and no desire to increase or even to retain the slender stock they may have acquired. And yet there is no want either of weighty argument or the authority of great names in support of a proposition which is as certain as reason and philosophy can make it, that no instrument has hitherto been contrived so well adapted for developing the youthful mind, and training its faculties to their appropriate exercise, as a well-devised course of classical instruction.*

My business at present, however, is not to defend classical training as the best, but, taking for granted the proposition I have just stated, to show how the practice of teaching may be improved. There must, it is natural to think, be something radically wrong in a system of training which so egregiously fails in accomplishing the object proposed, that, of those trained upon it, a small percentage only go forth into life with a mastery of the subject, to the study of which the best years of their boyhood have been devoted. A large proportion of the rest get a sort of top-dressing, and acquire, perhaps, a habit of dogged hard working, which is not without its use, though far from yielding full compensation for the precious time it has cost them. Such may be able to quote occasionally a line of Horace or Virgil, still found *rari nantes* in the *gurgite vasto* of their ignorance, and may thus gain consideration among their unlearned compeers; but these are worthless and dear-bought advantages.

How, then, is a remedy to be found for a great and growing evil that threatens to extinguish a literature which rescued Europe from the darkness of the Middle Ages, which, ever since the revival of letters, has been the boast and glory of modern times, and which is interwoven with the whole tissue of our own literature? How are we to

* See *Contributions to the Cause of Education*, Lecture Third.

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secure its permanence? how render more generally efficient than it now is, a mode of training which even its partial successes have proved to be the best? The cure, I conceive, can only be effected by surrounding the first steps in the study of Latin (for from that language chiefly I shall draw my illustrations) with such attractions as shall prevent, or remove at the outset, a prejudice against it. Such a prejudice can hardly fail to arise in the mind of a boy, from the dry, uninviting task of learning by heart what is imperfectly or not at all understood; and it is to the means of accomplishing this object that I would call attention.

To secure a boy's grappling willingly and successfully with the difficulties of grammar and syntax, we must begin with awakening curiosity and gratifying his self-esteem by leading him to think for himself. We must invest the subject with an interest that will carry him triumphantly through the difficulties that await him at a subsequent stage. By no other means can we expect to arrest the growing evil, and vindicate the claims of classical learning to take the lead in the higher education of our youth. A few preliminary observations will enable me to explain what appear to me to be the origin of the evil, and the means of cure. There are, I conceive, certain principles in the young mind, coeval almost with the first dawnings of reason, of which advantage is not taken as it ought to be, either in the composition of our Latin grammars, or in the school training of youth.

Among the various operations of the thinking principle in man, which it has pleased mental philosophers to classify and describe under the name of "powers" and "faculties," there are few of which we do not find traces, more or less fully developed, in the lower animals. Not only do they possess the five senses, but in processes which are purely mental, such as memory, they may challenge a comparison with man. Even of the reasoning faculty—our boasted pride and privilege—we can scarcely doubt the existence and exercise; in the dog, for example, and the elephant, who are swayed by motives, compare the respective weight of each, and arrive at conclusions which regulate their movements with a will as free as our own. How this process is carried on without the gift of language and the use of words is to us incomprehensible, and we cover our ignorance by calling it instinct.

But among the faculties peculiar to man of which we find no trace in the lower animals, such as the perception of mathematical truth, there is one which we must, I think, admit to be as exclusively the attribute of man as the gift of speech itself,—I mean that act of the mind which prompts and enables him to reflect on the facts of his own present or past consciousness, and to make them the subject of thought and meditation. There is no evidence to prove, nor reason to believe, that even the animals I have mentioned—the most thinking and sagacious of the lower creation—ever turn their thoughts inwards to reflect on what is passing in their own minds, or ever recall past impressions, to subject them to consideration, reflection, or revision. The sensations that pass through their minds, be they pleasant or painful, are not forgotten: they are treasured up and recur in similar circumstances,

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and serve to regulate their conduct in pursuing the pleasure and avoiding the pain. But this is *memory*, not *meditation*; not that retrospective and prospective faculty—that power which makes man what Shakspere calls him, "A being of large discourse, looking before and after,"—the power of summoning up the results of past observation and experience, of combining, comparing, abstracting, generalizing, and deducing, which more even than his bodily structure gives man his vast superiority over all other animal natures. Now, this distinctive privilege of our species is capable of being developed in the young mind much earlier than is commonly imagined. Even in the elementary stage of English education, before the child has left the infant school, there is room for appealing to the principle I speak of; as, for example, when he is called on to distinguish the form of each letter by the *eye*, and its power by the *ear*, and then to combine the two impressions into an audible sound. There are so many occasions for exercising the reflective faculty before he arrives at the age of seven or eight, when it is proper or at least usual to begin the study of Latin, that it is then eminently fit to be employed in prepossessing his mind in favour of the study, and investing it with an interest which, in the ordinary way of teaching, is seldom or never felt.

If this reflective faculty be directed to a luminous exposition of the simpler leading truths of general grammar—truths which are nothing more than the principles which guide man in the use and application of language, they will be at once apprehended and mastered by a boy, because he recognises in them what his own consciousness, when thus appealed to, assures him must be true. And it is scarcely necessary to add that, when the experiment is successful, and it can scarcely ever fail, it invests the subject to the young mind with a delight and interest most influential in promoting his further progress. By such a process as this should the mind be stimulated into activity, before the tyro is called on to grapple with the difficulties of flexion, conjugation, and syntax.

As far as my own experience goes, I do not find that, either in the practice of teaching, or in the Latin Grammars in ordinary use, advantage is taken of the reflective principle, or any credit given or appeal made to it. Memory is the faculty almost alone called into exercise, and it is a memory not of that suggestive, philosophical kind which arranges a series of facts under one principle, so that they are easily retained and readily recalled; but a dry, mechanical, disjointed memory of insulated, ill-assorted ideas, difficult to acquire and very liable to be forgotten. The boy is too often charged, under pains and penalties more or less severe, to remember and repeat a mass of formal rules without reasons, instead of being trained, by appeals to his own consciousness, to think, to reason, and to conclude.

The limits of this paper will allow me to take one or two instances only in explanation and illustration of the views and principles I have endeavoured to explain: and the first shall be from the Latin VERB—the WORD κατ ἐξοχήν—the very key-stone of the arch of every sentence, without which, expressed or understood, there can be no

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proposition,—a part of speech indeed which requires, more than any other, the helping hand of Philosophy to prevent it from confounding the budding intellect, and producing dislike of the whole subject.

Bearing in mind, then, that our main object is to carry the understanding of the boy along with us in the instruction given, I would curtail very considerably the *paradigma* of the Latin Verb, as it appears in our grammars and is taught in our schools. The only moods or phases of the verb which I would retain in the tabular form should be—1*st*, the Imperative of the second person, because in it we find the root or simplest form or element of the verb; 2*d*, the Indicative or Declaratory—the mood by which the communication of consecutive thought and information is effected; 3*d*, the Infinitive, as constituting the Noun of the verb; and, 4*th*, the Participle, as representing its Adjectival form. The Subjunctive, Gerunds, and Supines, having nothing corresponding in our own language, I should omit for the moment, as only tending to confuse a boy's ideas. Then, as to the Tenses there is a singular want of philosophy and consideration as to the manner in which they are presented to the young mind. Six tenses are ranged under the heading of the Indicative Mood, called Present, Imperfect, Perfect or Preterite, Pluperfect, and two Futures. Nor is there anything to inform the boy to what division of *time* they respectively belong, or to give prominence to one above the other; and after the whole is committed to memory, the pupil is left with very crude notions of the precise meaning of each. Now, the great divisions of time are practically known to a boy ever since he understood the terms yesterday, to-day, and to-morrow. But the abstract conception of time present, time past, and time to come, are not likely to have occurred to him till the reflective faculty is brought into action, when he at once recognises the distinction. What, then, so natural and so intelligible as to commence his acquaintance with the Tenses by putting him in possession of the words, and only the words, which mark these grand epochs in their simplest chronological succession: *Scripsi*, I wrote; *Scribo*, I write; *Scribam*, I shall write; or to concede so far to the universal practice of starting from the passing *now*, and looking back to the past and forward to the future—*Scribo*, *scripsi*, *scribam*; in Greek, Γράφω, ἔγραψα, γράψω. The paradigma of the indicative would thus be completed for the time by these three tenses, and a clear and distinct basis laid for adding, at a subsequent period, either in a separate Grammar, or in a smaller type and subordinate position under each head, the modifications and restrictions required in the ordinary use of speech. The present tense, though by no means limited in its use to the *punctum mobile* that separates the past from the future, has no variety of termination or form either in Greek or in Latin; nothing equivalent to the English duplicate, I write, or I am writing. *Scripsi* — ἔγραψα — the great historical tense — simply refers the event or condition intimated by the verb to time past, and therefore is or ought to be called in Latin as it is in Greek, the Aorist, *i. e.*, indefinite. But the line of Past Time is notched, as it were, at certain



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intervals, to which distinct forms (or subordinate tenses) are attached, according as the event or condition is spoken of, as (1.) in a state of continuance when another took place, or, (2.) as being connected with, or its influence carried on, to the present time, or, (3.) as being past in relation to another also past. The first of these cases gives the imperfect *scribebam*—ἔγραφον—I was writing; the [redacted] gives the pluperfect *scripseram*—ἐγεγράφειν—I had written; and the [redacted] gives the present-perfect, which in English is—I have written, but which in Latin has no form to express it different from the preterite or aorist—*scripsi*—I wrote. That this is a deficiency in the Latin language must, I think, be admitted from the translation I have given, and yet in no grammar I have seen is this defect indicated in the paradigma of the verb, none in which *scripsi* is given and inflected a second time in a subordinate sense, as it ought to be, that the grand paradigma of the verb may be complete. *Scripsi* is universally put down under the title of "preterite" or "perfect," and translated—I wrote or have written, as if these were synonymous terms. And this is the more strange, as the deficient form exists in the Greek Γέγραφα. The complement of past tenses therefore in Greek is—

| | | | |
|---|---|---|---|
| Ἔγραψα | in Latin— | *Scripsi*, | I wrote. |
| Ἔγραφον | ,, | *Scribebam*, | I was writing. |
| Ἐγεγράφειν | ,, | *Scripseram*, | I had written. |
| Γέγραφα | ,, | *Scripsi*, | I have written. |

Future time in Latin has two distinct forms—*Scribam*—Γράψω—I shall write, expressing a simple reference to the time to come, an aorist of the future, as it might be called; and *Scripsero*, I shall have written, expressing an event, future indeed, but contemplated as finished before an event also future, but more remote, has happened. And it might be mentioned as another proof how little philosophy has been applied to the scheme of the verb, that till lately *Scripsero* was relegated to the subjunctive mood. Omitting that mood for the reason assigned, we come to the participles. The participial form of the verb was contrived to express its action or attribute, as exercised or exhibited in connexion with an individual, and agreeing with that individual in all its relations of gender, number, and case. It is obvious, therefore, that the action thus ascribed to the person in its adjectival form, should also, in its verbal and temporal character, express the time, whether past, present, or future, when it was predicable of the person, place, or thing. It is indispensable to a complete scheme of participles active, that there should be *three*, corresponding to the three great divisions of time as we find it to be in the Greek paradigma, present γράφων — aorist γράψας — and future γράψων. Yet in every Latin grammar I have seen, and every school I have examined, the boy is directed to say — participles active, present *Scribens*, writing; future *Scripturus*, about to write, without the slightest intimation that the participle of past time corresponding to γράψας is wanting. The opportunity is thus lost of noting this defect of the Latin verb, and the mode of remedying it, and at the same time of impressing the young mind with the discovery he had made of

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the triple division of tenses. A similar display of ignorance or oversight pervades all our grammars in the paradigma of the passive voice, where there is also a notable but unnoticed *deficit* in the participles. The boy is taught to say passive participles—preterite, *Scriptus*, written; future, *Scribendus*, about to be written; ignoring the absence of a present participle, while the example of the Greek stares them in the face in the three forms—γραφόμενος—γραφθείς—γραφθησόμενος, *e.g.*, ἐπιστολὴ γραφομένη, a letter in the act of being written; γραφθεῖσα, a letter having been written; γραφθησομένη, a letter about to be written.

It would not be difficult to extend these critical remarks on the want of philosophy in the construction of our grammars to other parts of speech, but I shall confine myself to one additional proof from the verb.

In the early days of my school life (about threescore and ten years ago), I was compelled, as most of my contemporaries were, and many, I doubt not, still are, to commit to memory the following rhymes, intended to convey to the learner the theory and formation of the moods and tenses of the Latin verb:—

> From *o* are formèd am and em,
> From *i* ram, rim, ro, sse, and ssem.
> U, us, and rus are formed from *um*,
> All other parts from *re* do come, (viz.)—
> Bam, bo, rem, a, e, and i,
> N, s, and dus, dum, do, and di.

This doggrel, which is as unsound in theory as it is useless in practice, I should propose to supersede by some such process as the following; and let no teacher despair of being able to carry his pupils through the several steps with perfect intelligence, and with great benefit to their habits of reflection and ratiocination. I would invite them to fancy that state of things when man had a language to create, a state of things not unlikely to have existed after the confusion of tongues and the dispersion of our race recorded in the sacred volume, somewhat like the state described by Horace (Sat. I. 2, 100), when man was one of the *mutum et turpe pecus*, long engaged in mutual hostility till words were invented.

> "Donec verba quibus voces sensusque notarent,
> Nominaque invenēre."

It would be easy to satisfy the learner that in this rude state, the first form of the verb extorted from the wants and necessities of savage life would be that which commanded the services of others, rather than that which communicates information,—that is, would be the imperative rather than the indicative; and it would interest and delight the boy to find this supposition confirmed by the fact that the simplest and radical form of all Latin verbs is the second person of the imperative—Go, bring, lead, take, and a thousand others; and that
i fer duc cape
all the other moods and tenses are subsequently formed by additions

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to the imperative as the root. Yet I do not find that, in the endless discussions about stem and crude forms, this remarkable and leading fact in the history of language has ever been noticed, or, at least, taken advantage of in school grammars, or in the teaching of the Latin tongue.*

JAMES PILLANS.

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## III. PRIMARY EDUCATION IN FRANCE.

THE interest which has been created in regard to popular education within these last twelve or fifteen years has given rise in this country to a new literature. A hundred or more teachers or lecturers in normal schools, and fifty or more school inspectors, all, or nearly all, drawn from the more educated classes of the community—to say nothing of the fifteen hundred trained teachers who proceed annually from the walls of their several colleges into the country—must necessarily seek some avenues by which the results of their thoughts and studies find expression. The demand for better materials by which to carry on the practical work of education has, in addition to this, enlisted many other literary men into the service of popular instruction; and the effect of the whole movement has been to favour the rise of an educational literature, the beginning of which we see plainly enough, but the end of which it is wholly impossible to calculate.

This educational literature has, up to the present time, been almost entirely *native*. We hear comparatively little of what is doing in other countries, and import little from them, and it is probable that not a dozen of the teachers of our own primary schools have any very clear idea of the position which the same class occupies in those parts of the Continent in which systems of popular education already exist. One object which the managers of this Journal propose to keep in view is, I understand, to break down the intellectual separation which exists between British and Foreign educationists and educators, by giving periodical information respecting the educational affairs of other countries. To accomplish this purpose intelligibly, it seems quite necessary to furnish a preliminary sketch of the present actual position of national education in those countries; and the design of the present article is to accomplish this purpose in regard to the country nearest to our own,—I mean France.

Geographically speaking, France is a compact country, about three times the size of the British Isles, possessing a population of about thirty-six millions, all, with very slight exceptions, speaking the French language, and animated unmistakably by one national spirit. Here,

* Our attention has been called to the fact that the past-participle active is correctly represented as *wanting* in a recent edition of King Edward's VI.'s Latin Grammar.

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then, are all the conditions, externally considered, which are calculated to facilitate both national and social movements,—calculated, therefore, to aid the progress of primary education, when it has once become a question of popular interest.

The history of national education in all modern European States is summed up in very few words. Down to the end of the last century, a few spasmodic attempts only made their appearance.* In the early part of this century those efforts were renewed. Soon after the conclusion of the European War in 1815, the governments of several countries began to direct their attention to the subject, and from about the year 1830 to the present time, the education of the people has grown more and more into a matter of supreme importance. In France the earliest efforts were due almost wholly to religious societies, and of these the most active was the Society of Christian Brothers (Institut des Frères des Ecoles Chrétiennes). The Society of Christian Brothers and Sisters was formed in the year 1679, and to the present day it maintains its place as one of the great educational agencies of that country. Though not possessing the direction of more than about *one-sixteenth* of the boys' schools throughout the land, nearly two-thirds of the *girls'* schools are now taught exclusively by the sisters of this Order.

The University of France was founded in the year 1806, and the whole education of the country—higher, middle, and lower—was put under its direction. It ordained that elementary instruction, comprehending what was absolutely necessary to every citizen, viz., reading, writing, and the first notions of arithmetic, should be given to the whole of the community, and that the education afforded should be based upon the generally acknowledged principles of religion and morality. But as this ordination was not accompanied by any pecuniary grant, it is needless to say that the actual state of the people was not much improved by it.

The year after the Restoration (1816), £2000 were voted to aid the efforts then privately employed to educate the people, and cantonal or district committees were formed throughout the country to manage the stupendous funds thus placed at their disposal. Still, beginnings are never to be despised. The vote made for educational purposes was gradually enlarged, and previous to the Revolution of 1830, which expelled Charles X. from the throne, the grant had increased to £12,000, and no less than thirteen Normal Schools (on a small scale indeed) had been called into existence.

At the accession of Louis Philippe some of the most enlightened and highly educated men of the time were called to take a share in the government, and we cannot wonder to find the governmental interest in popular education increasing proportionately. In the first three years of the new *régime*, the education grant was gradually increased from £12,000 to £40,000,—and what was still infinitely

* Scotland presents almost a solitary exception to this remark. There the Reformation did its work more thoroughly by providing a school in every parish, as well as a kirk.

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better, the task of forming an Education Law was committed into the hands of men, among whom M. Guizot, M. Villemain, and M. Cousin took the lead. The latter was sent on a mission into Germany and Holland to gather materials for legislation, and the result was the *Law of* 1833.

The provisions of this law, which virtually laid the foundations of national education in France, may be characterized in very few words. It ordered that there should be a primary school in every commune; that in places where funds for this purpose existed, they should be at once appropriated to the realization of the objects; that where the communes could not raise the money, they should appeal to the department, and if the department could not supply all the destitution, then reference should be made directly to the State. Those children whose parents could not pay, were to be taught *free*. Those in every commune who could pay, were to be subject to a small tax in place of school fees, which was to be collected, like all the other taxes, by the proper official. Liberty of teaching was to be permitted to all who chose to open a school privately, and religious convictions were to be scrupulously respected. The supervision of each school was vested in a parish committee; and a County School Court was also to be formed for regulating the educational affairs of each department. On both these committees the clergy were represented, but the lay element had the decided preponderance. A normal school was to be raised in every department, and certificates of merit to be issued to the teachers who passed successfully through them.

Such was the general outline of the measure passed in 1833. The Government and the people, moreover, went so heartily to work to carry out these provisions, that in less than twenty years, out of 37,000 communes, there were only 2500 destitute of parish schools; and in the schools thus originated, there were 3½ million of scholars regularly educated. Added to this, there were above 80 normal schools instituted, with an aggregate of 2500 students, more than 150 inspectors were appointed, and both district and local committees were actually planted through the length and breadth of the land. The programme of instruction was not certainly very extensive, but it comprehended reading, writing, arithmetic, the elements of French grammar, and a knowledge of the decimal system of weights and measures. The whole of the education, as before, was ordered to be based upon the generally received principles of religion and morality, and the utmost guarantee was given to each religious community, that the children should not be compelled to attend any religious teaching to which their parents were averse. The principal defect in this system was the meagre provision which was made for the teachers. The obligatory stipend was not more than £20 per annum, and so bad was the influence of this false economy, that it had to be raised, according to circumstances, to £24, £36, £48, and in peculiar cases to £60, before schools could be successfully raised and vigorously maintained. These figures accordingly represent, as nearly as can be, the *sums* on which teachers of different standing, from the lowest to

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the highest in qualification, could reckon as a remuneration for their labours.

While this beneficent and well-directed law was in full operation, and extending its influences through the country, the revolution of 1848 broke out; and the teachers, mostly young men with talents above their station, entered, to a large extent, into the enthusiasm with which the country hailed the reappearance of the three-coloured flag of liberty, equality, and fraternity. For this outburst of enthusiasm, by no means unnatural under the circumstances, they were destined to pay dearly. No sooner was the Republic suppressed, and the Emperor raised to the summit of affairs, than a large number of the teachers were summarily dismissed, the law of 1833 was thrown to the ground, and a *new law*, based, for the most part, upon entirely different principles, became substituted in its stead.

By the new law (the law of 1850) the local and district committees were at once abolished. In place of the local committee the superintendence of the parish school was now vested in the mayor and the curé. In place of the district committee, the real authority, from which no appeal could be made, was the prefect of the department. In order to soften down the military rigour of this arrangement, a departmental council was formed, which should share the management of school matters with the prefect. The relative powers of these two authorities have been thus summed up by Mr. Arnold, in his report to the Education Commission:—"It (the departmental council) has the regulation of the public primary schools, fixes the rate of school fees to be paid in them, draws up the list of teachers admissible to the office of communal teacher in the department, is the judge of teachers in matters of discipline, can even interdict them for ever from the exercise of their profession, subject to an appeal to the imperial council of public instruction in Paris. It can refuse to any teacher, without right of appeal, that permission to open a private primary school, which the law of 1833 accorded to all teachers provided with certificates of morality and capacity. But it cannot nominate, suspend, or dismiss a teacher. This power, after some fluctuation, has been confided to the promptest, the sternest, the strongest of public functionaries—the *prefect*. Even the ministerial institution is no longer necessary for the teacher. The prefect names, changes, reprimands, suspends, and dismisses all public primary teachers of every grade. To interdict them absolutely and for ever from the exercise of their profession is *alone* beyond his power."

If it be asked, of what nature is the departmental council, and by whom constituted, the reply is, that, with exception of the prefect, the procureur-général, the bishop, and one nominee of the bishop, all the nine members are nominated by the Minister of Instruction. And if it be asked how the highest council of all is constituted, that which sits in Paris as the supreme court of appeal, the answer is, that it is nominated wholly by the Emperor. We may judge from this how far the entire education of the country is in the imperial grasp. The Emperor nominates the minister of instruction, the supreme council,

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and the prefect. The minister nominates the departmental councils who regulate the instruction, and the prefect exercises an absolute personal control over the teacher who gives it. Here, accordingly, are converging lines of authority, which, drawn from every school-house in every hamlet, meet in one point, and that point is the *imperial will.*

No statistics have been published in France for the last eight or ten years, by which we can gain any accurate knowledge of the *extent* to which primary instruction is enjoyed by the mass of the people. Mr. Arnold, however, has had access to a number of unpublished documents, in which the statistical information transmitted to the central board has been arranged and tabulated. We find, according to his report, that there were in 1857, 65,000 primary schools in France under governmental inspection. Of these, 39,600 are boys' or mixed schools, while 25,100 are schools exclusively for girls. There is also a considerable number of infant-schools in different parts of the country, which are not reckoned in the above calculation. The number of scholars who attended in 1857 was, in round numbers, 3,850,000; of whom 2,600,000 paid tax for their schooling, while 1,250,000 were taught wholly free.*

Having thus taken a cursory glance at the history of primary education in France, and the position it now occupies there, we may draw a few comparisons between that country and our own in relation to their educational state and progress.

I. And first with regard to the number of scholars relatively to the population of the two countries, it is not easy to draw anything more than a very rough comparison; for, however possible it might be to arrive at an exact statistical table in France, such a table could not possibly be made out with regard to England. *Here* there is perfect freedom of instruction; in France, the freedom once enjoyed no longer exists. The number of private adventure schools, resulting from this liberty of teaching in England, cannot, with any accuracy, be calculated; nor do we know in how many of them the education received is worthy of the name, and in how many it is *not* worthy of it. Neither have we again any sure means, at present, of knowing accurately the number of *public schools* under accredited teachers, which have *never* applied for government inspection at all. All we know with certainty is, that there are altogether about 10,000 schools, including those of the parochial unions, under government inspection, with about 1,000,000 children in attendance. These are of course round numbers, but they represent *very nearly* the present statistics of school inspection in Great Britain. If we now suppose another million to be taught in uninspected, private, and dame schools (which is a very liberal calculation), then there will be 2,000,000 scholars in the country to 21,000,000 inhabitants. In France there are nearly 4,000,000 scholars to 37,000,000 inhabitants, in schools actually under inspection; but these

* The number of scholars who can be admitted gratuitously in each school is fixed by the prefect, who is generally prompted in all such matters by an official, termed the *Academy Inspector.*

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schools represent probably the whole available means of instruction for the lower and working classes. Numerically, therefore, the advantage is on the side of France, *i.e.*, supposing our calculation of the number of English scholars to be approximately correct. Probably, indeed, the relative numbers of scholars to the population of the two countries is in the main not very unlike. Mr. Arnold says, he seldom met with a working man who had not been to school, and learned to read; that he *very often* found, on inquiry, that their fathers had never been to any school; and in no instance could he learn that their grandfathers had ever enjoyed any kind of educational advantages at all. Very much the same might be said of England. However recent our efforts may be, there are, we believe, but *few* young men in the present generation who have had no opportunity whatever of attending school, and are wholly ignorant of the first elements of instruction.

II. Let us next compare the character and position of the teachers. The system of normal schools is universal in France, as it is now with us. In Great Britain there are 38 normal schools under inspection, and last Christmas but one there were nearly 2800 students (representing the numerical attendance) who were actually examined. In France there were 76 normal schools in 1848, with an attendance of 2500 students. These numbers, we have reason to think, have not very materially altered since; so that, when we consider that there are only 10,000 schools under inspection in England, and more than 60,000 in France, the measures used for supplying teaching power must be proportionally very much more liberal amongst ourselves than amongst our neighbours. The course of study, and the scale of acquirement necessary for gaining a certificate of merit, is much higher in our normal schools than in the French ones. This is mainly owing to that most valuable arrangement commonly known as the pupil-teacher system. In France, the students who fill the normal schools are young men who are taken, for the most part, from field or mechanical labour, and are admitted, either on their own foundation, or by government scholarships, on passing a slight examination, intended merely to weed out those who appear to be absolutely unfit for the work to which they aspire. They enter the training-schools, in fact, very much in the same condition as the students *used* to enter the normal schools in England, before the pupil-teacher system was brought into vogue. A few years ago I took the opportunity of visiting the Government training-school at Versailles, and one of the Protestant training-schools in Paris. In the former, the students appeared to me to be quite of the mechanic class; some of them, indeed, wearing the blue frock which distinguishes that class throughout the whole country. In the Protestant training-school, the class of students appeared to me of a somewhat higher and more intellectual cast; and I well remember the principal making some very stringent remarks condemnatory of the very low standard at which the Government examinations were fixed, and the little stimulus they gave for intellectual exertion. I cannot do better, on this point, than quote again Mr. Arnold's very succinct account of the examination for certificates of merit as now

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practised across the channel:—"The examination is oral and written. Exercises in dictation and grammar, handwriting and the four rules of arithmetic (including vulgar and decimal fractions), and in the composition of a narrative or school report, are performed by the candidates. For each of these exercises is allowed a space of time not exceeding three-quarters of an hour. The commission collects and judges these written exercises; the candidate who has failed in them is not allowed to continue his examination any further. Those who have performed them satisfactorily are called up in turn before the commission, and examined orally in reading, religious knowledge, grammar, and arithmetic. The religious examination is always conducted by the minister of the candidate's own persuasion. A quarter of an hour is allowed for each of these oral exercises, and the proper certificate examination is concluded." It should be added, however, that those who desire it are allowed to be examined in any other of the admissible subjects they may select, and the result is appended to their certificate, although it does not raise it in any other way than by a mere record of the fact.

Thus the certificate examination in France answers very nearly to the standard prescribed to a pupil-teacher in his third, or at most fourth year in England; and the English student, on entering the normal school, is therefore, in point of scholarship, decidedly in advance of the French student when his course is concluded. In fact, the pupil-teacher system, by selecting the future teacher at the early age of 13 or 14, and carrying him through a course of apprenticeship for five years, clears away all the preliminary work betimes, and drives the necessity of drudgery entirely away from the training-college. Starting with this preparation, the student has time to go through a very much wider plan of study than would otherwise have been possible; and the certificate of examination being pitched more than twice as high as it is in France, necessitates that this wider plan should be pursued with some degree of rigour and thoroughness. Whether the English teacher is, in the end, better fitted for the actual work which awaits him in the country than the French, I am not at all prepared to decide; but he is certainly turned out of the normal institution, on the average, with a much more complete mental education, and, at the same time, with more personal experience (owing to his five years' apprenticeship) in the actual details of school management.

When the normal school course is over, and the student receives his appointment, what, we may next ask, are his prospects compared with the normal student in England? There are two grades of teachers in France; masters of schools, properly so called, and assistant-masters. The minimum stipend of an assistant is £20 per annum, and he usually serves three years in this capacity and at this rate of payment. The minimum stipend of a *full teacher* is £24 per annum, with a house; and there are many, in all probability, throughout the small communes in the country who are obliged to content themselves with this remuneration. At the same time there is a market for educational talent

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in France just as much as there is in England. No really superior teacher will accept a situation at the minimum salary, so that those communes which take any real interest in the public school, at which the great majority of their children are taught, find it to their interest to raise a larger sum, and thus secure the services of a better teacher. This effort, we need not say, is purely voluntary; but so general is it to do something in this way for the behoof of public education, that the aggregate sum which is raised voluntarily for this purpose throughout the country amounts to well-nigh as much as what is produced by the direct legal enactments. The actual sum annually received *by law* in the communes for educational purposes is, according to Mr. Arnold's tables, £478,200; while the sum voluntarily added to it amounts to £396,000. The average actual stipend of the teacher, therefore, in France is probably somewhat less than double the *legal* stipend, and might be rated accordingly at somewhat over £40 per annum, with a house rent free. No doubt many of the better class of masters in the large towns get as much as £60 or £70, but this is counterbalanced by the very inferior stipends of the teachers in small country places.

Comparing this statement with the statistical tables published in the volume containing the Report of the Committee of Council on Education for the year 1859-60, we find that the average stipend of a certificated master in England, Wales, and Scotland is £94, 3s. 7d., about one-half having also houses or lodgings rent free. Thus the average emolument of the certificated teacher in Great Britain is fully *double* that in France; and even if we take the average of the uncertificated teachers in Great Britain, viz., £62, 4s. 11, we find it exceeding that of the certificated teachers in France by about *one-third*. The same ratio holds good with regard to *assistant-masters*. In France, the legal stipend is £20; in England, the lowest at which their services can be secured by any school committee is £40; and in the case of those who have passed the normal school, and gained a certificate, considerably more than this. No doubt the pecuniary position of the schoolmaster in England is temporary, rather than fixed. The supply annually sent from the normal schools has *hitherto* hardly met the demands of the country, so that stipends have been maintained at a tolerably high figure. That this should continue unaltered is highly improbable. While the able and experienced teacher will always be able to command a good salary, the demands of young teachers will certainly have to be lowered, and they will have to begin, as all other young men do, with a moderate stipend, and in a subordinate position; and then from this will have to make their way gradually according to their talents and industry. The effect of paying teachers *well* is undoubtedly good upon the tone of education in the country. It secures a far better class of men as teachers, and then induces them to look upon their office as one to which they may *permanently* devote themselves.

III. We come next to compare the *instruction* offered in the primary schools of England and France respectively. Some few years

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ago, I made it my business to visit all the Protestant schools in Paris, and some of those taught by the Christian Brothers as well. The best of all was a large establishment near the Pantheon, entitled "Œuvre évangelique,"—a Protestant school on a large and very complete scale, carried on in four separate divisions, *i.e.*, an upper, a middle, and an infant school for French children, and a distinct school for German Protestants, taught through the German language. The upper school struck me as being admirable in all respects. The reading was excellent, the arithmetic rapid and correct, the writing and dictation very neat, and the grammar and history quite equal to what we ordinarily see amongst the best of our British and National schools at home.

The next to this in merit was the school of the Christian Brothers. Here the work performed on slates and paper exceeded in neatness anything I had almost ever seen; but it did not strike me that the intellectual culture of the children was advanced at all in the same proportion. The other schools were very fair, as far as the elementary branches of reading, writing, and arithmetic are concerned, but there did not appear to be taught very much beyond them. Mr. Arnold's testimony, founded upon a much wider induction than my own, bears out pretty accurately the above impressions. He reckons the reading and arithmetic in the French schools generally to be decidedly *superior* to what we find ordinarily in similar schools in England, but considers the English school to be on the average much more advanced in the departments of geography, grammar, and history. He also notes the extreme neatness and accuracy manifested in the written exercises of the children in the schools of the Christian Brothers, but does not estimate the other and more intellectual branches of school instruction as at all equal to the better class of our English schools. The reason in both instances is the same, viz., the deficiency in teaching power, and the consequent largeness of the classes. When seventy or eighty children (which is often the case in France) are given entirely to the charge of one teacher, the tendency is to keep them for the most part in the desks, and make them work for themselves under revision. In this way, they may easily acquire manual dexterity, but do so very much at the expense of general mental development. The amount of work got through in English schools is mainly owing to the employment of pupil-teachers at the rate of one to forty children, besides the head-master. With this engine to work with, the French schools would in all probability soon take as wide a scope as our own, and the French normal colleges would be obliged to enlarge the plan of their operations exactly as we have been obliged to do *here*. Till this is the case neither the primary schools nor the normal colleges, I imagine, can look forward to the same future which ours do in relation to the scope and completeness of popular Education.

IV. There is one point in which the French system of national education contrasts very favourably with our own, and that is in its relatively undenominational character, and the guarantees which are at the same time given that no attempts at proselytism can for a moment be allowed. The law of 1833 contemplated a completely uniform

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system, adapted alike to every religious body, and fixed the most stringent regulations against any attempt being made to offer religious instruction contrary to the wishes or profession of the parent. This system, however rational in itself, it appears, has not been found *uniformly* easy to work. Under the law of 1850, accordingly, it has become more common to have separate schools in those communes where there is any considerable difference of religious profession. In the smaller communes, however, where two schools cannot be maintained, this original plan, as framed by M. Guizot, is still carried out. In both cases, the rights of conscience are rigidly observed; for no denominational school can receive any child belonging to another denomination without the express desire of the parents signified in writing, and a list of all admitted on this ground has to be kept, which can be seen at any time by the inspector and all the other school authorities. Moreover, in the undenominational schools the ministers of all the religious communities from which children are sent have free access, and good care is taken that they receive proper religious instruction according to their own confession. In England, we cannot boast a state of things either as just or as rational. Here the Government, instead of accepting all schools alike, and placing them in one common category, whatever their denominational character, has undertaken to aid and inspect them *on the denominational system*. Hence it sends clerical inspectors, and lay inspectors, and Catholic inspectors, and Church of Scotland inspectors, and Free Church inspectors to cross each other's path through the length and breadth of the land. No guarantee whatever is given for the rights of conscience being respected. In the Church of England schools, as a rule, all the children are compelled to learn the Church Catechism, so that where no other means of education are accessible, the alternative lies between ignorance on the one side, and the violation of conscience on the other. Hence, too, we have rival schools springing up throughout our towns and villages, the denominational character of which is maintained even down to the trust-deed, and thus perpetuated by all the terrible safeguards of the Court of Chancery. That denominational schools should exist, we regard as being virtually inevitable; neither can we see any valid objection against them; but there was no necessity that their denominationalism should be acknowledged, much less fixed and perpetuated by the acts of the Government. In this point, at least, a lesson in common justice, as well as common sense, might have been profitably learned from the provisions of the French system. And however difficult it may be, we cannot but still hope that the false steps thus taken may in due time be retraced, and the voice of *right* and *reason* prevail at last over the clamours of religious intolerance.

To sum up this comparison, I cannot do better than quote once more from Mr. Arnold's most lucid report. His concluding words are as follows:—

"Well then, sir, to two nations thus alike in greatness, and so constructed that Education can only augment their power and worth, what system of Education do their Governments offer? In France, a national

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system, which, though very unpretending, is all that a Government can prudently attempt to make universal—a system fixing a low level, certainly, of popular instruction, but one which the mounting tide of national wealth and wellbeing will inevitably push up higher. And this system is so framed as not only not to favour popular unreason or popular intolerance, but positively to encourage and educate popular reason and popular equity. In England, a system not national, which has undoubtedly done much for superior primary instruction, but which for elementary primary instruction has done very little. That it may accomplish something important for the latter, some have conceived the project of making it *national*. Against this project there are, it seems to me, grave objections. It is a *grave* objection that the system is over-centralized; that it is too negligent of local machinery; that it is inordinately expensive. It is a *graver* that to make it national would be to make national a system not salutary to the national character in the very points where that character most needs a salutary corrective; a system which to the loud blasts of unreason and intolerance sends forth no certain counter-blast; which submissively accompanies the hatefullest and most barren of all kinds of dispute—religious dispute—into the smallest channels, stereotyping every crotchet, every prejudice, every division, by recognising it; and suggests to its recipients no higher rationality than it finds in them."

This will, no doubt, be regarded by many as a hard judgment; but it is not harder than the case itself, viewed in the abstract, naturally calls for. The only apology for such a system is the impossibility there seemed of adopting any other. No doubt, if this plan of yielding to every denomination its own wishes and ideas had not been adopted, the progress of education through the country would have been *vastly retarded*. The only question is, whether it would not have been better to allow it to be retarded for the sake of gaining a better basis, and laying the foundations of a better ultimate result.

V. There is just one other point to which we may refer, and that is, the comparative expensiveness of the French and English educational systems viewed in the aggregate. I cannot here pretend to give exact sums, but only a general estimate. In France, the sum annually expended on national education is estimated at £1,800,000. This sum is laid out, first on *public* schools, which number, as I before said, more than 60,000; next on normal schools, of which there is nearly one to each of the eighty-six departments: and thirdly, on the cost of inspection and administration.

In England, the education grant amounts to about £800,000, and the amount raised by voluntary contributions on behalf of the same schools and normal schools as those which receive the grant is a good deal more than as much again. Accordingly, there will not be much difference between the aggregate amount of money spent in France upon 60,000 schools, and in England upon 10,000, taking into account the normal school arrangements in both countries, and the expenses of inspection. With regard to the scholars, the French tables show that the average cost is about 10s. per head, taking the country through.

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The Privy Council Report shows an average cost (taking into account both Government grants and voluntary contributions) of about 33s. per head.

The immense difference thus presented is owing to the expensiveness of the scale on which the English educational arrangements generally are carried on. The buildings promoted by the Committee of Council are far more solid, complete, and ornamental than the school-houses generally are in France, and the fittings are more elaborate. Then the English teachers are paid more than double the French, and the staff of 14,000 pupil-teachers demands an annual amount equal to more than one-fourth of the whole Government grant. In France, again, a student in the normal school costs the Government about £16 per annum; in England, he costs about £40. The same difference obtains in the expense of inspection and administration, an inspector's salary in this country being more than four times as large as it is across the Channel; and his travelling expenses being allowed for on a corresponding scale. All these various items contribute to swell the whole amount, and produce the vast discrepancy in point of expenditure between the two countries. Thus in educational matters, as in almost everything else, England has pursued its own peculiar policy. It has put off the subject altogether to the very last minute, and then, at length, set about the accomplishment of it unsystematically, but on the most solid, complete, and expensive scale.

I have now presented, as briefly as I was able, a rough comparison of educational matters as they now exist in France and England. I do not intend to draw any inferences as to the relative merits of the two systems, or relative excellence of the details of method and administration. What is possible on the other side of the Channel may be quite impossible here, and *vice versâ*. All we hope for is, that the efforts made both in England and France for the education of the people may promote a mutual good understanding; may advance peace, prosperity, and morality; may weaken national prejudices and foster mutual respect; and in this way contribute, as assuredly it must, to the civilisation of mankind at large, and the lasting welfare of the human race.

J. D. Morell.

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## IV. THE LATE BARON DE BUNSEN.

WITHIN the present century no foreigner has attracted the attention and won the esteem of the British public in the same degree as the late Baron de Bunsen. We, therefore, need no apology for offering to our readers a brief memoir of this remarkable man, more especially as he spent a great portion of his life among us as the representative of Prussia at the Court of England. The materials for a complete biography, however, are so multifarious, that, whether we regard him as a scholar, as a statesman, or as a writer on ecclesiastical history and theology, a considerable time must necessarily elapse before they can be used in such a manner as to lay before the world a correct estimate of his character, and of the influence he has exercised on his contemporaries and on posterity. We must, in the meantime, content ourselves with a brief sketch of his career; and as his literary productions are as widely known and appreciated in this country as they are in Germany, and have often been discussed in the periodicals of the day, it will probably be of greater interest to bring out somewhat more prominently his character as a politician and a statesman, which, for obvious reasons, could not hitherto be very generally known.

Christian Charles Josias Bunsen, the son of humble but respectable parents, was born at Corbach, in the small German principality of Waldeck, on the 25th of August 1791. After completing his preliminary course at a gymnasium, he proceeded first to Marburg and afterwards to Göttingen, where, under the guidance of the celebrated Heyne and Heeren, he devoted himself to the study of philology and theology, his object being to prepare himself for the profession of a teacher of the ancient languages. At the end of his academical career in 1813, he published a prize dissertation, "De jure Atheniensium hæreditario," which is still regarded as a valuable treatise on the subject. After having for some time been engaged as a teacher at the Gymnasium of Göttingen, he visited Denmark and Holland, and then proceeded to Paris, where for some time he studied Oriental languages under the famous Sylvestre de Sacy, and other eminent Orientalists; at the same time he became acquainted with Champollion, and eagerly took up the study of Egyptian hieroglyphics, which, at a later time, found in him one of the ablest interpreters. During his residence in the French capital, he made the acquaintance of a young American of the name of Astor, with whom he was to travel in the capacity of tutor. Bunsen undertook this task in the hope of securing the means of visiting India, for he was charmed with the accounts he heard of the literary treasures preserved at Calcutta. In 1816, he set out for Italy, where he was to meet his future pupil. But the American did not fulfil his engagements, and Bunsen would have found himself in a most painful situation, had he not met at Florence Mr. Brandis (now Professor at Bonn), with whom he had become acquainted at Göttingen, and who through life remained his most intimate friend.

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Brandis had just been appointed secretary to Niebuhr, then Prussian Envoy at the Court of Rome, and Bunsen was easily induced to accompany Brandis to Rome. He there became known to Niebuhr, who at once recognised the extraordinary powers and acquirements of the young man, and with that delight which he always took in aiding young persons of talent and promise, befriended Bunsen in every way he could. The very year after Bunsen's arrival in Rome, Niebuhr had an opportunity of doing him a most important service, by recommending him to an English gentleman, who subsequently became his father-in-law. Niebuhr on one occasion, when consulted by his English friend as to the propriety of permitting Bunsen to sue for the hand of his daughter, stated most emphatically that he entertained the very highest regard for Bunsen, that he considered him to be the most promising among all his young countrymen, and that, if he had an only daughter, he would give her to him with pleasure. Niebuhr's kindness to him was rewarded by an unbounded and lifelong gratitude. The more intimate the two men became with each other, the more their mutual regard increased. Bunsen had not been long at Rome when his patron made him his private secretary, and upon the appointment of Brandis to a Professorship at Bonn, Bunsen received the post of Secretary to the Prussian Embassy at Rome. In the year 1822, he became personally acquainted with King Frederic-William III. during a visit of that monarch to the Eternal City; and by his noble bearing, his frankness, his powers of conversation, and the extent of his learning, he became a marked object of the royal favour, much to the astonishment of the courtiers surrounding the stern and somewhat narrow-minded king. Although warned not to oppose any of the king's peculiar views on Church questions, Bunsen stated his opinions with the utmost freedom, and instead of thereby drawing upon himself the frowns of his sovereign, he was commanded to submit to the king a complete exposition of his views on Church government. This led to his being repeatedly summoned by the king to Berlin; and although his Majesty, being the absolute head of the Prussian Church as well as of the Prussian State, could not be prevented from decreeing and carrying into effect the so-called union of the Lutheran and Reformed or Calvinistic Churches in Prussia, still—so great was Bunsen's influence, and so high the estimation in which he was held by the King—he was permitted to publish and introduce into the Protestant Chapel connected with the Prussian Embassy at Rome a peculiar liturgy, which greatly differed from the one which the State Church of Prussia was compelled to adopt, and in many points resembled that of the Church of England.

After Niebuhr's departure from Rome in 1823, Bunsen became his successor, at first as *chargé d'affaires*, and afterwards as Minister-plenipotentiary. A few years later, 1829, the then crown-prince of Prussia, the late King Frederic-William IV., visited Rome, and during his stay there had daily and almost hourly intercourse with Bunsen, who had already attracted the Prince's attention during his visits to Berlin. An enthusiastic and cordial friendship between these two remarkable men was thus formed, and endured to the end of their lives, notwithstanding the many attempts made by envy and jealousy to lower Bunsen in the



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estimation of his royal friend. The letters which passed between the King and the Prince on the one hand, and the Ambassador on the other, on the most important political and ecclesiastical questions, would form many a goodly volume, but there is not much probability of their ever being published, although, without these documents, it will be impossible to write either the lives of the three persons concerned, or even the history of their time, with that fairness and completeness which posterity has a right to expect.

More than twenty years of Bunsen's life were spent at Rome, in the most active endeavours to assist Italy in her yearning after political freedom, and to secure political and religious liberty for Germany. During this period the first Protestant place of worship was with great difficulty established on the Capitol, within a few yards of the Tarpeian Rock; and this is all the more remarkable as the English chapel, which was subsequently allowed to be built, had to be erected outside the walls of the city. Another memorial of Bunsen's residence at Rome is the hospital for Protestants, called La Casa Tarpeia. But the most important monument of Bunsen's activity, and one which, especially at the present moment, cannot fail to be of the greatest interest to the friends of Italian liberty, is a political memorandum, of which a brief account may interest our readers. Soon after the French Ambassador had protested against Austrian intervention in the Legations, which had been solicited by Gregory XVI., the ambassadors of the four great European powers and a special envoy from England met in conference at Rome on the 14th of April 1831, for the purpose of expressing to the Papal Government, in the name of their respective sovereigns, their conviction of the absolute necessity of introducing extensive political reforms. Bunsen was commissioned to draw up a memorandum embodying the views of the ambassadors, and on the 21st of May 1831 it was presented, in five identical copies, to the Pope's Government. The following is a summary of its contents:—

1. His Holiness determines and promulgates, of his own free will, the new principles of his Government, and they are to be secured by substantial guarantees against alterations, which may easily occur in an elective monarchy.

2. The organic law is to contain two principles: *first*, that the reforms shall be introduced in all the provinces as well as in the capital; and, *secondly*, that laymen are to be admitted to all administrative and judicial functions.

3. In regard to jurisdiction, the *motu proprio* of 1816 is to be carried out to its full extent, and elective municipal and provincial councils are to be intrusted with the local and provincial administration.

4. A high court of finance, being a section of the State Council to be appointed, is to have the control of all financial affairs, and members of the local councils are to be admitted as members of this court.

This memorandum was agreed to by Prince Metternich, but its proposals were only partially approved of by the Holy See. The declaration of the Pope was contained in a note of Cardinal Bernetti to the French ambassador, dated June 5, 1831, in which the request of France that the memorandum should be adopted *in toto* was declined

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with some bitterness. Gregory XVI., accordingly, in his attempts at reform, disregarded two main points, viz., the election of municipal and provincial councils, and the institution of a council of state consisting of laymen. It was to this circumstance that the great powers ascribed the failure of Gregory's plan of reform; but Prince Metternich, undertaking the justification of Gregory, declared that the European sovereigns ought to apply no kind of compulsion to the Pope in regard to those two points, which would create an entirely new power in the Roman State. Not many months after this, when Bunsen visited Cardinal Bernetti, the latter produced the fundamental laws which were to establish municipal freedom, already printed, and remarked: "You see we were in earnest, but read yourself this letter of the Emperor of Austria, in which he threatens to withdraw all moral and material support, if we carry out this principle, which, he says, would be a dangerous example to his Italian possessions. All plans of reform are given up." Soon after this Bunsen learned that in Berlin also energetic representations had been made by the absolutist party against his proceedings in Rome.

It is a singular fact that, at the present moment, thirty years after the drawing up of that memorandum, Lombardy is wrested from Austria, and the Pope virtually deprived of almost all his temporal possessions. Esteemed as Bunsen was by his royal master, and beloved and admired by the heir of the Prussian throne, it can hardly have been surprising to him to find that envy, hatred, and uncharitableness were working in the dark to prevent the realization of his noble plans, and were only waiting for a suitable opportunity openly to attack the man who was regarded in the highest quarters as "the apostle of the future," and who on all occasions acted as the uncompromising champion of civil and religious liberty. Such an opportunity was not long in coming. In open violation of the laws of Prussia, as recognised by the Pope himself, the Archbishop of Cologne refused to permit mixed marriages between Roman Catholics and Protestants, unless the Protestant party wishing to contract such a marriage solemnly promised that their offspring should be brought up in the Roman Catholic faith. The religious feud to which this gave rise was fanned, it is said, by a political conspiracy, of which the focus was in Belgium, and whose object was believed to be to incorporate the Rhenish province of Prussia with the kingdom of Belgium. But be that as it may, the Prussian Government was obliged to interfere, and Bunsen was called upon to act as its representative. The result is well known; the Archbishop of Cologne was arrested, and Bunsen was recalled in 1839, his position in Rome having become untenable by the fact that Metternich supported the Pope, and urged him not to yield to the fair demands of Prussia. Prussia began the struggle in good earnest, but as usual stopped short in her course when she had got half way, and preferred a compromise to a legitimate solution. Bunsen was the victim of this vacillating policy, and his enemies at Berlin and throughout the Roman Catholic countries triumphed over their fallen enemy.

Bunsen had spent twenty-three years at Rome, and, notwithstanding his numerous official duties, he, like his great friend Niebuhr, never lost an opportunity of befriending young men of talent and promise;

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and many an artist and scholar, who during that period resorted to Rome for purposes of study, now remembers with gratitude the helping hand and the kindly advice that were tendered by Bunsen. In 1826 Champollion visited Rome, and Bunsen again was not only one of his most earnest disciples, but encouraged R. Lepsius to devote his great learning and talent to the elucidation of Egyptian history. The Berlin Academy was prevailed upon to provide the necessary means, and the king's liberality at length, in 1842, caused Lepsius' expedition to Egypt to be undertaken. Bunsen's own favourite pursuits, as a scholar and historical critic, were never lost sight of; every moment that could be spared was eagerly devoted to learned researches, the results of which were published in literary journals, and more especially in the great work, *Beschreibung der Stadt Rom*, which was published at Stuttgart from 1830 to 1842, in three parts or six volumes. Bunsen's dissertations in that work form its most valuable portions.

After leaving Rome, Bunsen in 1839 paid his first visit to England, and on that occasion chiefly resided with his mother-in-law at Llanover, near the seat of his brother-in-law, Sir Benjamin Hall (now Lord Llanover). His stay, however, was not long, for in the winter of the same year he was appointed Prussian envoy to the Swiss Confederation, and as such took up his residence in the Villa Hubel, one of the most picturesque spots in the outskirts of Berne. In the year following, when Frederic-William IV. ascended the throne of Prussia, and at once manifested his well-known liberal tendencies, Bunsen's heart swelled with joy, for he felt quite convinced that a new and brighter era was commencing for Prussia. Frederic-William, without much delay, gave his friend Bunsen a proof of his unlimited confidence, by intrusting him in 1841 with a special mission to England, for the purpose of carrying into effect one of his pet schemes—the establishment of a Protestant bishopric at Jerusalem, to represent the Churches of Prussia and England in the East. Bunsen's own views on this matter fully coincided with those of his royal friend, and with great ability he succeeded in removing every obstacle which was raised, both in this country and in Prussia. The way in which Bunsen conducted this delicate business is perhaps not sufficiently known in this country, and the complete failure of the scheme was certainly not his fault, but rather the consequence of the wavering policy of Prussia, which naturally diminished the confidence of the British Government. The original plan was to bring about a good understanding between the two great Protestant powers of Europe, to establish a common basis of operations in the East, and, by joint action, in the course of time to establish a Christian government in the Holy Land. This object was steadily kept in view both by the king and by Bunsen, but they could not agree as to the means to be adopted to establish an intimate alliance with England. Both were of opinion that the granting of a liberal constitution to Prussia was a necessary preliminary to such an alliance; and the constitutional projects drawn up by Bunsen are said to have received the complete sanction of the king as early as the year 1842, but adverse influences prevented their being carried out. It ought to be mentioned, that what had been at first only a mission for a special

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purpose, was soon changed into the permanent post of Prussian ambassador at the English court. Meanwhile there came the revolutionary year of 1848. It was not too late even then; for Prussia, with the liberal constitution then proclaimed, was still in a position to establish her legitimate influence in Germany. But unfortunately that constitution was gradually undermined by the reactionary party, which scrupled at nothing in its attempts to uphold the old autocratic system, and undo the work of the best friends of their country. Prussian influence declined both at home and abroad. When England and France had agreed to act in concert in the East, Bunsen justly thought the time had come for Prussia to wean herself from Russian influence, which until then had been all-powerful in her political councils, and to join the Western Powers with heart and hand. This, however, the king would not and could not be prevailed upon to do. It was in vain that Bunsen raised his warning voice against the influence exercised by Russia, and the Emperor Nicholas repeatedly urged the necessity of recalling Bunsen. The King of Prussia's attachment to his old and faithful friend, however, did not allow him to comply with such a request; but the reactionary party at Berlin could not brook so independent a man, who remained unmoved by all the arts of diplomatic dissimulation, to remain in his influential position at the Court of St. James. Bunsen himself at last felt disheartened and disgusted with the proceedings of the reactionary government at Berlin, and tendered his resignation in 1854, at the commencement of the Crimean War. Had Bunsen's policy been adopted, the bloody but fruitless war against Russia might have been avoided, the Turks might have been driven from Europe, and the Cross would reign where now the Crescent rules; the massacres in Syria might have been prevented, and the intimate alliance between France and Russia would not now imperil the position of England.

From the very beginning of his official career in London, Bunsen, as we have already seen, did his utmost to advance the cause of political and religious liberty in Prussia; and in this spirit he continued to act until his efforts were paralysed by the disgraceful proceedings of the reactionary party at Berlin, which from the year 1849 exercised an almost unlimited influence over the mind of the late king. Bunsen's house in London was always the rallying-point for men of genius and learning from all parts of the world, and no one visited him without coming away with the feeling that his moral and intellectual nature had been strengthened and ennobled by contact with a great man. But his influence was more particularly felt by the better part of the Germans resident in England; for every man of talent and promise was sure to find in Bunsen a kind friend and a wise counsellor. Of his own literary pursuits he always spoke without reserve to those able to follow him in his extensive labours, and the more his political activity was paralysed by the party in power at Berlin, the more he gave himself up to those intellectual pursuits which have been the solace of so many noble minds in times of adversity. More than once he said to his intimate friends that, unless a speedy change took place in the policy of the Prussian Government, he would resign his place, and spend the remainder of his life in the pursuit of literature. His literary occupa-

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tions, though apparently of a very varied and even heterogeneous nature, were yet all directed to one great object, the elucidation and promotion of an enlightened Christianity. When near the end of his life, he was asked by a friend, how it was that at his period of life he had undertaken the great Bible work, which alone was sufficient to engage a whole long life, he replied, "It is a mistake to suppose that I began this work after my retirement from public life; the first pages of it were written the very day after my marriage, and all my other works are more or less closely connected with this, the great object to which I have devoted my life." His work on Egypt, *Ægyptens Stelle in der Weltgeschichte*, in 4 vols., Hamburgh, 1845, etc. (Egypt's Place in Universal History, translated into English by C. H. Cottrell)* must be viewed in this light. The titles of his other works, "The Church of the Future," "God in History," "Signs of the Time," and "Hippolytus and his Age," in 4 vols., speak for themselves. The only work of a political character he wrote in England was a most able pamphlet on the intricate Schleswig-Holstein question, which at the present moment is again threatening to disturb the peace of Europe.

After his retirement from public life, Bunsen took up his residence at Heidelberg; and, during the time he lived there, he devoted his ever-active mind to the completion of the work which he himself regarded as the great object of his life—a new translation of the Scriptures, accompanied by critical dissertations and a commentary, for which he intended to avail himself of all the resources that science and historical criticism could furnish to lead to a right understanding of the sacred books. The publication of this stupendous work was not completed at the time of his death, but we have reason to believe that the whole, or nearly the whole, is ready in manuscript. The work is not so much designed for the learned as for the great body of Christians, and it was no small satisfaction to the author to find that of each part on the day of publication more than 7000 copies were sold. While engaged in this manner, he received a signal mark of the personal esteem and affection of his sovereign, by having conferred upon himself and his descendants the rank of nobility. Shortly after this he took up his residence at Bonn, where the last year of his life was cheered by the presence of many warm friends, the oldest and most affectionate being Professor Brandis. Another circumstance which contributed not a little towards his happiness during his later years, was the fact that the wretched reactionary party at Berlin was gradually forced to give way to a better and more liberal spirit; and, above all, that Italy, for the regeneration of which he had laboured so hard during his residence at Rome, was at last working out her own salvation. The character and success of Garibaldi filled him with enthusiastic admiration, and he looked upon him as the great man of the age.

Early in the year 1860, symptoms of an alarming illness appeared, and it was found that he was suffering from a dangerous form of heart disease.

* We are glad to learn from the *Athenæum* of Jan. 26th, that Mr. S. Birch, of the British Museum, according to Bunsen's instructions, is to undertake, in conjunction with Dr. Johannes Brandis, the editing of a new edition of this work, if it should become necessary.

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He bore his sufferings with great fortitude and Christian resignation, and his intellectual activity and cheerfulness never forsook him until his death, on the 28th of October 1860. His remains were deposited in the cemetery at Bonn, near those of his great friend and benefactor, Niebuhr.

Bunsen's capacity for work was perfectly astounding, when we remember how much of his time was necessarily occupied by public and social duties during his career as a diplomatist; the rapidity with which he worked, and his very active imagination, could not but occasionally lead him to conclusions, especially in his work on Egypt, which are scarcely warranted, and for which he has been severely censured, and which may possibly prevent some of his works from becoming κτήματα εἰς ἀεί, as they might have been, had he been more able to concentrate all his immense learning, sagacity, and ingenuity on their composition. But even as it is, it must be owned that no man has done more than Bunsen to clear up the mysterious history of Egypt, by putting together the results of the investigations of others, enriched by the inexhaustible stores of his own knowledge and ingenuity.

Great and noble as were his efforts and aspirations as a scholar and a statesman, he was probably as great and lovable in his family relations: he was a man of heart as well as of head, and it would have been impossible to find a family more harmoniously and affectionately united than that of Baron Bunsen. His widow and children now mourn over their bereavement, but they have the inestimable consolation of being able to look back upon the past as a period of unclouded happiness and intense mutual devotion.

This is not the place for entering into a discussion of his theological and ecclesiastical opinions, but as nearly his whole life was devoted to subjects of this kind, the present memoir would be singularly deficient if we did not add a few general observations about his character as a religious man. Many persons may conscientiously differ from him in his views on churches and creeds, but no one can deny that he was an honest searcher after the truth, one whose sole object was to separate the accidental from that which is essential in all the conflicting creeds and churches. Men of his kind are the true reformers and purifiers, of whom all Christian churches seem at times to stand in need. Whatever we may think of his opinions, his life was throughout that of a devout and genuine Christian; and if any one doubt this, let him read the beautiful and graphic account of his last moments, given on the best authority by M. de Pressensé in the *Revue Chrétienne*, published on the 15th December; and be it remembered that the noble words uttered on that solemn day were not the results of a broken spirit, or of an ordinary deathbed conversion, but heartfelt convictions which he had entertained throughout life, and to which he gave utterance when he was still in the full possession of all his mental powers. The Rev. F. D. Maurice, although differing from Bunsen on almost all theological questions, has paid an affectionate but just tribute (*Macmillan's Magazine* for March) to his earnestness and honesty in all his theological writings; and men of a true Christian spirit will ever honour those who, like Baron Bunsen, search all things, and hold fast that which is good.

L. Schmitz.

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## V. ON TEACHING ENGLISH HISTORY.

To the thoughtful teacher, who looks at his school work with a direct view to its future usefulness in the career of his pupils, the question will occur, in connexion with every subject he teaches, "What purpose do I hope to serve by it?" He will not be satisfied to know, for instance, that history is a branch of the regular conventional school course, and that it would be discreditable to omit it, but will look into his own mind, and ask what it is that the systematic study of English history has done for himself, and what kind of mental culture and moral insight he hopes to derive in the further pursuit of it. Surely he will perceive that its value as an instrument in his own mental development is not dependent on the amount of school-book information which he has acquired, but rather on the degree in which it has made him a more accurate thinker, a fairer disputant, a more charitable critic of men's actions; given him sound views of the nature of true greatness, and some skill, both in the investigation of human character and motives, and in the detection of the great laws by which God governs the world. It may be that it will seem to him rather a steep descent to come from such an inquiry to consider how he had better give the next lesson on Alfred or Henry VIII. to a class of young children. But it ought not to be so. It is only by considering the ultimate aim contemplated by our work, that the steps by which that aim is to be realized become clear to us. Nay, in this respect the business of education is a type of all other business, for it is only in the light of general principles that the special duties of life can be discharged well, or its details understood.

It is a common remark among teachers, that all text-books on history for school use are more or less unsatisfactory. Yet it is difficult to know how they could be otherwise. They must, of course, be crammed with facts; and as style must always be more or less sacrificed to the desire for excessive condensation, they are seldom very readable or interesting. Moreover, since the writer of a school-book naturally strives to narrate as large a number of authentic facts as his space will contain, it is often unavoidable that important and unimportant facts will be recorded with the same amount of elaboration, and that thus, much which is of little value will be minutely set forth. The more systematic text-books also attempt a classification of the main facts of each reign, under such heads as "birth and parentage of the sovereign, eminent men, wars," etc. Now, although this looks methodical, and is, indeed, very helpful to the utility of the book considered as a work of reference, it destroys its value as a book to be read. Nobody acquires a knowledge of historical facts in this formal way. To begin with classification of this kind, is to begin at the wrong end. It is only after a general interest has been awakened in the story of the reign, and after some of the important facts have laid hold upon the mind, that the use for such classification arises, or the necessity of it is felt.

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It is difficult to conceive a more unsatisfactory lesson than that obtained by learning a page of a book like Ince's *Outlines* by heart. The facts embodied in the lesson may be numerous and important, but they have no coherence; their relation to each other as causes or consequences are not manifest, and the utter want of organic unity, or narrative sequence, prevents them from retaining a place in the mind. All good teachers know how impossible it is to fix separate facts or truths in a child's mind, unless some links of association are established between them and something which was known before, or which he hopes to acquire hereafter. It may be safely said that, of the available knowledge of history of which a man finds himself possessed in after life, every fact is connected in his mind with some other fact which accounts for it, or with some truth which it illustrates, or some allusion which it explains. If any fact has ever been acquired which stands in no such connexion, and has linked itself to no subject of interest, that fact is sure to have been forgotten. Now, the great fault of much of the current historical teaching, founded upon compendiums and books of outlines, is, that it does not possess enough of interest, or of sequence, or of unity, to fasten itself upon the mind. An attempt is made to teach in defiance of the known laws of mental association, and the result is that, after making an effort to retain for school purposes, and in a mechanical way, a mass of undigested information, the pupil lets his knowledge slip from him as soon as he leaves school, and is probably found to have retained little but a dislike for the study, which clings to him for life.

But in spite of these drawbacks, the use of text-books is a necessity, and it is practically impossible to teach history methodically and well without them. In all subjects it is important that some definite work to be done by the pupil should form the basis of every lesson; and in history this practice is obviously indispensable.

In whatever way a text-book is used, however, one condition ought always to be fulfilled, if the lessons which are founded on it are to be successful: they should be made the basis of rigorous and animated oral questions. No paper work, no written summaries, or answers to written questions can ever compensate for the omission of this part of the lesson. Modern examination schemes tend in some degree to drive teachers to written forms of test, and to discourage any exercises which do not serve to make a pupil's knowledge look well on paper. But, after all, the intellectual life of a school depends, more than on anything, on the vivacity and skill of the oral questioning, and on that close and active contact of mind with mind which is produced by it. A boy will never understand a lesson in all its bearings by merely reading it. Good questions will bring to light unsuspected difficulties and misconceptions, will show when further explanation is, and when it is not required, and will furnish an exercise both in thinking and in prompt expression such as no other method can supply. When, however, all is done which can be done with the help of a text-book, a good teacher will always feel that the result is unsatisfactory. *It* alone will not have imparted that love for historical inquiry, and that

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germ of philosophic insight, which a pupil ought to carry away from school as the preparation for future studies. It is worth while, therefore, to consider what sort of additions can be wisely made to such teaching.

There is one respect in which the Bible is the model of all history. Look at it without reference to its higher claims, simply as a piece of narrative. Consider how it is that it conveys to its readers so clear and full a knowledge of Jewish history during many centuries. There is, for example, a period of about one thousand years, from Abraham to Rehoboam, and how is the history of the time told? We have first the story of the patriarch's personal career. We are led to understand his character and his motives; we see him as the centre of a picture in which pastoral life is beautifully portrayed, and which affords us glimpses of the patriarchal government, of life and manners, and of the social and domestic condition of the age. In like manner we see Isaac and Jacob with their families and their environments; and then the narrative, disdaining to go into details about lesser matters, expands into a copious biography of Joseph, whose personal history and fortunes make us incidentally acquainted with the state of Egypt, its government, its political economy, and many facts of great interest, which, had they been tabulated in a book of outlines, we should not have cared to learn. The history then passes over a long uneventful period of nearly 400 years with scarcely a sentence, and again becomes full and graphic about the Exodus and the journey in the wilderness, investing even the details of legislation with a special interest by connecting them with the person, the character, and the private life of the lawgiver, Moses. And thus the story is continued, sometimes passing over a long interval of inaction or obscurity with a few words of general description, or a list of names; but fastening here and there on the name of Joshua, of Gideon, of Samuel, of Saul, or of David, and narrating the history of the times in connexion with the circumstances of his life. The current of human events, as it is described in the sacred writings, is not like that stream of uniform breadth and depth which text-books seem to describe, and which we see often depicted in chronological charts. It rather resembles a picturesque river, diversified in its aspect as it glides along; now feeble and narrow, now broad and swelling; hemmed in at one part of its course by overhanging rocks, and at another spreading out into a vast lake; becoming again contracted, yet flowing ceaselessly; now past a fair city or a noble castle, and anon through a vast region which is flat and comparatively barren; continuous but irregular; possessing unity but not uniformity; inviting the traveller to glide rapidly along at one time, and to linger long and tenderly over some memorial of vanished greatness at another. Who does not see that such a narrative precisely corresponds to the real picture of a nation's history? In the life of a people there are always great epochs of change and activity occurring at irregular intervals, and so marked and characteristic, that if they be once understood, all the lesser details and the intermediate events become intelligible through their means. Moreover, such a

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story as that of the people of Israel curiously resembles the actual knowledge which even the most accomplished historical scholar possesses. That it is adapted to the needs and conditions of the human understanding will be evident to any one who will take the trouble to recal his own experience, and will remember how he has secured one after another certain fixed points of interest, has grouped round them, little by little, the facts which he has subsequently acquired, filled up the intervals of time between them by slow degrees, but to the last has continued to retain his hold on these fixed points, and to refer every new acquisition to some one or other of them.

I do not say that it is possible or even desirable that school-books on English History should be made to conform to the Bible type in this respect. It is not safe to leave to the compilers of such books the task of determining what part of our annals shall be overlooked, and it is quite necessary that teachers should themselves exercise some discretion in this matter, selecting and adapting their historical lessons according to the age and capacity of the children, and to the probable duration of their stay at school. But if it be, indeed, certain that careful readers of the Bible obtain a truer insight into the character and polity, the manners, progress, and national life of a people than is to be secured, with the same degree of attention, from a modern compendium of English history, the fact is certainly a significant one, and will be found to suggest some important practical inferences.

Of these the most obvious is, that it is better to master the great and eventful periods than to go on continuously in the way suggested by the form of a text-book. Of course there must be a certain chronological sequence in order to make the narrative intelligible. A general outline of the period of time covered by our history is necessary in order that each fact as it is known may be localized and referred to its due position among other facts. The teacher's first business will therefore be to give this outline, and to set forth the broad and prominent features of our country's history in a brief and simple way on the same principle as that which would lead him to lay down the meridian lines of a map before he drew it and filled in all its parts. But as soon as this is done the task of selection begins. He is by no means bound to follow blindly the course prescribed by the text-book. On the contrary it will be far better to fix upon the most characteristic periods, to cause them to be studied with fulness and exactness, and to reserve the chronicle of the less notable reigns until afterwards. The times of Alfred, of the Conqueror, of Elizabeth, of the Protectorate, of Anne, and of George III., are turning-points in our history. The person who understands these well is, as far as history is concerned, a well-informed man, even though he is unable to repeat in due order the list of sovereigns, and to tell their relationship to each other. For all the higher purposes contemplated in the study, a thorough acquaintance with the state of England in one or two of the most eventful periods is of far more value than a superficial knowledge of the entire history. The latter may be forgotten. There is no germinating power in it; it will neither grow when the pupil carries it with him into the world

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of books, and of news, and of conversation; nor furnish material for reflection in solitary hours. But the former serves as a nucleus for future acquirement. The process of obtaining it is necessarily an interesting one. Something more than memory and faith have been demanded from the student in learning it. Judgment has been exercised, and imagination gratified, and the facts have arranged themselves into an organic whole simply because they have been seen in intimate relation with each other. A learner who has been led to pay special attention to one period, and to master all its *differentia*, carries away with him from school not only a body of knowledge which will hold together and retain its place in the mind, but also right notions of what historical investigation really is, and of the manner in which the annals of a period should hereafter be studied. In short, it is by no means necessary that a pupil should take with him into the world all the facts of a school-history, but it *is* necessary that he should be provided with a taste for historical reading, and with both the power and the disposition to study the subject systematically for himself. And this object is far more likely to be obtained by judiciously selecting and dwelling on the prominent epochs than by the ordinary routine method.

Another obvious inference from the view of historical study here presented is, that Biography is too much neglected, and its value as an adjunct to history too little regarded among schoolmasters. Yet every one knows how much more attractive is the life *of a person* than the history of mere events. There is a sympathy called forth, and a human interest awakened, when the career of a man is discussed, which can never be excited in any other way. The great charm of the Bible history lies in the fact that it is a series of biographies, held together by a thread of narrative, it is true, but deriving its main interest from the circumstance that we see human fortunes in progress, human passions at work, and real human characters, whom we can love, or criticise, or admire. Our knowledge of the Bible history is primarily a knowledge of Moses, or David, or Paul, and only incidentally of the political and social condition of the people among whom they lived. Yet, though incidental only, this knowledge is very real, and is none the less valuable because it is held in the mind by its association with what we know of the chief personages, and their character and career. A good teacher will therefore do well occasionally, when his scholars are reading the history of a given period, to interrupt the regular course, and to select some representative man of the epoch, gather together from all sources particulars respecting him, and give two or three special lessons on his life. Suppose, for example, that the life of William of Wykeham is taken to illustrate the reign of Edward III. Let the pupils be led by a brief sketch to take an interest in the man, to follow his fortunes, to estimate his character. Let them see pictures of the buildings which he erected, be reminded of Winchester, of Windsor, and of Oxford, and of Saint Cross, and so get a glimpse of the educational machinery, the architecture, and the social habits of the period. Let them be directed to books in the library, in which

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anecdotes or other illustrative matter may be found. Let them investigate carefully the public and political questions with which his life was associated, and then be desired to prepare a sketch as full as possible, and in a narrative form, embodying all they have learned about Wykeham: I believe the result will be found fully to justify the interruption of the ordinary historical lessons for one or even two or three weeks. A pupil who, in this way, has been directed successively to the biography of Alfred, of A'Becket, of Chaucer, of the Earl of Warwick, of Sir P. Sidney, and of Milton, cannot fail to have an extensive acquaintance with the current history of the times in which these men lived; while the form in which that knowledge is acquired will be found better adapted than any other to retain a permanent hold on his mind. In the selection of the typical man of each age, the teacher will be guided, partly by his own tastes, and partly by the materials at his command and the books to which he has access. It is of more importance that he should choose some one man in whom he is himself interested, and whose biography he has the means of making copious and lifelike in his lessons, than that he should be guided by any selection which another could make for him. I may remind teachers, however, that the materials for such biographical lessons are very abundant in our language, and may be found with little trouble. Our language is rich in admirable monographs, such as Bacon's Henry VII., Lucy Hutchinson's Memoir of her Husband, Johnson's Sir Francis Drake, Lord J. Russell's Life of his ancestor Lord Russell, Fox's James II., Carlyle's Cromwell, Southey's Nelson, etc. In Walton's exquisite book of Lives, in Fuller's Worthies, in Macaulay's Biographies, in Lord Brougham's Statesmen of the Time of George III., in Miss Strickland's Lives of the Queens, and in Mignet's Mary Queen of Scots, also, abundant material for pleasing and graphic pictures of life and manners may be found. Very often, too, a diligent teacher will find that by piecing together the facts stated in two or three different books about some one person, he will be able, without difficulty, to carry out this suggestion, in the form of a short lecture or oral lesson, the preparation and arrangement of which will be as useful to himself as it will prove beneficial to his pupils. If this practice be occasionally adopted, it will surprise him to find how the facts relating to the history of an age will cluster and organize themselves round a great man's name, and how systematic the knowledge of history will thus become. In a school in which there is a library, or in which the children have easy access to books, the simplest way of carrying out this plan will be, for the teacher first to give a brief sketch of the life, and then set his pupils to fill up that sketch in writing, with all the particulars they can glean from different sources, until they have, in fact, partly produced the biography themselves. In an elementary school, more will be left for the teacher to do. He himself should get together his materials, arrange them in the form suited for collective teaching, and then give one or two graphic lessons, introducing such anecdotes as will give life to the subject, and surround it with appropriate accessories, and thus convey an impression of the age in which his hero lived.

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He will afterwards require the information thus given to be reproduced by the class in a regular form, with the facts arranged chronologically, and an estimate of the character of the person whose life has been selected.

As another means of giving life and reality to lessons on this subject, occasional Historical Readings may deserve a prominent place. The teacher may advantageously assemble his class once a week or fortnight, and give to them a half-hour's reading from some book which illustrates the period to which the recent historical lessons refer. Such readings should generally be anecdotal and descriptive in their character, as it is more necessary that they should deepen and intensify the impression of some one characteristic incident of the time, than merely go over the ground which has been covered by the historical lessons. If a teacher in his own private reading keeps his eyes open for passages such as will serve this purpose; if he will systematically mark them, or make a memorandum of the places in which they occur, it will surprise him to find how they will multiply upon him. Not only in books ostensibly written as histories, but in many others, there will often occur a striking and effective passage, which will, if well read, be sure to excite interest.

It would be an endless task to point out the passages in Palgrave, Hume, Macaulay, Froude, Clarendon, Carlyle, Thierry, Guizot, or Mr. Knight, which are characterized by special interest or pictorial beauty, and which, if read to a class which had been recently engaged in accumulating the dry details of a given period, would be sure to help the imagination, and stimulate the intellectual activity, and strengthen the memory of the pupils. A teacher's own taste will generally be a safer guide in the adaptation of his readings to his ordinary teaching, than any formal list which could be set down here. But in making his selection he need by no means confine himself to grave books of history; one of the Paston Letters, a *naïf* anecdote from Froissart, a gossiping letter of Horace Walpole, a paper from the Spectator, an extract from Evelyn's Diary, a chapter of De Foe's History of the Plague, or even a passage from one of honest Pepys' grotesque confessions, will, if wisely chosen and read at the right time, be found to play an important part in fastening the record of some great event on the mind. Nor should the stores of our poetical and dramatic literature be overlooked. What a freshness and life will be given to the dry bones of an ordinary narrative of the Wars of the Roses, if the teacher treats the learners at the end of their task with two or three well-selected scenes from Shakspere's Henry IV. or VI. Who would not understand the whole life, costume, occupation, and *morale* of Edward III.'s contemporaries all the better for hearing Chaucer's inimitable description of some of the Canterbury Pilgrims, or even a page of Sir John Mandeville's quaint book of Travels? I cannot expect a mere routine teacher to take all the trouble I am recommending, but to all who desire to give to English history that place in their pupils' affection and interest which it deserves, I would say, Make your own miscellaneous reading tell upon your school les-

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sons. This is a good rule in relation to all subjects. Attention to it serves to widen the range of illustration at command, and to impart vivacity and force to all the teaching of a school. But in history the rule is especially applicable. Let a teacher read one or two of Wordsworth's sonnets about the introduction of Christianity into England after his class has learned the story of Augustine's mission; or Macaulay's poem on the Spanish Armada, when that subject has been studied; or a pungent passage from Dryden's Absalom and Achitophel, or Milton's sonnet on Cromwell, or a ballad from Percy's *Reliques*, and the advantage of the practice will soon become apparent to him. Within the range of such reading also may fairly be included good extracts from Ivanhoe or Waverley, from the Last of the Barons, from Westward Ho, or Henry Esmond. It may be said, perhaps, that all this is not history; that children come to school to learn facts, not fictions, and that there is danger of relaxing the bonds of intellectual discipline by introducing into the school-room material of so unscholastic a character as a play of Shakspere, or a novel of Sir Walter Scott. But to this it may be easily replied that my recommendation only extends to the contrivances by which school-book work of the ordinary kind is to be supplemented, not to any device for superseding it. Moreover, it should be remembered that, in one sense, poetry embodies as much truth even about historical facts as history itself. Considered as a picture of real life, is not Sir Walter Scott's Marmion or Ivanhoe as true a thing as his History of Napoleon? When the author wrote the latter as mere task-work for the booksellers, he very conscientiously consulted his authorities, and sought to produce an orderly and connected narrative. But when he wrote Ivanhoe, he studied the manners and incidents of the age, and sought to penetrate his own fancy with a picture of its doings, and habits, and modes of thinking. We will not stop to inquire which is the more interesting production: that is a question which has long been settled. But which, for all practical purposes, is the truer book, and the most important contribution to our history? Surely there is a higher truth than the truth of mere detail, and that is just what the compiler of annals misses, and the man of poetic genius seizes and retains. The power

"To show the very age and body of the time"

is a rare one; it requires not only knowledge of actual occurrences, but philosophic insight enough to distinguish between typical and exceptional events, and imagination enough to select and adapt the materials, and to give unity and verisimilitude to the whole picture. And it is surely as important to us, and as helpful to the studies of our pupils, to know what impression the history of an age has conveyed to a man of genius, as to know what facts a laborious compiler may have collected about it.* Do not let us, then, despise the help which poets and even

* On this point Archdeacon Hare has a pregnant remark:—"The poet may choose such characters, and may bring them forward in such situations as shall be typical of the truths which he wishes to embody, whereas the historian is tied down to particular actions, most of them performed officially, and rarely

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novelists can afford us in history. They appeal, in a way in which no mere historian can, to the imagination of children, and to that love of pictures and of dramatic incident, which is so strong in early youth. If judiciously and occasionally used, they make the story of the past a more real, living thing, and they may do much to increase the interest and pleasure which is felt by pupils in historical study.

It will be found advantageous, when possible, to connect lessons on history with those on *geography*. The mere name of a place, and the power to localize it on a map, are in themselves of little worth. Lessons on geography, *per se*, are apt to demand from the pupils nothing but a trick of memory, and to encumber the mind with little else than a list of hard names and figures. But the identification of the name of a place with a spot on the map becomes full of meaning when the place is recognised as the scene of some historical event. The knowledge of the event gives interest to the name of the place, and the discovery of the place helps to fix the memory of the event. The geographical fact and the historical fact, if known apart, might appear barren and uninteresting things, but in the synthesis of the two they are seen in new aspects; each throws light on the other, and both are likely to be remembered. Every one who has read Arnold's History of Rome must have been struck with the additional power which the author's fondness for geography has given to him as a historian. From his life we learn the keen interest which he took in examining the topography of any place in which he was interested; we may see with what zest he traversed the Campagna, or traced out the course of Hannibal in his passage over the Alps. And it is impossible not to recognise the result throughout his works on history. His pupils tell us that his lessons on geography were among the most telling and effective which he gave, simply because he had a power of connecting each spot with the story of scenes and events which had made it memorable. The narrative of a battle, if it is merely confined to the statement that such and such persons were engaged in it, and that one party defeated another, attracts but little of a student's interest in itself. But draw out before him a plan of the campaign. Describe the exact condition and aspect of the neighbouring country, the relative position of the villages, and streams, and hills; and the story of a battle becomes a new thing. Let a teacher read Macaulay's account of Sedgemoor, or Sir H. Nicolas's of Agincourt, or Gleig's Battle of Waterloo, or the graphic and spirit-stirring narrative of the Battle of Dunbar in Carlyle's Cromwell, and he will find the whole picture of the fight growing before his imagination, and becoming a reality to him. If he will analyse the source of the interest he feels, he will find that it is largely dependent on the skill with which the narrator has presented to him, not the events only, but also the physical geography of the spot in

such as display much of character unless in moments of exaggerated vehemence. Indeed, many histories give you little else than a narrative of military affairs, marches and counter-marches, skirmishes, and battles, which, except during some great crisis of a truly national war, afford about as complete a picture of a nation's life as an account of the doses of physic a man may have taken, and the surgical operations he may have undergone, would be of the life of an individual."

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which the events took place. He will gather from this that, when possible, geography should be made subsidiary to history, and that reference to the plan of a campaign, or to the map of a country, when he is teaching history, will add much to the interest, and consequently to the success of his lessons.

Finally, I would urge on all teachers the importance of giving to the constitution and government of our country a more prominent place in their teaching than they have been accustomed to concede. It is a shame that pupils should leave school, after "going through" a text-book, with their heads full of the technicalities of history, with the power to talk flippantly about the Druids and the "Heptarchy," about Ethelwolf and St. Dunstan, but wholly unable to tell what the House of Commons is, or how far the prerogative of the Crown extends, or how justice is administered in our courts of law. Yet it not unfrequently happens that a paragon of school erudition, who has gained history prizes, is yet sorely at a loss on points like these. It would be well, therefore, if in every school the regular readings and lessons were supplemented occasionally by special teaching, either in the form of a conversational lecture, or otherwise, on the Sovereign, the House of Peers, the Commons, the power of Parliament, the process of making a Law, Courts of justice and their procedure, Trial by jury, Taxes, why and how they are levied, etc. It is probable that all the information required for such lessons will not be found in any ordinary compendium of history, but that the teacher will find it necessary to seek his materials from other sources, and to illustrate his lesson by drawing on his own experience, or by taking advantage of an election, or the occurrence of the assizes in the place in which he lives. I need hardly say that in Blackstone, in Hallam, in Creasy, or in Lord Brougham's book on the Constitution, ample materials will be found for such lessons as he will need. It is manifest that information respecting the form of government under which we live, and the correlative rights and duties of persons in the several orders of society, is of great practical importance, and ought not to be overlooked in any intelligent plan of instruction. But besides the immediate value of the information thus communicated, there is an incidental purpose of great importance to be served by lessons on these subjects. It should be the aim of every teacher to impress his pupils with a sense of the privileges which they enjoy as citizens of a free country, and with a loving appreciation of the Constitution under which they live. It is no light thing to be an inheritor of the traditions which belong to Englishmen; to be connected with the glorious past and the noble future which a history like ours presents to us; to rest our feet upon a constitution, the foundations of which have been hardening and establishing themselves for centuries; to enter into the enjoyment of blessings—political, social, intellectual—which the wisdom and patriotism and piety of our ancestors have won for us; to be citizens of

> "A land of great and old renown,
> Where freedom broadens slowly down
> From precedent to precedent."



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Any scheme of instruction in history, even for the humblest elementary school, is seriously deficient, if it fails to inculcate not only knowledge, but feeling on these points. It has come to be considered almost an old-fashioned thing to talk of our "glorious Constitution" with the sort of enthusiastic reverence which was so familiar to our grandfathers. But the reasons for cherishing our own laws and institutions, and for feeling an affectionate pride in them, have certainly not diminished of late years. A teacher will do his pupils a great service if, by good and clear lessons, he will make the system of our civil and social polity comprehensible to them; and a still greater if, by the manner of giving such lessons, he can implant sentiments of intelligent loyalty in their minds.

I have not, in these remarks, said much of the way in which the maximum of historical information may be given to a pupil in the minimum of time, nor upon the best way of enabling him to pass an examination. I do not despise these things, but I think their importance is even too apparent to the minds of most teachers. After all, they are only means to ends. If we thought less of examinations, and more of the ultimate purposes which examinations are meant to serve, it would be well for us. And what is the ultimate purpose to be served in teaching history? Is it not to discipline the judgment and the conscience, as well as the memory of the learner? Is it not to make him fond of searching into the story of the past, and able to acquire from it the moral insight and the lessons of wisdom which it was designed to teach? Is it not to make him rather an accurate and painstaking learner in one or two departments, than a smatterer in all? When these objects are fairly before us, we shall find that rules for giving even technical instruction will become clearer to us; our methods will prove more successful, even for examination purposes, than if we worked specially with a view to examinations; new interest will be awakened, new powers of mind called forth, and history will become to the learners, not a series of school lessons merely, but a scheme of moral discipline,—

> "The fair sum of six thousand years'
> Traditions of civility."

JOSHUA G. FITCH.

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## VI PRIVY-COUNCIL CENTRALIZATION.

WE hear clamorous demands for a system of National Education, accompanied by ready-made theories for its realization. But no sooner do successive schemes breathe the atmosphere of Parliament than they are stifled by hostile criticism, or fall to the ground through prejudice and misapprehension One is almost disposed to think that no comprehensive legislative measure can ever receive so unanimous and

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cordial a support as to make it really effective in its practical working. The differences of the contending parties we believe to be irreconcilable without compromise; and we suspect that for compromise our age is too much in earnest. Be that as it may, it is worthy of observation, that while our representatives are roused to passionate antagonism by any attempt to state the principles on which a school system shall be worked, they quietly acquiesce in the State's putting the educational machine in motion on principles on which none have been consulted, and in which, perhaps, none would wholly concur were they theoretically affirmed. The fact is, that the question is not an open one, and that the ground is already occupied. For nearly a generation we have had a national system in full operation, and yet, strange to say, we are unable to come to terms on the principles which ought to govern it. This national system, in truth, exists only in so far as, by a successful evasion of legitimate national action, it has practically affirmed a national theory. The theory to which the nation has been thus committed, is, that all religious organizations which give an educational place—however humble or shadowy—to the Bible, are equally competent to train the youth of the country, and merit to be subsidized out of the public purse.

We do not here propose to animadvert either on the unconstitutional character of our Board of Education, or on the inconsistent attitude of Parliament in shrinking from affirming, as the principle of a national measure, what it yet annually proclaims to be its creed by an annual money vote. Nor shall we touch on the startling defects of the system itself,—on the wealth which it lavishes on the wealthy, and the mite which it denies to the needy. It is easy to see that the whole organization has been an almost inevitable development of the arrangements necessary for the distribution of a few thousands, with a reasonable regard to equity, among the various educational bodies. It was to be expected that the administrative power should be forced from time to time to multiply its relations with these bodies, and to define, modify, or extend its ordinances. Original minutes, accordingly, were rescinded, new minutes passed, circulars sent to explain the minutes, and letters printed to explain the circulars, and now, at last, we have a code which wears the aspect of permanence.

With a consolidation of a gradually developed educational statute-law before us, which yet Parliament unworthily ignores, and whose principles it is afraid to discuss, it is natural that those really interested in the teaching of the people, and, above all, of the people's teacher, should take alarm at the existence of a powerful centralized administrative system, which, in all essential respects, is as secret and irresponsible as it is sure and effective in its working. This alarm is most keenly felt by those who know that much of the action of the Board has been in the teeth of influential opinions, and opposed to national or local conviction. The necessity of securing simplicity in working has led to the ignoring of local peculiarities; and local peculiarities, we well know, are often identical with local vitality. Centralization which has its source in the Legislature is bad enough, but centralization which is produced by

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a kind of spontaneous generation must be afflicted in a peculiar degree with all the worst vices of bureaucracy. Bureaucracy, we are convinced, is as opposed to the genius of our people as absolutism. Englishmen instinctively and truly feel that a bureaucrat is a doctrinaire, and bureaucracy a government by crotchets. Official views, which have little regard to provincial or even national habits, which ignore the great principle of free and unconscious, but not *therefore* unintelligent local action, are always hurtful, but especially so when unchecked by any statutory and well-canvassed principles of administration. A dull level of uniformity is dear to the bureaucratic eye, which fails to see that in the very act of destroying differences, it destroys life. It is this baleful tendency of our present national system which, we think, merits the grave consideration of the politician. It is because we do not wish to be reduced to the helplessness of Neapolitans, or to the trim feebleness in which paternal government usually issues, that we think it a question of great moment, whether the principles on which this country is governed in almost all other matters, should be subverted in a national department which has most to do with the making of the character of the people? That will be a sad day for England on which the local self-government of Constitutionalism will be exchanged for the centralization which is a common feature of absolutism and democracy. The bitterness of party and local feuds is certainly hastening the approach of that time in the department of popular education. The question is as urgent as it is important. A large mass of educational property is now created in which our educational bureau has invested: a large educational agency has already learned to look to this centre for the principles which are to guide it. Faint efforts to give expression to opinions have been put down by bad logic, supported by invincible money-power, and the result actually is, that in the management of all schools, but especially in the influential schools for the training of teachers, the one question which the authorities must uniformly ask themselves (disguise it to themselves as best they may) is not "What is best?" but "What will meet the wishes or avoid the animadversions of the Office or its agents?" And this subserviency extends not to general considerations alone, considerations connected with the what and how to teach, but descends to the minutest details bearing on the *matériel* and *personnel* of the schools. Nay, we are safe in asserting that the various local managing boards merely constitute a channel, through which Privy-Council legislation may run. Surely such a system as this must sensibly tend to affect the vigour and character of a nation, brought to bear, as it is, on that portion of national organization which tells most directly and powerfully on the people.

We are well aware that any attempt to incite to some remedial action by discussing political principles or propounding theories is almost hopeless. It is only when the operation of a law is felt to be a practical grievance that even the intelligent of a community will be roused to a sense of its importance. The administrative action which we denounce may not yet have been very keenly felt as a practical

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grievance by parish committees or Diocesan boards. The local and voluntary action necessary for the purpose of complying with Government requirements they perhaps imagine to be local management. Their liberty is the liberty to acquiesce. This they probably mistake for free action. But there is surely one section of the community on which the present system presses with sufficient heaviness to lead them to feel its intellectual tyranny even while profiting by its dispensations. A Teacher is not a machine, and those, above all, who guide the education of the teacher must have ideas and aspirations of their own. If they are to realize their ideals, or even approximately to attain their aims, their course of action must not be limited even by the knowledge that it coincides with the instructions of a foreign power. The teaching profession in all its departments, and in those which have to do with popular education most of all, is not a mere executive. If it is anything, it is also and much more a legislative. Its life is a constant expression of intellectual and moral activity directed to the noblest objects. It must, therefore, work with the energy that comes from freedom, and from the sense that it can initiate as well as effect. Steadiness and loftiness of action can be secured only by the consciousness of a *self-directing* will. Centralization, by subduing individual character, stifles originality and paralyses the will. A centralized organization which begins its work in the earliest stage of training, and fits for its own special objects by a systematic cram and by a life spent under stringent regulations, must surely tend to emasculate the scholastic profession, by depriving it of what alone constitutes it as a profession worthy of respect, and capable of great purposes and great results,—a healthy spontaneousness, and originative and free action.

We are far from animadverting on those who have worked the machine put into their hands. Men in such a position, whether bureaucrats and doctrinaires by nature or not, are forced to cut and clip to a uniform pattern, that they may avoid endless complications, insurmountable accumulations of cases requiring separate examination, and, the consequence of all this, a large preponderance of injustice. The administrators could not well have helped themselves; and the system they have reared, and the mute submissiveness of all concerned, whether recipients of the public money in the form of grants and "gratuities," or the Inspectors of schools, says much for the resoluteness of the Downing Street will and the effectiveness of its rule. Such results, no doubt, could not have been well attained without much domineering, some insolence, and large and even wilful ignorance. Much, however, is to be forgiven in honest admiration of the thorough mastery the administrators have attained over all their subjects, and of the efficient and upright way in which their work is done. But just in proportion to the efficiency of the administrators are the evils of the system.

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## VII. PUBLIC SCHOOLS, THEIR THEORY AND PRACTICE.*

In these days of newspapers and reviews, many lives that formerly would have been spent in complete obscurity are dragged into public notice, and many institutions which would once have been suffered quietly to fulfil or to neglect the objects for which they were appointed, are now subjected to the minutest scrutiny, and sometimes attacked with remorseless criticism and unbounded vituperation. This element of publicity in modern life has undoubtedly many advantages. Many abuses are nipped in the bud, because they cannot escape the jealous vigilance of self-constituted censors; and a general energy and activity are stimulated by the consciousness that any neglect of duty will immediately be exposed, either by kind friends or by malicious rivals. But we must not look with too complacent a spirit on that officiousness which is always ready to thrust itself into a disquisition on the shortcomings either of bodies or of individuals; which, rarely appreciating the good, is eager to expose the evil; which always takes the attitude of injured innocence and moral superiority; and which invariably wrests, *in deteriorem partem*, any fact which is capable of being regarded either in a good or a bad point of view. There is a good deal of this evil spirit abroad. There are many who are never so happy as when they are dealing heavy blows at men or institutions, and who may be at once detected by their captious fretfulness and repulsive sneer.

When some competent adviser, like the accomplished and estimable scholar whose lecture has suggested our present topic, comes forward in a kind and conciliatory spirit to draw attention to the failings of an institution of which he is a distinguished ornament, every one will be ready to grant him an impartial hearing, and to weigh carefully his valuable suggestions. He speaks at once with experience and with appreciation; while pointing to the deficiencies which he wishes to see remedied, he does ample justice to the many merits which he acknowledges with a generous affection. Sir J. Coleridge has earned the title of a public benefactor by his courteous and well-considered lecture, and we expect that his remarks will lead to many improvements, as we know that they have been received by some of the Eton authorities with gratitude and respect. But it is far different when some rude and uncourteous assailant comes forward to prove that the system of one of our greatest public schools is radically dishonest and defective, and seems incapable of attributing to its masters any higher motives than those of the most sordid self-interest. Even when his criticisms are true, he must expect to be regarded by all candid thinkers with that dislike which is justly due to a tone and temper which sometimes betray him into exaggerations and personalities, and allow him to give vent to unjust insinuations against a body of able and honest men.

* *On Public Education.* By Sir J. T. Coleridge. Second Edition. John Murray, Albemarle Street.

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A forward and ungenerous criticism such as that to which we have been alluding does irreparable harm. It makes all reform positively distasteful to those to whom it is addressed, and damages a good cause by the natural disgust and indignation which it excites. If Eton is ever to adopt such changes of system as may make it more able to meet the requirements of the present age, it certainly will not be driven to do so by such attacks as these. Resting on its proud prerogative of royal patronage and long antiquity, supported by the fervent devotion of a host of distinguished sons, it may afford to despise all assaults attempted by the despicable weapons of unfair abuse and wholesale depreciation.

And, indeed, it would not be well that our public schools should be *too* sensitive to the voice of popular judgment. It is long since we have ceased to regard the voice of the people as the voice of God. On many questions, admitting of difference of opinion, the wise few are more likely to be right than the noisy and indiscriminating many. They are the *empty* sounds of which echo is the most fond. It is a happy thing for the cause of education in England that no "letters to the *Times*," or criticisms in any popular magazine, indicative, as they are, of a widely-spread error, have yet forced our chief seats of learning to make an ignorant prejudice the dictator of their destinies, or to train the new generation in the exact maxims and studies suggested at the moment by the fondest or the most foolish of papas. Public schools are strong enough, and wisely directed enough, to have some reverence for long tradition, some regard for immemorial associations. They will not veer with every breath of popular censure, nor will they endeavour to catch every evanescent gleam of popular applause. They are happily too well founded to be shaken by the flippant and sweeping condemnation of the would-be reformers of the world. That public school will show the greatest wisdom and produce the most lasting benefits, which refuses to answer each generation according to its idols, and which prefers the universal and the permanent to the temporal and the special.

Sir J. Coleridge's lecture, though touching upon many points of interest which affect all public schools, is mainly occupied with a review of the present condition of Eton. We purpose to follow him through some of the chief topics touched upon in his lecture, but we shall reverse the respective proportions of his subject, by dealing far more with the widest principles of education, than with suggestions specially applicable to the noble foundation of King Henry.

Sir John Coleridge finds it difficult to define a public school, and there is the less necessity for doing so, because the characteristics of a public school are easily recognised. The points which Sir John mentions—a permanent foundation and partially eleemosynary constitution, —public buildings and university scholarships, — no doubt tend to make up the general conception, and are to be found in all public schools alike. To these, however, we should add a *general*, as opposed to a *professional* training, a mixture of ranks among the boys, the possession of a university degree by all or most of the masters, an entire freedom from close surveillance, the monitorial system, and (perhaps)

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fagging. It is quite possible for a public school, possessing all these characteristics, to be founded at any time; and such honourable institutions as Marlborough, Rossall, and Wellington College, although their history is a matter of yesterday as compared with the centuries of Harrow, Eton, Winchester, Westminster, and Rugby, have begun already to cluster around themselves those associations, and to call forth that enthusiastic devotion, which almost invariably results from a public school education. They also possess the attribute of permanence, which is so valuable an element in forming a boy's conduct in relation to his school; and we doubt not that hereafter the lists of those colleges will display that curious recurrence of the same name in generation after generation, which shows how numerous are the instances in which the father's gratitude to the Alma Mater of his boyhood leads him to desire for his sons also a participation in her privileges.

We have called this element of permanence invaluable, and indeed we think that its importance can hardly be over-estimated. When a boy feels—as every boy at our older schools must feel—that he is connected with an institution which has lasted for centuries, and which for centuries has been held in honour and esteem, he has the same kind of blameless pride in it that is felt by a man who can stimulate his own flagging exertions by the memory of his noble ancestors. A boy's mere presence at such a school gives him an importance which he often would not otherwise possess, and his connexion with it reflects greater honour on him than he for the most part reflects on it. It has been the obvious wisdom of our older foundations to collect around them as many memorials and associations of the Past as possible; and by every available tradition to recall to their youthful sons the glory and eminence which have been won by those who once played in the same cricket-fields and worked in the same class-rooms. When a single school has given to the nation five almost successive prime ministers,—when a boy may see on the old oak-panels of his school-room the names of poets, statesmen, soldiers, and divines carved by their own boyish hands,—he will be liable to feel a personal and invigorating exultation in the thought that

> "Great men have been among us,—hands that penned
> And tongues that uttered wisdom!"

Among all the finer and more generous natures this consciousness will work as a healthy incentive to emulate the high deeds which have left an example to coming generations, and to win, as far as possible, the same affectionate remembrance and the same unfeigned applause. The cases in which this manly pride in the school to which a boy belongs degenerates into a silly vanity are so rare, that they have never come under our notice. A boy has too much common sense not to feel that, if he be ignorant or disreputable, he incurs a positive disgrace from the contrast of what he is with what he might have been; he feels that he can only speak with satisfaction of the scene of his education if he has, to some extent at least, fulfilled or aimed at fulfilling the object of its institution, which he daily hears defined to be the training of all

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its members in such a manner that they may become "profitable members of the Church and Commonwealth, and at last partakers of the immortal glory of the resurrection."

It is this air of antiquity, this venerable tradition which gives to our Public Schools their chief value in the eyes of foreigners. "Identified in some sort with the history of the nation," says the Count de Montalembert, "they offer to their scholars as their first instruction the memory of those great men who have preceded them on the school-seats, which they have left to go and preside over the destinies of the greatest empire that exists under the sun. A collection of busts and portraits represents there to the youthful inhabitants the features of the citizens whose renown fills the annals of England, or still occupies the first position in the attention of contemporaries. The majority are represented there still young, such as they were at the moment when the first fires of glory came to gild their brows, and when their dawning eminence created a desire for some memorial of their presence: their youthful air appears a still further point of sympathy between them and their successors."*

When a public school, though it has no past, has given unequivocal signs that it is destined to a conspicuous future, the absence of great memories is partly compensated by the additional ardour arising from the thought that the welfare of the school rests more than ever in the hands of its early generations. They *create* that tradition which subsequently exercises so incalculable an influence; they lay the foundations, on the security of which must depend the beauty and strength of the future superstructure. If any member of our most famous schools is notorious for misconduct, he may feel like one who is making a blot on the white scutcheon of an illustrious house; if a boy from some young but promising foundation attracts unfavourable notice, he may feel like one whose indolence or ill-doing prevents his house from becoming illustrious at all. Both alike may feel that they belong to institutions which cannot wholly die; which may, indeed, become flourishing and famous beyond their present condition, or may become mere wrecks and failures; but which, whether in honour or dishonour, will in all probability last, under some condition or other, as long as the nation which has called them into existence. It is related of an eminent French statesman, that on being asked which was the best possible education, he replied, "Undoubtedly that of an English public school, —and that is—*execrable*." Whether we should give the first part of his answer with the same unhesitating confidence is a matter for consideration; for we should pause to take into account the various temperaments and capabilities of boys, and should remember that "the process which is fit for the agate does not do for the slate;" but we should most certainly reject the latter half of the answer as emphatically false. Education, like everything else, must be tested by its fruits; and when we recall how many of those *most* famous in our history and most worthy of their fame, have looked back upon their public school education as the blessing for which they feel the most

* *De l'Avenir Politique de l'Angleterre*, p. 178.

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gratitude in life, we may well hesitate to condemn a system which has been found so admirable in practice, however far it may fall short of the requirements of theory. Even a foreigner, by seeing what the education of our schools is like—(and we need hardly remind our readers that "*Education*" is not a synonym for *teaching*)—could "understand the saying of the Duke of Wellington when—revisiting, in the decline of life, the fair scenes of his education, and recalling the sports of his boyhood, and finding the same precocious vigour in the sons of his comrades—he exclaimed aloud, *It is here that Waterloo was won.*"

Our second characteristic of a public school was, that its training should be *general*, and not special or professional. We are well aware that this is not considered desirable by a great number of those who, without education themselves, and wholly incompetent to view its requirements in a philosophical spirit, yet consider themselves entitled to denounce, with self-sufficient dogmatism, a system which is the result of profound thought and long experience. We heartily hope and pray that the day may never come when our soldiers shall be trained at one school, our sailors at another, our lawyers at a third, and (worst of all!) our clergy at a fourth. What narrowness of comprehension, what selfishness of aim, what one-sidedness of perception, what isolation of interests would follow from such a course, may be readily imagined. The necessity for an early and immature choice of a profession would plunge many lives in misery and despair; the supposed worthlessness of all knowledge not capable of being immediately "useful" or ultimately transformable into bread, would degrade the entire intellect of the nation; that quick and living bond of universal sympathy which is created by a community of early studies would be irreparably lost; and that sordid regard for nothing but material advantage, which a recent impugner of Eton has (with his usual bluntness) called "the breeches-pocket system," would universally prevail. The idea of a gentleman would then be merged in the separate attributes of "an officer," "a barrister," or "a clergyman;" and as no knowledge can be vivid or profound which does not involve a study of many topics having no immediate or obvious connexion with it, our very professional men would be dwarfed and cramped into obstinate *routiniers*, with less regard for the progress of humanity than for the advantage of a class.

In what a general training ought to consist is the question which most schools, whether public or private, profess to answer. It is not, however, one which can be answered at the end of a short article. But as the modifications introduced into our modern education have been already numerous, and are still continuing, the subject is one of such importance, that we propose to return to it in future papers, and at the same time to pass in review the other characteristics of public schools, and to lay before our readers some account of the principles which they profess to carry out, and the present condition to which the assertion of those principles has gradually brought them. It will be our object to avoid, as far as possible, the spirit of partisans; and while we may endeavour to show that our great Public Schools are not unworthy of the noble confidence reposed in them, we shall not shrink from calling

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attention to their inevitable shortcomings, nor shall we attempt to conceal, under a gloss of eulogy, the many dangers, both intellectual and moral, which may assail those who are brought up from childhood under the shadow of their ancient walls.

F. W. Farrar.

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## VIII. ON SCHOOL PUNISHMENTS.

Notwithstanding all that has been so ably and earnestly written on the subject of discipline, the question of school punishment must still be considered as open for further discussion. There are wide differences of opinion as to the propriety of nearly all the minor forms of it in common use; and, in particular, as the public and the teaching profession have been more than once of late painfully reminded, the great problem of corporal punishment is pressing urgently for a solution more definite than that which has hitherto passed current. Exceptional cases apart, it is impossible to charge the public with having shown anything like dogmatism or intolerance on this subject. Recognising the importance of the teacher's office, they have, with a forbearance which it were ungrateful not to acknowledge, given full latitude to his discretion, and have not cared to scrutinize too closely cases in which scrutiny might have been deemed almost a duty. The results of this attitude have been, on the whole, satisfactory. The more humane and enlightened views of discipline which now prevail among teachers, could not have diffused themselves more rapidly under any other circumstances, we may say, not so rapidly; and it is undoubtedly better that improvement should be grounded on the convictions of the profession itself, than imposed on it from without. The elementary teacher, as a member of society, has shared in the advance which society itself has made in its views of all questions relating to life and upbringing; whilst, as a professional man, he has been led to reflect more on the resources of his own art. Much has been done; much—though, as we think, less—remains to be done; and we are persuaded that what is required is being attempted, and will, ere long, be accomplished.

All writers on education agree that the best punishment of a fault is the natural inconvenience which results from it; *e.g.*, that falsehood should lead to a distrust of the offender's word, coarseness to a withdrawal from his society, and unpunctuality to the loss of some enjoyment fixed for a particular time, or to the enforced performance at leisure hours of the work which may have been evaded. Hence in family education, where the educator is in circumstances to choose what is absolutely the best for individual pupils, when punishment is resorted to at all, it is for the most part of this kind. The judicious teacher of a school will employ it as far as he can; but to rely on it entirely would be virtually to let many faults go unpunished. From the constitution of the school, he must use expedients for punishment

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on whose operation he can count with certainty, yet without sacrificing to offenders that precious time which should be given to the work of instruction. Our concern at present, then, is, not with what may be called the natural punishment of faults, though that is a matter deserving of constant reflection from every teacher, but, mainly at least, with the artificial penalties which time has long sanctioned, and for which no adequate substitute has yet been suggested.

The punishments commonly relied on in elementary schools are four—reproof, impositions, corporal punishment, and expulsion.

Reproof by the teacher suggests itself as the punishment to be first resorted to for faults, both of school-work and of general conduct, which are free from any special aggravation. It may be administered in private or in public at the teacher's discretion, and in various degrees of severity, from the simple admonition up to the energetic condemnation uttered before the whole school, which shall carry with it the entire weight of the school opinion against the culprit. Where the teacher has gained an ascendency over his pupils, and administers reproof in a judicious spirit and with judicious graduation, this punishment will suffice as the ordinary means of correction for school faults.

The imposition of an exercise to be performed during the pupil's leisure is a form of punishment applicable to offences incident to class-work, viz., lateness, inattention, and want of preparation. In a good school these faults will be comparatively small in amount, for the pupil will have no motive to commit them, but the reverse. They are all mainly traceable to want of interest in the school work, which it is for the teacher to remedy rather than the pupil. Where the organisation is judicious and the instruction intelligent, it will be found that a comparatively small margin remains for such faults; and the teacher should be able gradually to make this smaller as he advances in experience and skill. Where they are fairly chargeable upon the pupil, as, of course, they often are, they should be checked in the first instance by reproof, and the two last-mentioned by the loss of place in the class (when place-taking is practised) which they naturally entail; if these fail of effect, the teacher may fairly require the pupil to make good at his leisure time the lesson he has lost or neglected, or, where that is not practicable, to perform an equivalent amount of work in another form. This penalty is much objected to, on the ground that ordinary school work should not be prescribed as punishment. But is such an exercise ordinary school work? The stimulants of intelligence and curiosity are entirely wanting; the mere mechanical occupation remains. It seems to us to differ from school work very much as the labour of the tread-mill differs from free and spontaneous physical exercise. The principle of the penalty is just, and the penalty itself, if only inflicted with calm and passionless pertinacity, is of a nature which can hardly fail to secure its end. The deprivation of play-time is an intolerable burden; nor is the sacrifice compensated by any public credit resulting from the performance of the exercise prescribed.

The punishments which have been mentioned should serve the purposes of correction in the general case; but there will come emer-

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gencies in the life of every school, in which, if the teacher's authority is to be maintained at all, recourse must be had to severer measures. Corporal punishment or expulsion must be at hand as an *ultimum supplicium*. The difficulty is to ascertain their relative positions and their respective limits. He who denounces corporal punishment easily avoids the necessity of using it, by dismissing any pupil who appears insensible to the motives which he conceives himself at liberty to present. But the problem of punishment is not thereby solved; for we wish to know, not whether corporal chastisement can be dispensed with in this way, but whether a good discipline ought to dispense with it for such an alternative. He who resorts to it looks upon expulsion as a far more serious penalty, and on a frequent recourse to that step as attended with evils greater than any that are involved in corporal punishment; and he feels it incumbent on him to try the remedial power of this corrective, before publicly branding a pupil as one who is unworthy to remain in the society of his fellows.

The first question to be answered with respect to the employment of corporal punishment in school is one of right,—Is the teacher entitled to use it in any circumstances? The association of bodily pain with wrong-doing, so far from being unnatural as a means of discipline, is manifestly in analogy with the mode in which nature herself deals with children while they are acquiring their first knowledge. But with whom rests the responsibility of making this association? It would be preposterous to maintain that any one who has the oversight of a child is free to resort to it at his pleasure; the rights of tender childhood must be stringently guarded. The answer is clear. The parent who is responsible for the existence and upbringing of the child, is responsible also for the discipline employed to forward his education. Nature has given him the strength of affection which is required to make the child's happiness his supreme consideration, and has thus placed the responsibility in safe hands. But this natural right of discipline does by no means belong to the teacher in virtue of his office. The parent alone has received it, and it is for the parent to determine whether he shall delegate it or not. The question as to the teacher's right, therefore, resolves itself into this, whether the parent has delegated it to him at the same time that he delegated the duty of instruction. In delegating the latter he does not necessarily delegate the former: in some countries he has not done so. In this country, without doubt, he has. Society has sanctioned the teacher's use of corporal punishment. And individual members of society are not entitled, against the general voice, to impose restrictions on the teacher of a common school; they may propose, but he is free to decline. The right of this punishment being thus delegated by society to the teacher, he is amenable to public opinion for the use he makes of it; and he cannot successfully plead the dictates of his own conscience against the convictions of the public conscience.

On the question of the expediency of using corporal punishment in the common school, whilst we are not prepared to deny that its action will be found salutary in certain cases, we hold that in a good system of

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discipline it will be altogether a rare and exceptional resort. We may remark at this point, that, in much that has been written on the opposite sides of this question, it has seemed to us that there would be found less difference in the practice of the disputants than their argumentation would lead us to suppose. We can see the difference between the position of him who would interdict the use of all chastisement whatsoever, and of him who works his discipline through its instrumentality; but it is less easy to discern the practical difference between those who adopt intermediate positions between these extremes. One maintains strongly the inexpediency of chastisement, but allows of some exceptions; another maintains strongly its expediency, but intends it to be confined to exceptional cases. To what purpose is an argument between the two, when they are practically in agreement? it is as likely to perplex as to edify. It may interest many of our readers to recall the fact, that the present question was keenly canvassed at the time when the only educational journal of which this country has had to boast (we trust the opprobrium will shortly be removed) was finishing its course, now a quarter of a century ago,* and that it was argued in the concluding numbers in a very able and interesting manner. But a careful perusal of these articles leaves on our mind the impression of a disputation as much as of a discussion. We think it necessary, then, to lay down our position clearly, that in maintaining the expediency of exceptional resort to chastisement, we may not be charged with advocating a *system* of government by blows.

Before resorting to corporal punishment, we should expect the teacher to use all the educative influences which are at his disposal. Let the general work be made interesting, by appealing to the pupil's intelligence and engaging his activity. Then, let the teacher deal with him generously; regulate exactions by the power of performance; endeavour to estimate his motives correctly; manifest a desire to have the pupil on pleasant terms with himself, rather than to catch at his failings, and find in them opportunity for censure; appeal to his better feelings to the utmost extent that he can, and rely on them to the utmost extent that he dare; concern himself with his general welfare and happiness; and, when difficulties arise, deal with him openly, justly, and resolutely. He may thus hope to establish for himself a strong personal ascendency over his pupils, which will make itself felt to the furthest limits of their duty; and in his school a healthy public opinion, which will dispose all to be guided by him, to regard not only his regulations, but his wishes, as their law, to covet his approbation as their highest happiness, and to shrink from his censure as the source of their greatest uneasiness. If, in addition to all this, he set before them a good and consistent example, he has in operation a series of educative influences which will, in the general case, keep the moral machinery of the school in sound and vigorous operation, and which will keep punishment in the subordinate place which belongs in education to corrective stimulants, as the remedy for exceptional or abnormal acts and dispositions. When he has done all this, the minor

* *The Quarterly Journal of Education.*

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penalties still stand between him and chastisement. Let him not make up his mind, as a matter of course, to the use of chastisement, because thousands before and around him have used it; but let him act on the conviction that other means of influence and restraint are open to him, which, as many have found sufficient for their purpose, he may find sufficient for his. Let him aim at prudence, patience, firmness, and dignity in administering these: prudence to adapt them in kind and degree to the various offences he has to check; patience and self-control to restrain the passion of the moment, and to exhaust the influence of the minor penalties his law allows him, remembering that discipline attains its ends by the certainty of reasonable penalties, and not by harsh and sudden strokes; firmness to disregard the promptings of partiality on the one hand, and of caprice and humour on the other; and dignity which shall banish from the judgment-seat everything like a flippant and jesting spirit in the serious work of discipline.

Supposing the master to act thus prudently in general discipline, will there still remain any necessity for using chastisement at all? We think there will with boys of exceptional character and disposition. Will the master necessarily forfeit the respect and goodwill of his pupils by having recourse to it? Neither necessarily nor probably so: we think it more reasonable to suppose that the character he has established for himself will sanction the punishment in the eyes of the school, and even of the offender himself, rather than that the punishment will destroy the character which he has established on so good a foundation. Is such a punishment degrading to the pupil? Degrading certainly, in so far as it must be accompanied by a deep sense of shame at having deserved it from a master who acts towards his pupils in so good a spirit of discipline; but not degrading in the sense in which it is so to the adult, who, even when deserving punishment of some sort, feels that physical coercion is an unworthy form of it to be applied to a rational being of matured understanding, and who is therefore either broken in spirit by it or driven to desperation. We are not to speak of the child or the youth, still in the sensuous stage of his being, as if he had the self-consciousness and reflection of a man.

It is generally conceded, where corporal punishment is used at all, that it should be used for the correction of offences against morality. And certainly falsehood, dishonesty, impurity of speech, cruelty, and the like, meet their deserts when subjected to the strong check which it involves. Only we assume that there is a clear understanding between the teachers and the pupils as to the features of temper and conduct to which the penalty is attached. Where there is no law, there is no transgression; justice requires, therefore, that the law be clearly promulgated, whether in the course of general moral instruction, or in the form of specific and intelligible enactment, before violation of the law is punishable. There is the greater necessity for this, considering that in dealing with such offences the passage is abrupt from minor punishment to severer: there is here no medium between censure and chastisement, a penalty of the nature of an impo-

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sition being evidently irrelevant to the case, and no other adequate penalty being practicable. When the moral requirements in school are clearly understood, censure is the teacher's first resort, gentle or severe as the case may require; and he may find it often advantageous to add to this public censure the weight of private expostulation. This expedient carries great influence with many pupils, from the evident tenderness and regard which it evinces on the part of the teacher for their character. But where the violation of law is flagrant, or where infirmity threatens to become a habit, even though without deliberate intention, his course is clear; the penalty of the law should be steadily administered. There is a limit to persuasion and remonstrance: it only weakens the power of the law to encumber its penalties with them, where there is no room for misunderstanding or palliation. But is corporal punishment to be confined to offences of this sort? Offences incident to school-work, such as have been adverted to above, do, when pushed to extreme, become, if not offences against morality, at least offences in which there is an element of moral delinquency. They resolve themselves into acts of disobedience. We would certainly not suggest corporal punishment as a restraint upon lateness, inattention, and the like; but we would conceive ourselves free to adopt it in the exceptional case of a pupil wayward enough to absent himself repeatedly from school without reason assigned, or of one who seemed ambitious to acquire the character of a mischief-maker during school hours. Thus it is not so much to any particular *kind* of offence that chastisement should be applied, as to a particular *degree*. But we would point out to the teacher the responsibility that lies on him to exercise discrimination in estimating the acts and tempers of his pupils with a view to punishment, so that he may have a reasonable confidence that it is viciousness he is dealing with, and not merely dulness, natural defect, or disadvantages incident to the home-life; and we would farther suggest to him that, from the absolute authority which he is in the habit of exercising, he is not free from temptation to substitute his own personal feelings for his laws, and to exaggerate the faults of children. Accurate observation of character and circumstances, and vigilant self-control, can alone preserve him from such injustice.

One limit which should be imposed on corporal punishment is obviously suggested by the obligation under which the teacher lies to preserve the bodily wellbeing of his charge. Weak health, in any of its forms, it can hardly be necessary to remark, should be sacred from the touch of the rod. But a pupil in vigorous health may be injured by rashness and indiscretion in the mode of applying chastisement. The teacher who sees occasion to resort to it, should resolve to apply it by stripes on the hand alone; and he should discard every instrument but the leathern taws. Indiscriminate beating of the person can hardly fail to lead to injury in some cases; and, as he should well remember, still more frequently to the appearance of injury; in both of which eventualities he exposes himself, beyond hope of satisfactory defence, to public reprobation, if not to legal penalty. It is not for the schoolmaster to complain of being subjected to the same responsibility

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as the law of the land and public opinion have imposed on the parent himself.

The limit which it is most difficult for him to perceive clearly is the degree in which he should persevere with this punishment in particular cases. We do not here refer to the calm and steady repetition of a moderate infliction, as often as the offence requiring it is committed by a pupil whose bodily and mental vigour removes all thoughts of danger, but to those cases in which he is tempted by the apparent failure of his correction to increase it in proportion to what he deems the obstinacy of the scholar. Under this temptation he is insensibly drawn into a contest which every consideration of his dignity and his usefulness should lead him to decline. It is at once needless and ineffectual; for if chastisement does not produce the desired result when administered in reasonable measure, the fact is a sufficient indication that it is not the remedy to be relied on in the circumstances. Let him pause, then, before committing himself to the issue of such a contest. Obstinacy is either a vice or a weakness. It is a vice as exhibited by a pupil of full intelligence and health, who persists in deliberately contravening the requirements of morality; and as such it should be punished. It is a vice, moreover, as exhibited by a boy of similarly sound constitution, who is mischievous rather than bad, who has a will of his own which he proposes to follow, who aims at being the hero of the school, and who finds in the sympathy which he believes to exist in the breasts of his comrades for his fortitude, a sufficient motive to brave the terrors which bodily pain carries with it in the general case. We think that there will not be much attempt at this serio-comic chivalry when the teacher's character is respected as it ought to be in school; but we would by all means leave the teacher free to suppress it by chastisement, if he can find no other means effectual. Only we think a little strategy would attain this end better than an open assault. It is clear that he cannot continue to keep any pupil in his school who is strong enough to share authority along with him. But there is another kind of obstinacy which is not a vice; the manifestation of a temper clouded and sullen from constitutional defect or from early mismanagement; in which nature has been sparing of mental endowment, but in which the confidence and presence of mind to use even the little she has given have been eradicated by irrational discipline. This morbid state we call stupidity, and, nicknaming it so, think that we have thereby justified unlimited recourse to severe measures. Doubtless it is painful and trying to find the same immovable front presented to all our admonitions and exhortations. But we are not here dealing with a sound mind in a sound body; and we are not to treat as voluntary resistance what is rather a morbid action of the temper. Such a disposition is not to be softened by chastisement; the only result of which will be, that, like the traveller in the old fable of the contest between the rain and the wind, it will wrap itself up still more closely in the mantle of its insensibility. It will maintain the struggle without yielding a hair's-breadth, but at an expenditure of vital and moral force which it is appalling to contemplate. It is a fatal



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error in the schoolmaster to try his strength and resolution in the use of physical coercion against a temper of this kind; and a duty of corresponding obligation on him to be vigilant in exercising that discrimination of character and constitution which may save him from making it. Violence is here out of place; whatever can be effected is to be effected by gentle measures.

The punishment of expulsion we must dismiss in a sentence. The very constitution of the common school implies, as we have seen, a large toleration of individual faults, and therefore it is that all other expedients should be tried with the view of reforming an offender before resorting to expulsion. But occasions will occur when the step becomes imperative, and, as with corporal punishment, not so much for any particular kind of fault, as for extreme degrees of all. Whenever a pupil has established himself as being beyond the teacher's influence or means of restraint, this is the only resource that remains; and it may be employed with a clear conscience on this ground, that the injury it may entail on the one who is already depraved is as nothing compared with the injury from which it is his duty to preserve the whole school. In carrying out this penalty, however, it would be wise in the schoolmaster to obtain the sanction of the school authorities; as their act, it would carry with it a weight which his position does not always enable him to attach to it.

JAMES CURRIE.

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## IX. THE SOUTH KENSINGTON MUSEUM; ITS EDUCATIONAL RESOURCES.

IT is not many years since the old established, but somewhat hazy conception of what a museum ought to be, began to give way before the advance of keener observation, and of science that no longer claimed to be esoteric.

There are, however, still discoverable here and there embodiments of the former idea, which continue to supply to satirists a sneer against natural science, such as Johnson in his day was provoked to indulge in, and which still furnish vapid jests to the manufacturers of monthly fictions.

Most of us probably remember a museum of the old pattern: the forlorn-looking rooms, where a visitor's step echoed intrusively loud, the films of dust that had settled on the tottering skeletons, on the stuffed golden eagle shot in the neighbourhood, on the South Sea paddles and spears; the few cases of faded butterflies, deficient of antennæ, and beetles minus their proper complement of legs; the colourless crustacea;—but enough; the failure—and very complete, as far as any public purpose was concerned, was that failure—of such establishments was mainly due to their not proposing to themselves, and announcing to the public, a definite and intelligible object.

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It is natural, then, that our first question should be, What is the definite object of a public museum? It is because an answer to this query has within the last few years been given with regard to its most important object that we now direct attention to that at South Kensington. We propose, therefore, to examine briefly in what respect this museum differs from others, what are its objects, and how it seeks to fulfil them.

If the difference between this comparatively new museum and others were only one of degree, it would not be worth our while to pause over this inquiry, our concern at present being with principles, not with the more or less efficient application of them; for example, if it were only an epitome and an appendix of the British Museum—stuffed beasts and birds, but fewer in number, minerals less varied, sculpture less masterly, books and prints less universal and less precious—it would not be our present business, writing in the interests of practical education, to comment upon its contents, though we might, indeed, touch on the greater resources of its elder sister.

Its difference is not one of degree. Other museums may find their ultimate purpose in collecting and thus preserving from ruin antiquities, curious relics, illustrations of the habits and history of nations, besides ranging over the inexhaustible field of natural science; but this has ever in view an object special and very definite, the supply of known intellectual wants, the supplementing the incompleteness of popular education. It is therefore an open assault on national ignorance; not indeed on all points of that great citadel, this would truly be too huge an attempt, but on a few of the more assailable positions. The success of any aim depends on its definiteness. This museum, therefore, is marked off into very distinct sections, they have each a task to perform; shall we be fanciful if we compare them to knights-errant, with each a giant, one of the brood of ignorance, to slay?

It is no light matter for any public department to undertake to influence the mental training of the whole nation; to indicate new channels through which instruction must flow, new paths of knowledge that must be pursued, if we are to keep among our rivals the intellectual rank of which we are ambitious. We naturally inquire what is the machinery, what the qualifications for such a task, and we are led to speculate on the probabilities of success.

The Department of Science and Art, with its central stem at South Kensington, and a branch at Jermyn Street, its main branches at Edinburgh and Dublin, its lesser ramifications in the schools of art and science spread over the United Kingdom, has this task before it of swaying in certain directions the course of national education.

The whole field of its operations is far too wide for our present discussion, we therefore single out that named at the head of this paper, and confine ourselves to the collections at South Kensington. As these in the aggregate form a museum, not indeed of the old pattern, but still what is called by the old title, we may as well at once state that the idea of primary education may be put aside. It is an error to suppose that museums are adapted for primary education; as a supple-

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ment to it they may be turned to good account, but it would be a pleasant discovery of the nineteenth century if so royal a road to learning as that of walking through museums could be proved to exist. Primary education will, indeed, be influenced by these museums, and more than influenced, almost revolutionised and reorganised, but it will be by indirect influence, by teaching the teachers. No doubt the limits of primary and secondary are ill defined, as the age for either is uncertain. Cato put a supplement to his primary education at seventy; but that systematic training and insistence on mental self-control, that repetition of elementary formulæ which in great measure constitute what we conceive by primary education is not, and cannot be, acquired from museums. As a useful stimulus to the young mind, whose curiosity and imagination should be fed, they may be used to show, for example, the range of human knowledge and the wider range of unexplained phenomena; to illustrate the necessity of system and classification, and to quicken observation by proving the significance of small facts and apparently trifling objects, when skilfully brought into just relations. This and more they may do; but the idea of accumulating during the years of primary education facts to be traded upon hereafter, is commonly a mischievous delusion, yet one so apt to prevail now that, had we space, we should be well inclined to devote a page or two to aid in dissipating it.

Secondary education, then, is one aim of this newly-organized museum; this, at least, is definite, and thus the first condition of possible utility is fulfilled,—definiteness of object. It being also granted that the object is worthy, we may proceed to show whether the other conditions of utility—adequate means of attaining the proposed object—are likewise fulfilled.

We shall, therefore, indicate some of those means; and to do so the more clearly, it will be requisite, in general terms, to sketch the present arrangement of the series of collections popularly known as the South Kensington Museum. It includes—

The Museum of Materials used in Construction.

The Museum of Animal Products.

The Food Museum.

The Museum of Educational Apparatus.

The Art-Museum, Art-Library, and Collections of Painting, Sculpture, and Architecture in connexion therewith.

The clasp which binds this seemingly heterogeneous assemblage together is the common purpose of education; and we shall endeavour to show how these—selecting such as our space may permit us to speak of—may be made to fulfil that purpose. We have no intention of supplying a Guide to the museum,—guide-books are seldom pleasant reading; but we can prove to the visitor, provided he be not a mere sight-gazer, that in any one of these sections there is opportunity of wakening into active life the dormant faculties of his intellect—this is part of education; and, moreover, that there is abundant means of positive instruction to give the awakened faculty full occupation.

Their avowed purpose is, as we have said, secondary education, and

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beyond that, primary instruction: this is not a paradox; it requires no interpretation, for it were trite now to insist on the distinction between education and knowledge; our readers will merely bear in mind that the former may be the beginning of wisdom, while knowledge, far from being one with wisdom, is "ofttimes widely different from it."

We shall begin by taking the first of the collections enumerated in our list, as an illustration of our statement respecting their educational utility.

Among the classes that some years ago eagerly welcomed the establishment of mechanics' institutions were notable the carpenter, cabinet-maker, plumber, brassfounder, and suchlike. From many opportunities of meeting this class of artisans, we know that their especial want was information, by models or similar illustrations, of the work done by others of their craft beyond their own districts. This was the secondary education they required. Now many of them at the present day have opportunities of visiting some considerable town; collections similar to this Museum of Construction originated at South Kensington would suggest to these men trains of thought, and furnish examples in the very direction they seek; for this section of the Museum contains building materials, illustrations by models, etc., of their employments, actual specimens of the "fixtures" of buildings, and of much besides that is needful to the completion of the builder's work—as drain-pipes, floor, wall, and roofing tiles, ventilating apparatus, cornice-mouldings, chimney-pieces, etc.

Woods for both building and decorative purposes are shown, and the methods of rendering them durable, insect- or fire-proof exemplified, materials in imitation of wood, and various artificial stones are exhibited, as are also varieties of pavement, whose position, trodden by thousands weekly, is the test of their strength and durability. Building applications of terra-cotta, glass, and stucco work, and the ornamental bricks whose capabilities are at length being appreciated by modern architects, are here collected. The educational bearings of such objects may be limited and special, but within their scope no comment on such is needed to demonstrate them.

We have purposely named the Museum of Construction, because, being, as far as its organisation has yet been carried, more special in its application than the other sections, its exemplification of our argument might be less apparent.

We now turn to the section of animal products, exclusive of food. The instruction to be gained from this remarkable collection is not confined to any special class, but is applicable to every position and circumstance of life; for all that, next to food, we deem most necessary—our comforts and our luxuries, depend on the varied application of materials drawn from the animal kingdom. Some idea of their importance may be formed from the fact that their value, independent, as we have noted, of all that is used for food or in its preparation, is annually in the United Kingdom upwards of 140 millions sterling. The collection is carefully classed, sub-divided, and labelled; general labels printed so as readily to attract the eye, giving the more striking

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facts respecting the several products, and particular labels specifying each variety of them; diagrams also, when requisite, pointing out the peculiarities that render each more or less important. The value of these to the class- or school-lecturer can scarcely be over-estimated; they possess the great requisites of accuracy and legibility in the highest degree, and show what can be safely done in this direction to supply texts for class-instruction, and to aid the great essential of such teaching—demonstration. Nor is it in details alone that this collection is educational; truths of wider significance can be learned from it; as, for example, the relative value to man of the various sub-kingdoms of the animal creation, their increase of importance to him in proportion to the higher degree of their organization, the vertebrata far outweighing in value the other four divisions. A ready illustration of this is given by a diagram, prepared by Dr. Lyon Playfair, of the uses of the carcass of one vertebrate animal—a dead horse. Every part, from the flesh to the parings of the hoof, can be turned to man's use. The more complicated the structure of the animal, the more certainly is this law of utilization obeyed. Again, in proportion to the organization of the animal is its capacity for improvement by human care. One instance may suffice; the persevering labour bestowed on the cultivation, as it may be called, of the sheep. Wool depends for its felting qualities on the number of fine serrations existing on the surface of its fibres in a given length; 2780 are shown by the microscope in the finer kinds of Saxon; some American wools also rival this,—the result of extraordinary precautions in the treatment of the animals. Fine Leicester wool exhibits less than 2000. The care that produces this Saxon superiority would doubtless have satisfied of old the cynical philosopher who preferred the life of a ram at Megara to that of a citizen at Athens.

Could we pause to enter into detail, it might not be without interest to point to the educational suggestions afforded by the collections derived from the invertebrate classes. The section alone of the economic products of the ocean is scarcely surpassed, for variety of minute and curious adaptation to the artificial wants of man, some permanent, others fluctuating with the tide of fashion: such fluctuation has happened for instance in the manufacture of pearl buttons; the dark parts of the shells now much employed were once regarded as refuse, and tons of them are beneath the streets of Birmingham, where in former years they were shot as rubbish.

Our last illustration of the educational use of this aggregate of collections shall be drawn from the Art Museum.

The acknowledged sense of a national want—the want of Art teaching—felt, indeed, by many for years back, but made more palpably known by the Great Exhibition of 1851, originated this Museum. Shortly afterwards the foundation was laid, by a collection shown at Marlborough House, chiefly of purchases from the Universal Exhibition for such a museum as has now with unequalled rapidity grown to importance and dimensions worthy of its appellation.

Its object is to educate and elevate artistic feeling, by showing what has been done in portions at least of that varied field that Art calls its

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own; either by the instinctive sense of beauty, the intellectual vigour, or the earnest feeling of those who kept their light burning through the dark ages, and by their successors who met the dawn of reawakening nations with some of the noblest aspirations that Art has ever felt. Egyptian, Assyrian, Greek, or Roman art-workmanship is not within the scope of the collection, these being brought together in the British Museum, though the Architectural Museum, when fully developed, will necessarily illustrate these styles; but the objects that surrounded the daily life of the middle ages, often splendid in harmony of colour, quaint in imaginative detail, rich in thoughtful labour, are here; the early enamels of Germany, each a lesson in the employment of coloured decoration; the metal-work of Italy, of France, of Augsburg; the glass of Murano; the majolica, rich with its ruby lustre of Gubbio, or fantastic with arabesques of Urbino. Not less sculpture, next after architecture, the glory of the art of any nation, is traced from its effort in Florence to burst its swaddling bands, on through the aspirations of Donatello and Ghiberti to its startling power in Michael Angelo, and the warning thenceforward of a coming decadence.

No one who has a spark of artistic instinct in him can pass from the sight of such works without having it fanned into some approach to life.

The only limit to the suggestive usefulness of a museum organised on the principles we have indicated, is the grasp of mind of the visitor, or the range of his knowledge. This is almost a truism: the light through a prism, the blowing off the lid of a kettle, the fall of an apple, were insignificant-seeming germs enough, yet in good soil they took root and expanded; the scintillation from an African fur caross, long observed and wondered at, is a seed on a barren land; it might have been developed into the electric telegraph. The flint nodule whose fossil foraminifera are under that microscope, though it rolled unheeded from the ploughman's foot, is suggestive of a range of thought whose limits are unknown; collected round its nucleus of animal matter it retains imperishable evidence of early living organisms; its white coating is from that chalky bed where it was formed at the bottom of an ocean; the chalk upheaved, broken, disintegrated, the nodule rolling on the shore was fixed in the base of a glacier, the iceberg yielded by this glacier carried it through the ocean of a different epoch to a warmer region, and on the now habitable floor of that latter deep we gather it. And this is but one of the common things that are around to educate us; a feather, a scale, a fragment of bone, had been as ready an illustration. Who has studied a feather, from its primary development to its complete beauty without astonishment? Paley could find in it subtle evidence of design, and in truth it has many secrets to reveal: from each variation of its structure may be known somewhat of the form, of the habits, of the food of the bird who bore it; then something of the soil, the climate, the great physical characteristics of the native land of its wearer. And that this is not empty speculation is sufficiently known by the demonstration of an iguanodon from a tooth, or the restoration of a dinornis from a fragment of bone. The widest of such

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speculations, such as have breathed life into the dry bones of dead and scattered facts, have been the efforts of genius grasping at the stores modestly accumulated by the process which we have regarded as secondary education.

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## X. OPEN COMPETITION IN ITS EDUCATIONAL BEARINGS.

It is now about six years since the principle of competition was first adopted in the Government appointments of this country. Since that time the system has been persistently assailed with every kind of ridicule and invective. Still it survives; and not only survives, but seems to take a stronger grasp of the soil, and to extend itself more widely, the more violently it is shaken. It appears now, indeed, to be far too firmly fixed in our Government system to be overturned by such attacks. And probably its assailants would act more wisely, both for themselves and for the public service, did they henceforth cease from their railing, and rather try to improve an institution which their wit and their eloquence are equally powerless to destroy.

The principle of that system, whatever faults it may have in practice, is certainly a vast improvement upon the method of appointment which it has displaced. That principle is that, whether the competition be open to all comers, or be limited by the remnants of patronage, the appointments shall be bestowed upon those candidates who give the best proofs of having received a fitting education. Than that principle, viewed in its simplicity, nothing surely can be more reasonable; and the great opposition with which the system has met seems to be due to a wide-spread misapprehension of its real objects, or to the mistake of condemning the theory because of errors of practice. The truth is, that when Nepos and Dignus, the representatives of the old and new system, enter a public office, they are, as regards its special duties, exactly on a level; both have everything to learn. There is this difference between them, however, that the latter is proved to have some intellectual capacity, and he is scarcely likely on that account to acquire his duties less speedily, or perform them with less credit.

From the first it was felt that the new system would exercise a great influence upon education, which, accordingly, is now sought after in quarters where it had been but little prized before. In course of time a spirit of inquiry was evoked regarding the internal state of schools of every grade. More solid proofs of excellence were required than fashion and prestige could afford. Hence arose much anxiety as to the efficiency of private and middle-class schools. Hence, too, has arisen more recently the controversy, which is still raging, on the subject of the English public schools. The merit, therefore, of whatever good may come of this agitation will be chiefly due to the

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competitive system; and we cannot doubt that, in the end, the educational atmosphere will be all the clearer for the storm.

There is, however, another side to this account. The value of the examinations depends entirely upon the kind of education they encourage and demand. If their requirements call for the careful training of years, their effects must be good. If, on the other hand, their demands can be met by a few months' or even weeks' *cramming*, the servants sent into public offices, and the education furnished in schools, will be equally worthless. Now it is generally maintained that their demands *can* be satisfied by the latter process, and that education, instead of being improved, is really being deteriorated by the change. This we do not deny. There are too many reasons for believing it to be true. Many of the Examiners tell us that they find it so. It is put beyond the reach of doubt by the fact that it is deemed essential for every candidate, no matter how well managed his previous education may have been, to be subjected for some time before his examination to a regular process of cramming under a professional "coach."

While admitting, however, that this is a serious evil, especially in its tendency to substitute spasmodic forcing for systematic education, we cannot allow the blame of it to be charged upon the principle of competitive examinations. We cannot see in this any good reason for that thorough-going condemnation of the system which has been so largely indulged in. We regard it as an excrescence and deformity of the system, which certainly prevents for the time its free and wholesome action, but which may be got rid of without affecting, except for good, the great principle involved. We throw the whole responsibility of the existence and prosperity of the cramming system upon the Commissioners who regulate, and the Examiners who conduct the examinations. Indeed, the facilities that the present administration of the system affords for this odious practice are so numerous and enticing, that it would be surprising if they were not taken advantage of. This point, at least, is clear, that cramming would not be so prevalent if it did not succeed. It is equally certain that it could not succeed unless the questions set by the Examiners admitted of being answered by cramming. It requires a very slight examination of the published papers to show that herein lies the weak point of the system. The questions, in the great majority of cases, relate chiefly to matters of fact and rule. Facts and rules are therefore the main things about which candidates concern themselves. They go into the examination with their memories gorged with these; though long before they enter their offices, the heads of even the most successful are empty. Moreover, we find, on a comparison of different sets of papers, that certain normal forms of questioning run through the whole of them. We have, over and over, such questions as, "With what events in the history of a certain country are certain great names connected?" "In whose reigns did the following persons flourish?" Then there are lists of Battles whose dates are to be given; of Generals whose victories are to be detailed; of Authors whose works are to be enumerated; of Dynasties whose kings are to be named in order; of

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constitutional ordinances whose purport and effects are to be explained. In fact, the whole history of England might be arranged in a set of tables corresponding with these classes of questions, and put into so small compass as to be easily committed to memory. It is, indeed, on this principle that most of the "cram-books," which are at present doing so much injury to education, are constructed. Then there are great stock questions,—questions which are almost certain to be asked if the period to which they refer falls within the examination. The uniformity of these questions is sometimes remarkable enough. Of this, the Feudal system may afford an illustration. We find Dr. Dassent asking candidates for direct commissions last January,—

"Was the Feudal system ever introduced into England? If so, state at what time, and by whom it was introduced.

In the same month Mr. Stebbing asked the candidates for admission into the Royal Military Academy at Woolwich,—

"What was the Feudal system? Was there any difference between its form in England and on the Continent of Europe?

And lastly, for the present, we find that Mr. Sandars had anticipated both by asking the candidates for the East India Civil Service in July,—

"In what respects did the Feudal system established in England differ from the Feudal system established on the Continent?

We may rely upon it that the Feudal system has been already entered in many note-books, with a view to future examinations; for the careful "coach" never allows such a hint as this to be thrown away.

In Geography the same method is pursued. The same sets of questions are applied, with slight variations, to different countries. Sometimes the very same questions occur in different papers,—the place occupied by the Feudal system in history being here given to Tahiti and Owyhee. In Arithmetic, the questions consist almost entirely of sums to be worked. Theoretical questions are few, and may generally be answered by a rule. The papers on the Ancient and on Foreign Languages rarely ask more than simple translation, for which, of course, the candidate may be indebted to his memory, his tutor, or his key, as much as to his own understanding. It would almost appear as if, in every department, it had been the study of the Examiners to spare the thought and judgment of candidates as much as possible, and to stake everything upon rote, memory, and cram. Yet thought and judgment are the qualities which it is most important for candidates to possess. In connexion with these examinations, indeed, the knowledge of facts is valuable only in so far as it is an evidence of systematic education. Where, however, that knowledge can be acquired without the systematic training having been undergone, when, like an invisible peruke, it can be donned for the day to cover the baldness of ignorance, its value falls to a minimum: neither are schools benefited in furnishing, nor are candidates bettered in having it; and all the great ends of the examination system are

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defeated at once. Our objection is not that the examinations encourage useless knowledge. It may be quite right to ask even a gauger in the Customs to explain the theory of the trade-winds, or the nature of the Bill of Rights, not because either of these points is to be of much use to him in the discharge of his duties, but in order to ascertain whether he has learned history and geography, and how far his mind is cultivated. Our objection is, that far too much importance is attached, both in the subjects selected for the examinations, and the questions put upon them, to matters of fact which are neither very useful in themselves, nor imply anything higher than power of memory in their possessors. To this circumstance are all the evils of the system, even those most loudly complained of, to be ascribed. Here, therefore, is the point at which reform should begin. It really rests altogether with the Examiners to correct the errors which they themselves deplore. They may rest assured that the way to defeat cram is not to ask out-of-the-way questions which may have escaped notice in the getting up, but to give such an intellectual character to their questions on every subject as shall require the exercise of more or less original thought in answering them. We do not know the subject to which this cannot be applied. If it be said that history and geography comprise so much of fact that it is difficult to avoid asking questions which test knowledge alone, we reply that this would be a good reason for giving history and geography a less prominent place in the examination scheme. In all cases, indeed, excepting where they bear directly upon the duties to be performed, English grammar and analysis might with the greatest advantage be substituted for them. The ability to analyse and parse a complex sentence, not previously seen or prepared, from an English author, indicates a far higher degree of mental development than the power to run off all the kings in English history, or all the sea-ports in Europe. Such an exercise indicates a grasp of principles and a power to handle them which cramming is incapable of imparting. It is thus that language, when properly taught and studied, becomes the most valuable of all disciplinary studies, bringing into play at one time a greater number of the faculties than any other subject on which the mind can be bent. To language, therefore, ought to be given the first place, after the purely elementary subjects—reading, writing, spelling, and arithmetic—in every examination without exception. Where the most rudimentary attainments are required, English grammar and analysis should be made the test of mental capacity. In higher departments, one or other of the ancient or modern languages should be added to this, and treated with the same degree of searching grammatical and logical analysis. History, as an instrument of education, is only destroyed, as a study it is desecrated, by the present system of questioning. When required for particular offices it should be overtaken in a separate examination, similar to the "Further Examination" for the East India Civil Service. It is only by some such changes as these that the character of the examinations can be saved, and that they can be enabled to confer any lasting benefit either on the educational institutions or on the Governmental service of the country.

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The facilities for carrying on the cramming system are much increased by the practice at present pursued of publishing the several sets of examination papers. The effect of this is simply to open the secrets of these examinations to the cram-masters, and so to enable them the more easily to ply their sorry craft. This remark is of wider application than to the present subject merely. It was the practice of a late distinguished Scottish Professor, after he had prepared four or five different sets of questions for graduation examinations, simply to select, each subsequent year, a paper from the old sets. This did not long remain a secret, and students found that by getting up answers to all the four or five papers, they were pretty sure of passing with credit, perhaps with distinction. Precisely similar is the use made of the published Civil Service Examination Papers. Some of the very useful "Guides" to the service contain nearly all the questions that have been asked since the institution of the system. The probability, therefore, is that if a tutor takes his pupils carefully and systematically through the whole of these papers, he will have furnished him against nearly every contingency. Without some such manual, or key to the enemy's position, indeed, the operations of the cram-master would be considerably perplexed.* It enables him to construct his cram-books so as exactly to answer the requirements of each case; to discover the special tastes of different Examiners, and to shape his course accordingly. In every respect, therefore, this plan of publication plays directly into the hands of the very parties whom it is most desirable to defeat; and as the practice is attended by no great advantage to counteract these undoubted evils, it ought forthwith to be discontinued.

Not a little that we have said above with reference to competitive examinations will be found to be equally applicable to those systems which aim specially at testing the quality of school instruction, such as the middle-class examinations of Oxford and Cambridge. In this connexion, however, a new educational difficulty meets us. Every pupil that is successful in these trials is to his schoolmaster not only a credit but an advertisement; and there is a great temptation, therefore, for teachers to prepare special pupils for this end. The charge is not here necessarily one of cramming, in the sense of hurriedly getting up knowledge to serve a special occasion. The teaching in this case may be admirable, thorough, and careful, but the teacher may give too much of his time and attention—of his excellent teaching, in short—to those who are preparing for this ordeal, seeing that he is to reap the benefit of their success. This is unquestionably an evil wherever it exists. But the fault of it lies not so much with the man who uses such an advertisement, as with the public who believe in it, who accept it as indicative of far more than it really represents. Nor is the proper remedy for this evil to abolish the whole system, as some have proposed, but to make plain to the public the grand error they commit in fancying that when a school turns out a single genius all its scholars must be geniuses too. The truth is, that these "particular instances

* At the Chelsea examination in January, a new examiner left the beaten path of his predecessors, and *more than one-third* of the candidates were "plucked."

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of eminent success," against which Sir John Coleridge so wisely warned the Eton masters, proves actually nothing as regards the general efficiency of a school. "An occasional high wrangler," said Sir John, "proves little; it is general results that are the true tests." Such tests, indeed, can never be relied on unless a great deal more is known than the mere fact of success. It must be known, especially, what proportion of its pupils the school sent up to be examined, how many of these were successful, and with what credit they passed. The true remedy, therefore, for the evil complained of, is to give some such information as this in the Oxford and Cambridge Examination Reports, in parallel columns with the names of the schoolmasters or the schools. It is only when all these data have been laid before the public, that just or reliable results will be arrived at. The evil has its root in the false criteria which are commonly used in judging of school efficiency, and here also must the remedy be applied.

The discussion of such points as these indicates well the precise stage in which the examination system now rests. In regard to many of its bearings we are still only feeling our way. There is evidently much to amend in the mode of carrying it out, and probably many of its resources have yet to be developed. The relations of the system, especially to education, on some of which we have done no more than touch in the above remarks, still call for careful investigation. In the consideration of these aspects of the question, the great ability that has hitherto expended itself in noisy vituperation will find far more profitable and patriotic employment; for we shall not have to wait long before we shall be able to smile at the prophetic conceit of the last new novel, which discerns in the system the signs of the disintegration of modern society.

W. Scott Dalgleish.

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## XI. RECIPROCAL NATURALIZATION.

### I. International Education.

If we except a few stock advertisements, there is, perhaps, no expression of opinion by any individual, on any subject, which has been more frequently reproduced than that which is ascribed to the Emperor Charles v., to the effect that for every new language a man learns he becomes another time a man. To teachers of modern languages especially, this celebrated saying has been, for three centuries, almost what Sir David Brewster's famous testimonial has been to Mr. Salom's spectacles. But the imperial *mot* differs from most of the testimonials to which we have irreverently compared it in one very important respect, namely, that every one is ready at once to acknowledge that there is truth at the bottom of it. That it is only a figurative way of speaking, however, and that even when seen in this

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light it is not true without many qualifications, is plain enough; for no one can imagine that the possession of a mass of equivalent vocables, however great, will exert any wonderful influence in magnifying—not to say multiplying—his individuality. A man who knows fifty names for a table, or a chair, or a stool, and who can express his sentiments or desires with reference to them, and to the various other objects of his knowledge or of his consciousness, by placing his organs of speech in fifty different attitudes, will certainly not be fifty times better, or wiser, or stronger, or more beautiful, than a man who must content himself with one epithet for each object, and whose tongue assumes the same position whenever it is called upon to convey an analogous message to the outer world. The acquisition of a language, viewed as a mere collection of words differing in inflection and termination in accordance with certain rules, which are little more than generalized expressions of arbitrary facts or accidental occurrences, may strengthen the memory by the exercise which it affords it; and the habit of recalling and applying a variety of expressions may give greater readiness and quickness to others of the minor intellectual faculties; but they can produce none of the important effects on his character generally which are pointed at in the Emperor's remark.

There is another aspect, however, in which words have a far deeper significance, there is a sense in which the language of a people means a great deal more than the names which that people has assigned to different objects, qualities, and sentiments, or the manner in which its vocal epithets have been varied, whether for purposes of thought or of euphony. Seen in the light to which we now refer, each language embodies, and when rightly apprehended by a foreigner conveys to him, much of the peculiar life and spirit of the people by which it has been developed. It expresses not only what that people has or feels in common with every other people, but in what it differs from every other people, what is peculiar to it, what is its, and makes it a people. It is a national institution, and the most characteristic of all the institutions of the nation. The spirit which pervades it may have been the result of race, climate, stage of development, or of any of those occurrences which we are in the habit of characterizing as historical accidents, it is no matter what,—but there you have it in the language, and in the literature; and of the language and the literature it constitutes precisely that part which is untranslatable,—that element which can by no means be conveyed to a foreign mind through a foreign tongue, or by means of an alien mode of literary treatment. As an illustration of what we mean, let any one compare the best English translation he can find of a German book with the original. In so far as the matter consists of a statement of facts, the facts, he will find, have been accurately and faithfully transferred to the pages of the English translation; but the light in which the facts were viewed, the colour which was given to them, or rather which they took, and, consequently, the mental impression which they produced on him when he read them in German, has vanished. He has read an English book, manufactured, like so many

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English books, out of German materials. Now, if this be the case with two modern nations, living geographically side by side, scarcely differing in the stage of their civilisation, very nearly related in blood, and speaking two languages which may almost be said to be mere dialectic variations of one common stock,—to how much greater an extent must it occur when national discrepancies are wider! When we reflect upon it, it seems wonderful, not that the translation of a Sanscrit Veda or even of a Greek play into English should be difficult and imperfect, but that it should be possible at all.

Now, it was precisely to this evanescent element, which not only may in unskilful hands, but which in a great measure must in any hands, escape translation, that this acute and sagacious ruler of half-a-dozen nations unquestionably referred. Notwithstanding the labours of Adrian of Utrecht, Charles was but very imperfectly, or at least inaccurately educated; and to the character of a linguist in a strictly scientific or grammatical sense he had not the slightest pretension. But he felt that the three or four languages which he knew, he knew in a way that brought him so closely in contact with the spirit which they breathed as to render him a German in Germany, a Fleming in Flanders, a Spaniard in Spain, and an Italian in Naples; and in the possession of several national lives he might be said, in a certain sense, to possess several individual lives,—to be, as he expressed it, several times a man. Had he known Latin and Greek, as Erasmus knew them, he would have been in the same sense an ancient, as well as a modern European; and had he known Sanscrit as Max Müller and John Muir know it, he would have had some claim to be regarded as an Oriental and a Pundit, as well as an Emperor.

We have made use of these latter illustrations, because we believe that the reason which Charles v. assigned for the acquisition of modern languages, furnishes the true ground on which to defend the vast expenditure of time and energy which, in all the educational systems of modern Europe, has been devoted to the acquisition of classical scholarship. The amount of mere exercise which is given to the mind by the study of two very rich and complete languages, is not a sufficient justification for such a custom. That advantage, placed as we are in a world so full of interest, might unquestionably be obtained from other studies, the pleasures and utilitarian pretensions of which cannot be contested. Neither would the variety and perfection of the literary productions of the ancients, the amazing ingenuity of their metaphysical, or the sobriety and wisdom of their ethical and political speculations, be an adequate recompense for these years of boyish toil and tears, if it were true that each of us might have enjoyed and learned all this in the tongue wherein he was born. But the fact is otherwise. The whole intellectual activity of the ancient world, as presented to us in its results, contains an element, or rather is pervaded by a spirit, which we moderns probably never succeed in seizing thoroughly at all, but which at all events we cannot convey to each other apart from the forms of speech in which we have received it. We have no living words for it, for the simple reason that the thing itself did not grow out of our modern life, and words

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adapted or adopted from the antique are fully intelligible only to those who are capable of feeling their significance in the ancient spirit. When such words are used in a modern language, the fact is an acknowledgment of our allegation, a begging of the question which we have suggested.

Now, if it be true that the only rational object with which we study the language of any foreign people is that we may get hold of the national life and genius of that people, and if this object be of sufficient importance to induce many of us to devote the greater part of our lives to the study of the languages of the Greeks and Romans, what do these facts teach us with reference to the modern world?

They recommend to us, it will be said, the study of languages, by placing the true object of this study before us, by explaining to us in what way, and in what way alone, it can contribute to our personal development and edification. But in separating the main object of this study from the accidental advantages which recommend it, and in placing this object before us, not as a desirable addition to our personal accomplishments, but as a great human gain, do not these facts suggest the question whether this object be not attainable by other means, either in conjunction with, or independently of, the study of languages? If the languages are not an end but a means, is there no other means by which the end may be attained more directly?

There is another appliance of modern education by which confusedly and almost unconsciously, as in the case of our linguistic studies, but quite as perseveringly, and at an expenditure scarcely less both of time and money, we have most of us striven after the very same object; we mean *travel*. Of travel which is undertaken for health or for mere pastime, we do not speak. But of all travel which is undertaken for an educational purpose—from the grand tour of the young patrician, accompanied by his tutor and his valet, and furnished with recommendations to ambassadors and introductions to princes, down to the little run on the Continent which the hard-working tradesman contrives to provide for his boy between the labour of his apprenticeship and the drudgery of his life—is not the sole and simple object that we may become *more men*, that our individuality may be magnified, or multiplied if you will, and that this advantage may be secured to us by our sympathies being widened and by our being placed, so to speak, *en rapport* with modes of acting, feeling, and thinking different from those amidst which we have grown up? The element of foreign national life with which an intelligent traveller seeks to become acquainted, is precisely that untranslatable, intransmissible element which he sought in his linguistic studies. It is the distinguishing, differencing element between the nation in which he journeys, and the nation in which he dwells. If he has got hold of this, he has not only added to the quantity of his knowledge of human life, but he has improved its quality; for he has got a key by which to distinguish the absolute and necessary from the relative, accidental, and conventional.

But it is not only when we regard it as the true, if not always the ostensible or conscious object of two of the most important of the

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modern European society, that we become fully aware of the value of this subtle and evanescent element of national life. If it be with it that we must seek to become acquainted with a view to individual progress, it is not less with it that we must seek to imbue what may be called the national mind of the different states whose geographical proximity brings them into contact, for purposes of national advancement and international tranquillity. The two chief causes of national, as of family and individual quarrels—the causes into which all the other subsequent grounds of human disagreement may probably be resolved—are selfishness and misunderstanding. The first, striking as it does at the root of the whole moral character of man, can be removed only by the gradual upward tendency of human society, which, under the influence of God's grace, we must hope, is constantly, though not always apparently, at work. All that tends to what is properly called civilisation tends in this direction; and civilisation in this sense is the whole work of man upon earth. It is the object of all thought and of all labour, of all honest peace and righteous war; it is the idea, the end-in-itself of the heathen, the kingdom of God of the Christian world. But the other ground of discord which we have mentioned, whether or not in the last analysis it be identical with that of which we have just spoken, presents itself practically in a more limited and manageable form. For the removal of international misunderstandings much, we believe, may be done directly by the adoption of arrangements, and the formation of institutions, which are quite within the power of our own and the other nations of Europe and America. The general nature of these institutions it will be our object to indicate in the present Article, and on a subsequent occasion we shall endeavour to point out, in greater detail, the manner in which we believe they may be most successfully organized.

Before proceeding to this part of our subject, however, it will be proper for us to inquire a little more minutely into the character of those international misunderstandings, which it is our object to remove. In what respect is it that Frenchmen and Englishmen, for example, notwithstanding the constant intercourse which subsists between them, and the many opportunities which they enjoy of becoming acquainted, take a false view of each other's national character, and as a necessary consequence impute false motives to each other's actions? Now, our first remark is, that it is not as human beings, but as national beings, that these misunderstandings arise. Let Frenchmen and Englishmen meet on purely human grounds, in an abstract study, as the sharers of a common danger, as fellow-travellers in a foreign land, nothing can be more complete than the understanding, more cordial and harmonious than the relation, which immediately springs up between them. The *entente cordiale* in such circumstances is no rhetorical exaggeration. The trenches of Sebastopol are still fresh in our memory, and we have all known cases in which even the life-long journey of matrimony has been followed out to its close, without a shadow from either side of the channel being cast on the international hearth. But let the ground of this relation be changed, let them regard each other no longer as men,



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but as Frenchmen and Englishmen, and instantly there comes into play what has too often been spoken of by both nations as a natural antagonism and antipathy of race. That the antagonism does not spring from the nature of either of them, that it is not an antipathy which in either case clings to the bones, is plain enough from the fact which we have mentioned, viz., that it does not arise so long as the ground on which they meet is one of nature and of race. The barrier between them, in so far as it is a hostile erection, was raised by occurrences which have long since ceased to influence the fortunes of either nation, and it is preserved by an erroneous belief in conflicting interests, alien sentiments, and irreconcilable aspirations. It is a historical and traditional barrier reared on the common frontier, which seems impassable to those who have never passed it, but the apparent magnitude of which diminishes every time that it is crossed, till at last its very existence comes to be forgotten by those who find a home equally on either side of it. It is a line of separation precisely similar to that which is often traced by accidental differences of fortune, occupation, or residence between two branches of the same family in private life; a line which custom has drawn, and which custom can obliterate. So long as each family remains within the circle of its own traditions, they are, as families, unintelligible to each other. But let a member of one family spend a portion of his youth in the other, or marry into it, or in any other way come fully within the range of its influences, and the chances are that throughout life he will act as a medium of interpretation, very possibly to the extent of removing all traces of estrangement. His opportunities have enabled him to see some object, to trace some meaning, in the divergent tendencies of both houses; he can sympathize with the likings and dislikings of each; he has learned what to each respectively was the unintelligible dialect of the other, and henceforth his hearth is their *commune forum*, his tongue their *lingua franca*. He makes no attempt to join the two families into one, or to turn either from the course which nature has assigned to it; for that would be only to sacrifice to a greater or lesser extent the peculiar element which it had gained by its separate existence—the power of thinking and acting alone, and of thus contributing to the cause of truth and progress by its independent efforts. What he does, on the contrary, is to augment and invigorate the separate life of each, by bringing to it the aid which the other is in a condition to afford. If the one has taken a practical and material, and the other a somewhat more theoretical and spiritual direction, he brings the vigour, the honesty, the sobriety, and singleness of purpose, or the wealth and well-being to which these qualities may have led, in the former family, to the support of the latter; whilst, from its higher aims and loftier labours, he carries back influences in return which act on the former as the germs of a purer, and truer, and more beautiful existence. Nor, whilst performing the noblest function to each, is he himself sacrificed to either. On the contrary, he is for the most part the only member of his kindred who has reaped in full measure the life-experience of them all, and who, in a spiritual sense, may be regarded as their common inheritor. The nature of his individual gains in this respect, we

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have already indicated in describing the advantages which may be derived from a rational study of languages, and a right use of travel. Now, the grander object of thus binding, not two families but two nations together, is the object of reciprocal naturalization, towards the attainment of which, it seems to us, that what we have called international education may be made one of the most efficient means. We believe it to be not only possible but easy, by the instrumentality of educational arrangements, to create a class of persons who, whilst deriving as individuals all the educational advantages which we have indicated, should perform to France and England respectively the duty of international expositors at all times, and of international mediators in times of trouble. Without obliterating or even weakening national characteristics, such men would understand them, and be in a condition to expound them, perhaps to palliate them, to their fellow-countrymen. False notions of national interest may perhaps be left to the influences of time and of trade, but we believe it to be by some such instrumentality alone, that we have any reasonable chance of combating false notions of national glory, and of mitigating exaggerated conceptions of national righteousness.

With a view to the formation of such a class of persons, our proposal is, that places of residence, of the nature of halls or colleges, should be established in both countries by their respective Governments, and placed under the superintendence of their respective ambassadors. Where institutions of this nature already exist, as at Oxford and Cambridge, it might in some cases be sufficient that they should receive the public sanction of the foreign government, together with such allowances as might be requisite to enable them to carry out its views. Generally, however, from the difference of religion, and the close connexion which subsists between the educational establishments of England and the Protestant Church, this would be impracticable; and in all cases probably the confidence of French parents would be greater if the institutions were presided over either by Frenchmen, or by persons selected by the French Government, whose freedom from anti-Gallican prejudices would be thus guaranteed. The difficulties attending the reciprocal arrangements for the residence and education of young Englishmen in France would in this, as in other respects, be more easily overcome, as the English, and the Scotch in an even greater degree, are already in the habit of sending their children abroad, and are, as a general rule, less jealous of foreign influences than the French. But whatever were the arrangements as to residence and to superintendence, whether native or foreign, lay or clerical, it would, we conceive, be altogether indispensable for the attainment of the object of conferring a double nationality, that the instruction should be given in the ordinary public educational institutions of the two countries respectively. If it were communicated within the walls, even by foreign teachers, every one of the establishments would become a little France in England, or a little England in France. The pupils in this case, like so many of those English lads who are educated at schools kept by Englishmen abroad, would lose their native without gaining a foreign education; they would return often without having acquired a com-

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petent knowledge even of the language of the country in which they had resided, without any acquaintance with its institutions, its habits, or its modes of thinking; and, in short, would be simply ill-educated specimens of their own countrymen, whose foreign residence had served no other purpose than to "throw them off the rails." As matters stand at present, the chief difficulty which is experienced by Englishmen in sending their sons to be educated in France, consists in their own ignorance of the details of the educational institutions of that country, and the difficulty which they find in procuring accurate and trustworthy information. Even when they visit France personally for the purpose of making inquiries, the investigation is found to be by no means an easy one by persons only partially acquainted with the language, and wholly ignorant of the institutions which it is their object to examine. Very often an error is committed; the lad is sent to a wrong school, or to a wrong class in the school; he takes up his residence in the family, or under the care of an unsuitable person; he becomes discontented, and writes letters, to which either too much or too little importance is attached; and in short, with the best intentions on all sides, the scheme miscarries. In place of acting as an encouragement to repeat the experiment, either in the family to which the youth belongs, or in the circle of his relatives and acquaintances, it has a totally opposite effect. He is pointed out through life as a beacon to all who would venture on so dangerous and unknown a sea. Now, all these inconveniences would be obviated by the arrangement which we propose. The boy would be sent at once to the superintendent of the international establishment, whose duty it would be to ascertain what classes in the national school or college he was in a condition to join; to find suitable masters for him, public and private; to see that he passed the regular examinations at the regular times; and otherwise to conduct his studies in such a manner as to secure for him the full educational advantages of the country to which he had been sent. The age at which it would be proper that pupils should be received into such establishments would be a subject of anxious consideration, on which we do not conceive it to be necessary that we should at present express a definite opinion. Speaking loosely, it is obvious that they ought not to be sent at so early an age as to interfere with the formation either of their domestic habits or national character, nor at so late an age as to be incapable of acquiring the language, and taking on the habits and feelings of a foreign people.

The chief difficulty, which has been pointed out to us by several distinguished and enlightened Frenchmen, and by other persons minutely acquainted with the social arrangements of France, with whom we have had the honour from time to time of discussing the scheme which we have here sketched, has always consisted in the extremely rigid character of the system of examinations which prevails in that country, and which meets the young Frenchman at every stage of his career. That a similar difficulty, though in a lesser degree, would stand in the way of young Englishmen thus educated in France, will equally strike our own countrymen. But in neither case does it seem to us that the difficulty is insuperable. When the educational insti-

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tutions of the one country came to be examined in the other, it would not be difficult to attach certain national values to foreign degrees, or other certificates of proficiency. By the arrangements which we have suggested, complete guarantees might be obtained for the *bona fide* character of the examinations which were passed, either in the one country or in the other; and there are few departments either of learning or of science which may not be cultivated with almost equal success in both. But should this expedient be regarded as too great an innovation on French institutions, another very obvious one suggests itself. Let a board of examiners be appointed in France, for the purpose of testing the acquirements which had been made in England, and let the education of those youths who were sent to England be conducted with a view to their submitting to this ultimate test on their return. If placed under the superintendence of a resident Frenchman, no great difficulty would probably be experienced in thus shaping their studies. In any case the difficulty is one which, however great it might prove to private persons in present circumstances, admits of an easy solution by the Governments of the two countries.

As an inducement to parents to avail themselves of these institutions, we should propose that the career of diplomacy in all its branches should in future be open only to those who had been thus educated. Nor can we see any reason why such an education should not be regarded as a special recommendation for employment in other branches of the public service.

Moreover, it is by no means necessary that it should be from the side of his own country alone,—of the country, that is, in which he was born, and which, in the general case, he would no doubt continue to regard as his home,—that inducements to avail himself of these institutions should be held out to the young Englishman or Frenchman. We should propose, on the contrary, that as a necessary consequence of having passed through the complete course of training which they furnished, their pupils should be declared to be citizens of the country in which they studied—that they should be legally as well as actually naturalized—and that thus, in so far as they were concerned, the idea of *mutual citizenship*, which, shortly after the Crimean War, was contended for by Professor Craik of Belfast, should be realized. We cannot but think that a scheme for connecting the grant of citizenship with the fact of education, residence, or some similar guarantee for a knowledge of the country, and a partial recognition and acceptance of its institutions, has very considerable advantages over Professor Craik's proposal to confer it, without any such guarantee, upon all the inhabitants of both countries, in the hope of drawing them more closely together. It is a general principle of legislation that you never can make a fact by simply declaring it to be, and it seems to us that in the present instance Englishmen and Frenchmen would be pretty much where they are at present, though an act were to be passed by the Parliament of England declaring all Frenchmen to be Englishmen, and a corresponding decree by the Government of France declaring all Englishmen to be Frenchmen. The Scottish statute of 1558 (c. 65), which was passed after the marriage of Mary Stewart

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with the Dauphin, was a measure precisely of the kind suggested by Professor Craik, and we are not aware that it produced any sensible influence on what was already the very intimate relation of the two countries. But by educating a certain portion of the inhabitants of each country in the other, you make them citizens in fact, before you declare them to be citizens in law, and all that the Legislatures do, is all that ought ever to be done by a Legislature, viz., to recognise and vindicate a result which society has already worked out. By attending to this consideration, the risk is avoided of either bringing the Legislature into conflict with the prevailing current of public opinion, or of having its enactments reduced at once to the character of dead letters. In the present instance, if the citizenship of each country were conferred on those who had been educated in that country, it is not unlikely that important effects would follow almost immediately. Such persons would be in a condition at once to avail themselves of the privilege. Whether Professor Craik's anticipation of seeing an Englishman Archbishop of Paris, and a Frenchman Chancellor of England, were realized or not, there cannot be a doubt that the prospect of having the public career of both countries thrown open to them, would act as a powerful stimulus to the more ambitious portion of the youth on both sides of the channel. Those who know to how large an extent Scotchmen once sought fortune in France, and found it, will have some notion of what might still be possible for their descendants and fellow-countrymen; and, on the other hand, even Frenchmen probably know enough of the vastness of the field of enterprise, which lies open to all the members of the Anglo-Saxon family, to be able to appreciate the reciprocal benefits which their adoption into it would confer.

There are endless phases in which this subject presents itself, in which we cannot afford even to glance at it at present. We have spoken of the establishment of international education chiefly between England and France, partly because they lie nearest, and partly because, viewing the one as the most Romanized of the Teutonic, and the other as the most Teutonized of the Romanic nations, we regard them as furnishing the natural point of meeting for the others. But we have no notion that the interchange of national life should be confined to these countries. The other countries of Europe stand all more or less on the same footing to each other, and to us. To a Russian, for instance, what could be more beneficial than an English or a French education acquired in the institutions of the countries themselves, instead of being communicated by French and English tutors and governesses in the heart of Russia? Or in what way are we ever so likely to get at the real condition of a half-oriental people like the Russians, who differ from us and from other Europeans widely, both in blood and in language, and whose historical roots even are not Roman like ours, but Greek, as by sending a portion of our youth to be educated within the range of their traditions and their sympathies? Even as regards missionary labour, perhaps the most fruitful form which it could take would be that, not of Christians going to teach, but of heathens coming to learn. The number of those

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nominally baptized might be smaller at first, but we should have far surer guarantees for the reality of conversion; and the missionaries ultimately sent forth, combining the characters of Orientals and Occidentals, might probably be able, without sacrificing anything of the intrinsic character of Christianity, to present it in a form which would be at once more intelligible and more acceptable to the Oriental mind than can ever be done by those who are Europeans only.

Amongst European countries, the expense incurred by the original establishment and subsequent maintenance of such institutions as we have suggested, in so far as they were not self-supporting, would fall, of course, to be defrayed by the Governments of the respective countries. But if the objects which we anticipate were in any degree attained by them, the saving, even in a pecuniary point of view, would very soon be placed beyond all question. The expense of maintaining a single ship of war, to say nothing of a regiment of the line, far exceeds what would probably be required for the support of such an establishment in every capital town in Europe.

JAMES LORIMER, Jun.

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## XII. SENNACHERIB AND HEZEKIAH.

### A TRANSLATION FROM AN ASSYRIAN INSCRIPTION.

THE following is a faithful translation of the most interesting passage in an Assyrian inscription which has yet been found. It was copied by me from the Cylinder in the British Museum, formerly in the possession of Colonel Taylor, columns 2 and 3. There are some defects in my copy, and there are some passages where I have not been able to satisfy myself as to the sense. I have here indicated omissions by dots. Where a single word was unknown, or where the meaning of a clause was highly probable, I have used italics. Biblical names are spelled as in the English version, the Assyrian being transcribed within brackets. For other proper names the transcriptions alone are given. The reader should observe that in these transcriptions *h* is always an auxiliary character, forming with the letter or breathing which precedes it the representation of one Semitic letter. Italics indicate uncertainty, either as to the character in the text or as to its value. I have translated the first sentence, perhaps, too literally, and have accompanied it by a transcription of the original. This will serve as a specimen of the language. In a few other instances I have given transcriptions of the original within brackets. As respects the transcriptions, I would observe that, for brevity, 'ha, yi, and wu, when they commence words, are written a, i, and u.

'hina salsi girriya, ana Khatti lu allik, Luliyi sar Zhidunni,
In the third of my campaigns, to Syria when I went, Lulî, King of Sidon,
pulkhat milammi mitlutiya ishkhupusu-va ana
fear of the presence of my majesty had overwhelmed him, and to
ru'huqqi qabal uddim innabid-va *mada*-su inhzib.
a distance beyond the sea he fled, and his country he abandoned.

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Sidon the greater, Sidon the lesser, Bit-zittiy, Zarephath [Zhariptu] Makhalliba, Samsuwu,* Achzib [Akzibi] Accho [Nhakkuwu] his strong cities and the castles . . . . the *whirring* of the arrow of Assur my lord overwhelmed them, and they submitted to my rule. Tuba'hlu I made to sit on the throne of dominion over them, and the tribute and presents to my majesty . . . . I laid upon him. As for Menahem of *Samaria*† [Minkhimmu Yushimurunaya] Tuba'hlu of Sidon, Abdili'hti of Arad [Arudaya], Yurumil . . . . of Gebal [Gublaya], Mitinti of Ashdod [Ashdudaya], Pudu'hil of Bit-'*H*amman, Kammushun*adbi* of . . . . *Ayakum*mu of Edom ['Hudummaya] kings of the Western country . . . . they brought with them their large contributions to my presence, and they kissed [issiqu] my yoke.

But Zhidqaya, King of Ascalon [Asqalluna], who did not submit to my yoke, I carried away the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, the seed of his father's house, and I brought him to Assyria. . . . . son of Rukipti, their former king, I placed over the people of Ascalon, and I imposed upon him the payment of the former tribute to my majesty. *He also paid a fine.* In the course of my campaign Beth-Dagon [Bit-Daganna], Joppa [Yappu'ha], Bene-berek [Banaya-barqa] and Azura, cities of Zhidqaya I looked at, I captured, I carried off their spoil.

The priests, the *magistrates*, and the people of Ekron‡ [Nhamqarruna] who had put fetters of iron upon Padiya, their king, a holder of the covenants and *goodwill* of Assyria [binhil a'hdiy u ma'*hbiy*] and had delivered him to Hezekiah [Khazhaqiya'hu] of Judah [Ya'hudaya] . . . . Their hearts fearing, they called on the Kings of Egypt and on the *foot* soldiers, the chariots and horses of the King of Milukhkha,§ a force which was not to be counted, and they came to their help. In the district of Eltakon [Altaqu'hu] they were *arrayed* before me. They caused their arrows to *fly*. In dependence upon Assur, my lord, I fought with them, and I effected their destruction. Such of the riders in chariots, and of the young men (*i.e.*, the *infantry*) of the King of Egypt, and of the riders in chariots of the King of Meroe, as

* Samsuwu was probably Beth-Shamesh of Judges i. 33. It was the place (as appears from an inscription copied by Mr. Layard) where Sennacherib received the tributes mentioned in the next paragraph. It is possible that "Sidon the lesser" (literally, "the child") may have been Tyre, but I rather think that Tyre escaped. In the inscription just mentioned it is said that Luli fled from Tyre [Zhurri] to Yavan, *i.e.*, Cyprus or Crete.

† In the inscriptions of Tiglath Pileser II., the name Minikhimmi Shamirinaya occurs, which I long since identified as that of the Biblical Menahem. The king or chief here named may have been his grandson; compare what is said a little after of Askalon. The two names of countries agree as to their four consonants, though they are differently vocalized; and I can scarcely doubt their identity.

‡ There can be no doubt as to this identification. When *b*, *g*, *d*, *dh*, or *q* is doubled, it is usual to substitute a nasal for the former letter; *mq* is therefore to be read as *qq*. The Septuagint vocalize the word 'Ακκαρών, which perfectly agrees with the Assyrian.

§ In the inscriptions of Esarhaddon this name is interchanged with Kus. It is evidently meant for Meroe. Tirhaqa is the king intended; and it is certain from this text that at the time of Sennacherib's invasion he was not king of *Egypt*, though he *afterwards* (in 689 B.C.) became so. The reading, "kings" of Egypt in the plural is curious and important. The Sethos of Herodotus was *one* of them.

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survived, my hands laid hold of in the midst of the battlefield. The towns of Eltakon and Timnah [Tamna'ha]* I looked at, I captured, I carried off their spoil.

EDW. HINCKS.

(*To be continued.*)

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## XIII. REVIEWS AND NOTICES OF BOOKS.

*English Puritanism and its Leaders: Cromwell, Milton, Baxter, Bunyan.* By John Tulloch, D.D., Principal and Professor of Theology, St. Mary's College, St. Andrews, etc. Edinburgh and London: William Blackwood & Sons.

THE doctrine that the history of the world consists merely of the biographies of a few great men, has been applied repeatedly during this century, and with more distinguished success than ever attended the writing of history on any other theory, if the measure of success be the number of interested and enlightened readers. The most celebrated exponents of the idea, both in theory and practice, are Emerson and Carlyle. It interpenetrates all their writings, receiving the most pure and popular expression in the *Representative Men* of the one, and in the *Heroes and Hero Worship* of the other. Without imitating either of these philosophers in any distinctly traceable degree, still less without swearing fealty to any of their heterodox doctrines, (unless great fairness, liberality, and love for truth be heterodox), Principal Tulloch has produced a most readable and masterly history of Puritanism, as unfolded in the biographies of four of its representative men,—its great soldier, Cromwell; its inspired poet, Milton; its casuistic, enthusiastic theologian and preacher, Baxter; and the splendid dreamer of the *Pilgrim's Progress*, Bunyan. Than the biographies of these four Puritans of all time, a novel could hardly be more entertaining, and few of the heaviest volumes of history will prove so full of instructive facts, the great and the small being happily and harmoniously blended; here touched into beauty by a fine though subdued fancy, and there piled into imposing dignity by the dexterous, elegant antitheses and reiterated strokes of a copious Ciceronian rhetoric. The large charity of the writer is one of the chief virtues of his work. He takes the most kindly view of everything, and states questionable truths and opinions with such gentlemanly forbearance and caution, as to give the "true critic" just ground of offence, because he has afforded so little excuse for correction or contradiction.

* I have recognised the name of Timnah in the Egyptian inscriptions also (*Sel. Pap.* 1st series, pl. 56, l. 3). The concurrence of these two names, as in Josh. xv. 57, 59, proves that the scene of the battle was Eltakon in Judah, not Eltakah in Dan. If, however, Robinson be right in his note 6, vol. iii. p. 19, it would be natural to suppose that these two names represented the same city, which lay on the line separating the two tribes, and belonged partly to one and partly to the other. It is evidently to the defeat of the Egyptians here recorded that Rab-shakeh refers in 2 Kings xviii. 21.

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On the subject-matter of the volume, originality was scarcely possible. But in style, arrangement, judicial and judicious comment on facts, temperate and liberal exposition of principles, everything we could desire is achieved. No characters of the English past are better known than Cromwell, Milton, and Bunyan; their names are in every mouth, and the story of their lives is known to all who have the slightest tincture of curiosity or intelligence. Baxter, the author of the *Saints' Rest*, though known to the pious readers of his books, who are perhaps not so common now as they have been, is hardly a prominent character of history. We are not much disposed to dispute his title to be set up as one of the four representatives of Puritanism. We think it could be questioned, but we see sufficient reasons why Principal Tulloch should have made this election; and it would be a piece of dishonest critical pretentiousness were we to insinuate that we are half so well prepared to judge, in respect of information (competency aside), as he is; and the uniform calmness and fairness of his judgment would lead us to distrust our own, even were it more adverse to Baxter's fame than it is. One good reason for choosing him is, that his mind is, in one sense, the level from which the other three minds rise to greatness. That level is the narrow, arid, hair-splitting, dogmatic theological arena in which they were all trained. He did not rise above it. He was not an original genius, but to the last he fought over the sand of "thirty tongue sins," "eighteen necessary qualifications of lawful recreation," twenty questions for drunkards, seventeen for thieves, and one hundred and seventy-four for ecclesiastics (p. 383). He had abundance of combativeness like the rest, and in pertinacity surpassed Milton, who was the most wrathful of the four, and whose pen scattered fury enough to afford fuel for fifty battles.

Every true man's life is a warfare, a fighting against the evil without and within—or it may be the good sometimes—but a hotter warfare than has fallen to be the common lot was the lot of these four great Puritan fighters with quill and steel. How they comported themselves in their life-warfare may be not inadequately gathered from Principal Tulloch's narratives and comments, which we cannot abridge, as they are short enough already; and to crush the symmetry and the elegance out of them into synopses, would be to do indolent readers no good, to the disgust of other readers, who do not wish to burden their memories with the dead rubbish of Dr. Dryasdust.

The memory of Cromwell has been freed from the lies and delusions that lay thick over it by the labours of Thomas Carlyle. He will not pass for a hypocrite any more, or a canting schemer for his private aggrandizement. Most people have read Carlyle's Letters and Speeches of Cromwell, and in his view of Cromwell's character—of course, with a moderation and judicial reserve unknown to Carlyle—the accomplished and deliberative Principal of St. Mary's concurs; showing Cromwell in somewhat more human, if in less vehemently heroic lights, by the aid of other biographers, from "Carrion Heath" to Forster. The head of a private family, the affectionate husband and father, clear-headed and kind in the smallest family matters, is not

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obscured in the splendour of the warrior who conquered everywhere, at Marston-Moor, Naseby, Dunbar, and Worcester, and the statesman who gave liberty at home, and rendered the name of England terrible abroad, especially to tyrants. As an unexpected exhibition of liberality on the part of the Puritan fanatic, and the Principal of St. Mary's College, St. Andrews, and professor of Presbyterian Divinity therein, we think the following worthy of extract:—

"No part of Cromwell's career is more exciting, picturesque, and instructive as to his character, than his Scottish campaign. His long letters to the clergy; the zeal and effect with which he criticises their arguments, and assails their position; his respect for the religious earnestness opposed to him, and yet his scorn for its narrowness; the wisdom of many of his remarks on Christian liberty and Church policy, are all deeply interesting. Presbyterianism, then and always, has shown but a slight capacity to see through its own formulæ to the living truth beyond. With what smiling yet strong irony does the great soldier try to raise it to a higher point of view! Addressing the 'Commissioners of the Kirk,' he asks, 'Is it therefore infallibly agreeable to the word of God all that *you* say? I beseech you in the bowels of Christ, think it possible you may be mistaken. Precept may be upon precept, line may be upon line, and yet the word of the Lord may be to some a word of judgment, that they may fall backward and be broken, and be snared and taken.' Again, a month later, in a letter to 'the Governor of Edinburgh Castle,' who had written on behalf of the ministers: 'Are you troubled that Christ is preached? Is preaching so exclusively *your* function? Is it against the Covenant? Away with the Covenant if this be so! . . . Where do you find in the Scriptures a ground to warrant such an assertion, that preaching is exclusively your function? Though an approbation from men hath order in it, and may do well, yet he that hath no better warrant than that hath none at all. Approbation is an act of conveniency in respect of order; not of necessity to give faculty to preach the gospel. *Your pretended fear, lest error should step in, is like the man who would keep all the wine out of the country, lest men should be drunk.*' Yet again, in the same letters: 'We look at ministers as helpers of, not lords over, God's people. I appeal to their consciences whether any person, trying their doctrines and dissenting, shall not incur the censure of sectary. *And what is this but to deny Christians their liberty, and assume the infallible chair? What doth he, whom we would not be likened unto, do more than this?*'"

To fit Milton into the Puritan mould has required from our Principal a little of the method of Procrustes, and after all reasonable paring and amputation, he finds and says that Milton is a great deal too big for it. His inclinations to polygamy form a very awkward protuberance, and his passionate love for music and poetry are extremely ethereal and incompressible. Indeed, Milton was, taking into comparison the whole compass of his nature with the Puritan part of it, less of a Puritan than many men of that age who have never been suspected of Puritanism; than, for example, old philosopher Hobbes, and the author of Hudibras, both austere men, who were hermits by nature, and aliens to the gaieties of life in spite of opportunity and temptation. They did not escape the contagion of their age, although they both looked upon it as a species of plague, and the one tried to cure it by philosophy, the other by ridicule. But Milton did not fight against the spirit of his time. He did, no doubt, despise its small fanaticisms, but its great sincerity he shared, and could not help admiring, if he had leisure and consciousness to admire, the spirit that possessed him. He shared also its vehemence of indignation due somewhat to

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sincerity, and unhappily fell into the fashionable business of splitting theological straws into fibres, and then pounding the fibres into dust with the most mighty vigour. Even his genius cannot redeem from oblivion the details of this dance of chaos, though amid the confusion it here and there breaks out like a tongue of fire lightening the otherwise perpetual night. His prose, like his poetry, is equal to the highest themes, but his prose was wasted upon many of the smallest, and is lost while his poetry was given to the greatest, and is perennial. Beside the splendid Essay of Macaulay's youth, Principal Tulloch's estimate of Milton is sober and tame, but it is not without value on that account, for it is more complete. The austerity, high temper, and severe views of the thoughtless conduct of his girlish, "hoyden daughters," are treated with a manly fairness and sympathetic consideration, which, on these domestic and plain human matters, it was not in Macaulay's haughty nature to exhibit.

To us, the essay on Baxter is the most interesting of the four, because it is the newest, and because the author's limited space better accords with the dimensions of Baxter's character than with the characters of Cromwell and Milton. The eloquent fiery preacher, the eager controversialist, the untiring writer of no fewer than sixty folio volumes, the self-denying Presbyterian who declaimed impartially against the usurpation of Cromwell and the episcopacy of Charles II., and who, after the Restoration, of which he approved, refused a bishopric for conscientious reasons, conscious love of his people in Kidderminster, and unconscious contempt for the comforts of time, though not heroic in the highest sphere, was still a hero in spirit and in deed. And he was Puritan and Presbyterian from the centre to the circumference, which is one reason why his books lie on the little shelf beside the Bible in Scottish cottages, and are more prized in Scotland among the poor than those of any English divine. Other reasons for this partiality lie in his bold self-confidence in adventuring upon the profoundest mysteries; in his fearless dogmatism, in his passion for logical forms, and in his almost absolute exile from high philosophy and poetry. For one of the lower classes in Scotland who has read *Paradise Lost*, a hundred have read the *Saint's Rest* and the *Call to the Unconverted*. Among the old true-blue Presbyterians who lived before and with our grandfathers, these books were more popular than even Bunyan's *Pilgrim's Progress*, which many disapproved of as an improper conversion of the facts of the Christian life into a novel, or a fictitious story for children. With them, Cromwell was the ruthless conqueror of the very respectable General Leslie, and his staff of hortatory clergymen at Dunbar; Milton was an Arian, and an unintelligible poet, which was nearly as bad; and Bunyan was not quite correct about predestination and free grace, besides he wrote fictions about serious and sacred things; but Baxter was "sound" as sound could be. Those of this way of thinking still extant will consider Principal Tulloch's critical estimate of their favourite divine as somewhat too low and restrained, but we must confess that it has dispelled much of the suspicion with which, from the bigotry of his admirers and other men,

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we had grown to look on Baxter, and has gone to justify the partiality of our forefathers.

The imaginative tinker has told his own story, and given an exaggerated account of his sins and of his religious experiences. We all know it, and we have a strongly-fixed idea also that it is difficult to separate the facts of his life from the fancies. His life has gone out into the *Pilgrim's Progress* and the *Holy War*, and in his books mainly the world has any interest. He was too much of a dreamer ever to have been an actor. Cromwell could have made little use of him, for he was more unpractical than Baxter, for whom the swift-seeing Cromwell could discover nothing to do, could only tolerate him and avoid him, and let him alone. We extract two paragraphs for obvious reasons:—

"This realistic character of Bunyan's allegories is of special interest to us now. We are carried back to Bedford and the Midland Counties in the seventeenth century, and we mingle with the men and women that lived and did their work there. It is in many respects a beautiful and affecting picture that we contemplate. A religion which could produce men like Greatheart, and old Honest, and Christian himself, and Faithful, and Hopeful—and of which the gentle and tender-hearted Mercy was a fair expression—had certainly features both of magnanimity and of beauty. There is a simple earnestness and a pure-minded loveliness in Bunyan's highest creations that are very touching. Puritanism lives in his pages, spiritually and socially, in forms and in colouring which must ever command the sympathy, and enlist the love of all good Christians.

"But his pages no less show its narrowness and deficiencies. *Life*, even spiritual life, is broader than Bunyan saw it and painted it. It is not so easily and sharply defined; it cannot be so superficially sorted and classified. It is more deep, complex, and subtle, more involved, more mixed. There may have been good in Talkative with all his emptiness and love for the ale-bench; and Mrs. Timorous, and even By-ends might have something said for them. Nowhere, in reality, is the good so good, or the bad so bad, as Puritan evangelical piety is apt to conceive and represent them. *There is work to be done in the city of destruction as well as in fleeing from it.* The Meadow with the sparkling river, and the Enchanted Ground, are not mere snares to lure and hurt us. There is room for leisure and literature, and poetry and art even, as we travel to Mount Zion. There is a meeting-point for all these elements of human culture, and the 'one thing needful,' without which all culture is dead, though Bunyan and Puritanism failed to see it."

But after reading this passage and all the book, the question still recurs,—What was Puritanism? Was it a system of theology? Baxter was one of the greatest Puritan theologians, and Cromwell was a Puritan, but he did not like Baxter and his theology. They met, and Cromwell looked through him, and found him intractable, narrow, and unfit for the broad world of God, fit only to work in a little sphere, and build up hard narrow theories. What is Puritanism? Is it asceticism, that spirit of self-abnegation which sent the hermits of other centuries to caves to feed on roots and water, and robed them in hair shirts and vermin to conquer the flesh, with all its healthy sensibilities and affections,

"In hopes to merit heaven, by making earth a hell?"

Is it a repudiation of the fine arts, of painting, of music (all except the most sepulchral), of sculpture, of poetry, of the stage, of the drama, of all amusements, innocent as well as harmless? Macaulay

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observes, "The Puritans disapproved of bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the people." Was Puritanism a struggle after true religion, or was it a mangling of the vestments of religion into grotesque garments for fools, or cloaks for hypocrites, a tearing up of the curtains of the Holy of Holies into Madge-Wildfire ornamentation for fanatics or madmen? Is it a clearer vision of the realities of existence,—a truer insight into the "divinity that shapes our ends;" and is the starting-point, the course, and the goal, the all-in-all of human life on earth and beyond it? In truth, there is a little of all these heterogeneous elements in Puritanism: chaff is blown about and overlies the wheat; the lightest uppermost and most patent. Hypocrisy and austereness are readily suspected, and not difficult to see through; sincerity and genuine devotion are qualities that are never conceded until proved by time. Out of its great crucible, which dissolves generations into air, the fame of Cromwell and Milton have come purified like gold from a furnace seven times heated. They are the finest metal of Puritanism, and great and worthy is the age and the religious agitation that produced them. But they are not Puritanism. They were simply true, sincere, religious men, born into an age not unworthy of them, and not unsuitable for the development of their gigantic endowments; and they were ready to be anything else as much as Puritans. Above the small conceits, the bigotries, and the intolerance of Puritanism, they rose completely clear. The ridiculous and most notorious characteristic of Puritanism did not adhere to them in reality. In so far as Puritanism was absurd or irrational, Milton was no Puritan, and Cromwell and Bunyan, though exhibiting that religious vehemence which hypocrisy can imitate and scepticism caricature, were too great to be confined by any little creed, or to be bound by the crotchets of any number of self-convinced but short-sighted little men. They were in the world and of the world, but only partly of the world in which they were. They rose out of it as icebergs rise out of the sea, deep-set in it, floating in it, partly moulded by it, and wholly borne by it. And the sea that bore them is not Puritanism, which was an accident, but the deep vast ocean of human sincerity and religious conviction which flows through all ages and climes, and is not limited by name, nation, or accident, though revealed in all.

*On Translating Homer.* Three Lectures given at Oxford by Matthew Arnold, M.A., Professor of Poetry. London: Longmans. 1861.

Mr. Arnold fears "that classical literature is probably on the decline," yet holds it certain "that as instruction spreads, more attention will be directed to the poetry of Homer, not, indeed, as part of a classical course, but as the most important existing poetical monument." How is this statement reconcilable with another position of his first lecture, that "the only competent tribunal for translators of Homer is the body of classical scholars?" If the Professor's fears are well grounded, the tribunal which he proposes, will in time fail

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for lack of judges; and, if accuracy of classical taste is at a low ebb, it may be doubted whether the mass of English readers will either require, or find, more satisfactory food than the doubtless unreal, yet still poetical and spirited, version of Pope. But there is no need to despair of that learning which has done so much to make English literature what it is; and therefore, despite the opening supposition of the Professor, we are sanguine that scholarship will continue to furnish votaries enough to form a competent tribunal before which Homeric versions may be tried.

Mr. Arnold passes in review the chief of these that have in time past contended for the palm; and treating, in three lectures, of the faults of each in turn, leads the "coming man" (who is to set all things right in Homeric translation) through a process of demolition of existing translations, to what he conceives the standard ought to be. Much of his matter is able, truthful, and original. Laying down the requirements of an English translation of Homer to be "rapidity of movement" (this, by the way, Dryden held to be Homer's excellence), "plainness of speech, simplicity, and nobleness," he finds Pope and Sotheby wanting when tried by the second test, and Cowper and Wright when subjected to the first. The Elizabethan Chapman he condemns for lack of imitation of Homer's plainness and directness of ideas, and he stigmatizes Mr. Francis Newman's version, when he contrasts its manner and matter with the *noble* style of Homer, as *ignoble*.

Cowper, as Mr. Arnold remarks, avoids through his blank verse the drawback to Homeric translation, caused by the exigencies of rhyme, as tending to pair independent verses, and so to change the movement of the poem. But his Miltonic manner has not the stirring rapidity of Homer, to which Chapman, indeed, lays a fairer claim, though his quaint, grotesque style is fatal to his pretensions. To the Professor's estimate of Pope our feelings admit of only a limited assent. Alongside of it may be read, as a corrective, Professor Conington's Oxford Essay (pp. 30, 31, *Oxford Essays*, 1858), whose warm avowal of the debt due from every English school-boy to the "calm, majestic, unhasting, unresting flow of Pope's language," will meet a response from the hearts of lovers of English poetry, which may be denied to Mr. Arnold's criticisms, however plausible. As to Mr. Newman, the Poetry Professor only pays him that which he has deserved, for his un-Homeric Homer is only what might be expected from one who, as Mr. Arnold shows in his second lecture, applies to the immortal bard the epithets "quaint," "garrulous," "prosaic," "low;" but a protest must be entered against the Arnoldian repudiation of the claims of the ballad-school to the credit of realizing beyond others the spirit of Homer's poetry. Mr. Arnold fairly selects for criticism average specimens of Pope and Cowper. Why does he proceed on other principles when he picks ridiculous snatches of ballad-poetry, such as—

"While the Tinker did dine, he had plenty of wine,"

to illustrate his dogma, that the ballad cannot reproduce the nobleness

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of Homer? His ear may ring for ever "with the detestable dance of Dr. Maginn's lines"—

> "And scarcely had she begun to wash
> Ere she was aware of the grisly gash."

Yet they do not sound so ludicrous when read with the context; and he will pardon us for saying that the practice of judging the whole by a detached and arbitrarily-selected part is one which is justly out of date. For proofs of grace, beauty, simplicity, nobleness, he might have set his finger on numberless passages of that popular volume, the *Homeric Ballads*. The "Return from Troy," the "Beggar-man Beaten," have more chance of taking hold upon the English taste, through the English ear, than the best hexameters which have yet appeared, not excepting those with which he illustrates his own judgment, that that metre is the only fit vehicle for reproducing Homer. In spite of Mr. Arnold's reasonings, many more lectures will be required, many nights and days of polish of the English hexameter, ere it will realize Homer's spirit as effectively as would that poet who could bring Sir Walter Scott's spirit, genius, and ballad-manner to the task of rendering Homer with the graphic rapidity (Mr. Arnold calls it "jerkiness") of Marmion. Mr. Gladstone's few versions of Homeric passages, just published in a volume of translations, of which he and Lord Lyttleton are joint authors, may be cited in proof of this. Written in the manner of Scott, they illustrate what has been said all the more forcibly, because they are given to the world more recently than Mr. Arnold's lectures. And if the Chancellor of the Exchequer's versions of the battles in the fourth and the eleventh books of the Iliad be not Homeric, even when tried by the Arnold standard, we know not where to look for what is so.

To concede Pope is hard! Cowper and Chapman we give up; and Mr. Newman may be thrown in! In a word, Mr. Arnold may demolish the representatives of every other school, so he but leave us the balladists. Professor Blackie points, in an Essay on English Hexameters in the Classical Museum (vol. iv.), to "Locksley Hall," and the Trochaic measure of fifteen syllables, as the proper English correlative of the Homeric hexameter. This is an admission which, coming from so competent a judge, is important as in favour of the balladists. At all events, till the hexametric style is smoother, more natural, more acclimatized than as it strikes us in the "Bothie of Toper-na-fuosich," or in Mr. Arnold's specimens (of which, to do him justice, he speaks but diffidently), it has small chance of becoming the instrument of an English Homer, which shall supersede all others. Yet the volume before us is well worth reading. There is much sound criticism, much good sense, especially in its negative hints; *e. g.*, that the intending translator may wisely eschew the question whether Homer was one or many, etc. He is happy, too, in his observation that the English Bible is an authority of high value, in a question of diction, to the translator of Homer. We can scarcely conceive a better preparation than close study of the book of Job. Up and down the three lectures, are scattered manifold indications that their

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author is intimately conversant with the best of the modern, as also of the ancient poets and critics.

And if, in his not infrequent dogmatism, he recalls the clever saying of the author of "Friends in Council," that "the large, fluent, unquestioning, unhesitating dogmatism, is one of the grand elements of success in modern life," so that you may "keep your carriage on a dogma," whereas a doubting man "will not even keep a gig on it;" yet there is something to be learnt in every page; and everywhere there is convincing proof, from internal evidence, that the Professor is not only a teacher of the divine art, but also a practising and practised weaver of immortal verse.

*A Complete Latin Grammar.* By John William Donaldson, D.D. London: Walter and Maberley.

THE preface to this, the second edition of his Latin Grammar, was penned by Dr. Donaldson in October 1860, and since then, comparatively young in years though old in labours—*ætatem virtute superavit*—he has passed from among us, another victim to the over-brain work of this toiling age. We shall not here attempt an exhaustive review of the services rendered by him to the cause of scholarship in this country, or seek to assign him his due place among the great scholars of this and former ages. This task is reserved for a future occasion. We shall merely indicate briefly the distinctive features of this his last work, on which were brought to bear the results of his life's researches.

All grammars must, to a great extent, be alike. Paradigms, lists of verbs, and illustrative examples, belong to the *edicta tralatica* of Latin grammarians, which are transferred from one grammar to another in an unbroken succession of literary inheritance. Such improvements as are possible must lie either in a fuller statement of facts, or in a more scientific arrangement. In both these respects this grammar is an advance, and while the arrangement has been everywhere subordinated to the laws of the language which the researches of comparative philology have established, it is pleasing to find those good old mnemonic aids retained which later grammars have rejected, but without which it is impossible to conquer that vast mass of details necessary to accurate scholarship. The declensions are reduced to three, and arranged according to the stem or crude form. We have thus the *a* declension, the *o* declension; and the consonantal, including the semi-consonantal, forms the third. Those generally known as the fourth and fifth declensions are arranged under the semi-consonantal division of the third; and there can be no doubt that the fourth is a contracted form of the third. The fifth, however, seems much more properly to be regarded as a modified *a* declension, in which the old terminations more fully appear, a view of the case supported by the fact of many nouns, as *materia*, *luxuria*, being declined according to both forms. On the same principle of arrangement the conjugations of verbs are reduced to two classes, the vowel and the consonantal. The first three are vowel conjugations—the *a*, the *e*, the *i*; and the fourth is composed



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of consonantals, as *reg-o*, including the semi-consonantals, as *faci-o*, *acu-o*. As to the formation of the perfect of verbs there are three forms having distinct origin, but not differing in signification; the reduplicated form, like the Greek perfect, as *do, de-di;* the aorist form in *si*, as *scribo, scrip-si;* the composite form in *vi* or *ui* from *fui*, as *ama-vi* for *ama-fui*. Whether the derivation of the third form be correct is a very doubtful point, but such as wish to follow the arguments by which it has been supported, will find them in full in the *Varronianus*. The tense usually known as the future-perfect-indicative is relegated to its proper place in the subjunctive mood, and it is pointed out that in the *i* and consonantal conjunctions the future-indicative and present-subjunctive are but modifications of the same form, the outward symbol of the close relation of the ideas of futurity and contingency.

The Syntax is divided into four chapters. The first chapter is occupied with an application to Latin grammar of the general principles on which all syntax depends, and gives in a succinct form the main rules of Latin construction. Such a summary is useful not only to those just entering on the study of Latin syntax, but also to the advanced student, who, occupied with a variety of details, may constantly recur to it, and gather up his knowledge into a convenient shape. Such a summary is a *desideratum* in most larger works on grammar. The three remaining chapters are devoted to the separate and methodical investigation of the rules for construing the noun, the verb, and the sentence. There follows a chapter on Prosody, in which the metres are explained on certain general principles, not only, in the author's view, more true in theory than the usual expositions, but also calculated to remove the principal difficulties of versification. Five appendices are added at the end of the book, containing a vast amount of information which does not necessarily belong to an exposition of Latin grammar, but which it is convenient for the student to have collected in the manual to which he goes for the main facts of the language.

A special feature in the grammar lies in the attention which is paid in the accidence to the careful discrimination of synonyms, to which the student cannot pay too much attention.

*Cicero's Second Philippic.* Edited by John E. B. Mayor, M.A., Classical Lecturer, St. John's College, Cambridge. Cambridge: Macmillan & Co.

THIS is just such an exhaustive edition of the Second Philippic as a painstaking and accurate teacher loves to get up, and an exact and laborious student to have placed in his hands; such an edition as Professor Ramsay of Glasgow has issued of the much more difficult, but not less instructive one, *Pro Cluentio*. Here is everything that heart can wish: a list of books of reference, useful to the student of Cicero, that would make up a nice little modern library; an Introduction, setting forth, in clear and terse English, the previous history of

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the parties and the men acting in that great drama, of which this Philippic formed but a three days' wonder; a clear and a beautifully printed Text, plain and unmarred by reference or footnote, which, after diligently studying it with the aids here given, and rendered necessary by an interval of nearly two thousand years, you can at last turn to, and read, with as much zest as did Antony himself, when it was handed him by some too good-natured friend; an Argument, after which a translation is unnecessary; and Notes, which not only smooth every difficulty, but give, *ad longum*, such quotations from various authors as serve to re-illuminate that old scene. A pleasant edition for the student; for one who has passed that stage we recommend Long. This edition is almost entirely translated from Karl Halm. But Mr. Mayor has done his part exceedingly well, and is too good a scholar to desire to strut in borrowed feathers.

*First Greek Reader*. By Archibald H. Bryce, A.B., Trinity College, Dublin. Edinburgh: T. Nelson & Sons. Pp. 222.

THIS little volume is meant by its author to supply, to one just entering on the first bitterness of his Greek learning, the place of a Grammar, an Exercise-Book, a Delectus, and a Lexicon. Save in the addition of extracts for reading, it is very similar in plan to the *Principia Latina* published by Dr. William Smith last year. The Nouns and Verbs are so arranged that each class of Inflexions is kept separate and distinct; and numerous Exercises follow each paradigm, for the purpose of fixing in the mind of the pupil the peculiarities of each group before allowing him to pass to another. The Rules of Construction are interspersed, but only in such order and to such an extent as fall in with the main design of affording a thorough praxis on the Accidence of the language. The author has wisely taken a large proportion of his exercises from the Extracts forming his Reading-Book, with the view of diminishing the boy's difficulties on arriving at the more arduous task of unravelling complex sentences. The Greek Vocabulary has been constructed on the principle of giving the primary signification of each word, and of tracing its derived meanings so far as is necessary to illlustrate the different instances in which it is met with in the Delectus. For obvious reasons, the English Vocabulary has been made as meagre as possible. A few necessary and useful notes are added to the Reader, and a great amount of more advanced information is compressed into convenient shape in an Appendix. For reasons stated in the Preface, the author has deviated from the ordinary arrangement of the cases, the order adopted by him being Nominative, Vocative, Accusative, Genitive, Dative. The book is clearly printed and well got up, save that some of the paradigms are a little too crowded, and therefore apt to confuse the eye of a young learner.

*Arithmetic for Young Children*, being a series of Exercises exemplifying the manner in which Arithmetic should be taught to Young Children. By H. Grant. London: Grant and Griffith.

*Second Stage of Arithmetic for Schools and Families*, exemplifying the

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mode in which Children may be led to discover the main principles of Figurative and Mental Arithmetic, and enabled to understand thoroughly the practical application of them. By Horace Grant. New Edition, with a Biographical Notice of the Author. By Edwin Chadwick, C.B. London: Bell & Daldy.

*Geography for Young Children.* By Horace Grant. New Edition, with a Biographical Notice of the Author. By Edwin Chadwick, C.B. London: Bell & Daldy.

In his very interesting Biographical Notice, Mr. Chadwick states at considerable length the views upon educational subjects of the author of the above-named works. The character of the manuals will be best understood by our quoting a few extracts, which are highly instructive in themselves, and contain the principles of education which Mr. Grant endeavoured so successfully to apply to the construction of school text-books:—

"Mr. Horace Grant was a member of a class, which Mr. John Stuart Mill, Mr. Grote, and others, with myself, formed for the study of mental philosophy. Whilst he devoted himself to the study of the human mind, and, from a most kindly disposition to little children, to the especial study of the mind in its earlier stages of growth, he did so with the practicality of a careful observer and experimenter in the physical sciences.

"His views and the bent of his labours will have the clearest and truest exposition in his own words, which I extract from some of his writings. Thus in the MS. of an unpublished 'Course of Exercises in the First Elements of Form, adopted for the use of Mothers and Early Teachers,' or a 'Geometry for Children,' which he left, he thus describes the growth of the mind in its infantile stages, and indicates some of the leading principles for its treatment, and his own practical method:—

"'The infant begins to examine forms from the commencement of his existence; for without this knowledge it is doubtful if he could distinguish one object from another, or even be aware of the existence of an external world. Gradually he learns to know objects apart and to recognise them; and in time discerns resemblances which cause him to classify them. A vast amount of time and labour is spent by every child in these investigations during the first ten years of life; but not more than their importance requires. Every child is therefore, in some degree, a self-taught geometer. Can it then be said that form is not suited for early education. . . .

"'Every one must have noticed the great bodily and mental exercise gone through by a healthy child, at perfect liberty to do what it likes; the innumerable objects observed, inquired into, and experimented on; the endless reasonings, imaginings, inventions; and the worlds of fancy into which his old materials are constantly being marshalled. Yet all this hard work is pleasure to the child; it is play, but such play makes men. Shall we attempt (imperfectly at best) to continue the course thus indicated by nature, or shall we disregard the requirements of the complicated and delicate structure with which we are intrusted, and force down indigestible matter as if it were fit nourishment, exclaiming always that nothing can be more pernicious than to overwork the mind or body of a child? Overwork is most pernicious, but one thing is worse, forcibly to restrain him from that active employment which his constitution craves, thus imprisoning mind and body. This is suffering if it be not labour; and the mischief done by one injudicious task of grammar or spelling may take months to repair. Children rarely suffer from overwork but often from improper work, the smallest quantity of which is pernicious. It is not employment usually that does the mischief, but the pretence of work; anything which strains the attention without employing the faculties; anything which, whatever significance it may have for adults has none for children, or which attempts to train some one of the faculties at the expense of the rest. Such is rote-work of every kind, and little else is required of children. We offer them the

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hnak, which they hate, and when they dare, reject; and sad, indeed, would be their case if it were not for the real education they unconsciously give themselves under the guise of play, and not unfrequently of mischief.' . . .

"'Half a dozen simple points investigated and discovered by the pupil will be of more value than a book full of geometry, to which he merely gives a cold assent. In the one case the knowledge forms part of the mind; it is remembered, is ever present when wanted, and is ready to be connected with, and to aid other knowledge; it assists in building up an intellect as well as furnishing it. In the common mode, however frequently a thing is gone over, it forms no part of the mind; it is joined with nothing useful or experimental, it is kept at an out-station apart from our ordinary trains of thought, and it can have little influence on the intellect or character. It might as well be so many consecutive propositions about straws, inculcated as inuring us to drudgery by going through masses of dreary matter without breaking out (as the best minds are apt to do) into open rebellion while plodding over the barren waste.' . . .

"He did not rely on his own particular experience as a teacher, though that was kindly, and patient, and good, but he wrote out his own most successful lessons, and got varied trials made of them by others, mothers, governesses, and practised teachers. Upon such collective experience he framed the instructions to parents and professional educationists for teaching, and the courses of illustrative lessons comprised in the series of manuals now republished as the results of several years of labour, and to which he devoted almost his entire time after he left office. He was in independent circumstances, and pursued this labour irrespective of any probable or possible pecuniary profit. He adopted as a primary rule that no illustrative lesson should be inserted which had not been variously tried and been found to sustain attention by its own interest in the minds of the pupils of the ages and common conditions requiring tuition. His leading practical ideas may be further stated in his own terms, which I have marked with my own italics, though they are inadequate to the magnitude of the principles involved in his instructions to teachers:—'Children ought not to be perpetually harassed with dry questions. *The grand object is to cause them to exert their minds with pleasure*, and for this a lively conversation is the most effectual means.

"'It must be remembered that nothing is more irritating to a young child than to be set up as a butt to be questioned at, nor is anything more likely to produce a distaste for accurate observation and persevering thought than a constant volley of interrogatories. The poor child who is condemned to find answers to unceasing interrogatories either grows careless, and says anything that comes into his mind, or employs his faculties in evading the subject, concealing his ignorance in a cloud of words or in vapid commonplace.

"'The instructor, moreover, must not insist that the child shall know, or pretend to know, the whole of the subject. The most successful attempts of the most promising child must necessarily be feeble and incomplete. An opposite course may form that miserable puppet, an infant prodigy, than which a more painful object cannot be contemplated by a reflecting mind. The infant's progress to knowledge must, to the superficial observer, appear slow in order that it may in reality be certain and rapid; the faculties, far from being strained and forced, must be cautiously and gently exercised in order that they may in due season be mature and vigorous.'"

The elementary manuals on arithmetic, geography, etc., may be called a practical and concrete embodiment of the principles which we have stated in Mr. Grant's own words. Though the teacher of primary schools may find them scarcely suitable for the hands of the pupils, he will find them his own best guide in giving instruction on the various subjects of which they treat. They constitute, in fact, a manual of method, in which principles, instead of being dogmatically stated, are illustrated by their application to arithmetic, geography, and the education of the perceptive faculties. Each book may be said to be a collection of carefully graduated model lessons.

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Mr. Grant's views on the subject of gymnastic and school drill we hope to see as universal in the *practice* of the next generation of educationists as they are in the theory of the present.

*Constable's Educational Series. Poetical Reading-Book, with Aids for Grammatical Analysis, Paraphrase and Criticism.* By J. D. Morell, A.M., LL.D., and W. Ihne, Ph.D. Edinburgh: James Gordon.

To Dr. Morell we owe the first adaptation of Becker's system of logical analysis to the English language; and to him, therefore, is due the merit of the revolution that has within these few years taken place in the teaching of English grammar. This volume of poetical selections is published as a complement to the series of works he has already issued on the subject of analysis, and is designed to afford scope for the exemplification of its laws and the solution of its difficulties. For this purpose, as well as for that simply of a poetical reader, the book is admirably suited. Besides miscellaneous selections from Spenser, Pope, Wordsworth, Tennyson, etc., it contains a complete work or book of Goldsmith, Cowper, Milton, Shakspere, Byron, and Scott. The notes are very valuable; all the more so that they are only given when really required. The preface is an able and useful supplement to the author's treatises on analysis; and the Appendix contains the most succinct and best statement of the laws of English versification that we are acquainted with. As to the propriety of using such a system of notation as Dr. Morell has here introduced to indicate the character of clauses, there is room for difference of opinion. We think there are considerable objections to the plan. Pupils will be apt to get into the way of recognising different kinds of clauses, not by their nature, or according to the principles of analysis, but by the marks printed opposite to them. This, of course, is contrary to Dr. Morell's own opinion, "that grammar, rightly regarded, could only be taught to any practical advantage, by thoroughly comprehending the principles." It should be stated, however, that these "aids" are gradually dropped as the book advances; so that the student is every day thrown more upon his own resources. We may add that a special value attaches to this book at present, from its containing the first book of Milton's "Paradise Lost," the work prescribed for the junior candidates in the approaching Oxford Middle-class Examination.

*Guide to the Three Services: Civil, Naval, and Military.* Edited by J. Paxton Hall, F.C.P., etc. 2d Ed. London: Longman & Co.

The competitive system is now so prevalent in the public services, the departments to which it applies are so numerous, and the qualifications required so various, that some such information as this volume contains is absolutely indispensable to those who either have the superintendence of intending candidates or are candidates themselves. To all of these parties we would recommend Mr. Hall's "Guide," as the most

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intelligible and least objectionable of the books of this sort that we have seen. It contains full and accurate details, clearly stated and tabulated, regarding the whole method of obtaining appointments in the civil service, both at home and in India, with very sensible remarks on the examinations, and specimens of the different papers. But in addition to this it comprises, what is rarely found in works of the kind, the whole of the regulations for admission into the naval and military services, and into the colleges connected therewith. Useful as the book thus cannot fail to be to candidates or their parents, and to heads of schools, it is also of great interest to the educationist, from the complete view it affords him of the extent to which open competition now prevails in the Government offices of this country, and of the principles on which the examinations are carried on.

*Text-Book for Youth: Christian Doctrine.* By the Rev. James Macgregor, Barry. Edinburgh: A. Elliot. 1861. Pp. 164.

THIS excellent summary and exposition of the doctrines of Christianity will be found well adapted for somewhat advanced classes. The subject is systematically treated under the two great divisions of the Doctrine of Nature and the Doctrine of Grace, the latter being considered in its twofold relation to the Gift of God and the Duty of Man. The Shorter Catechism has been taken as the basis of the work, but many useful and lucid explanations are introduced regarding the evidences of Christianity and the ordinances of the Christian life. The work is well written, admirably arranged, and closely reasoned.

*A School Atlas of General and Descriptive Geography, exhibiting the Actual and Comparative Extent of all the Countries in the World, with their Present Political Divisions, founded on the most Recent Discoveries and Rectifications.* By Alex. Keith Johnston, F.R.S.E., etc. A new edition. William Blackwood and Sons, Edinburgh & London. 1861.

THE only part of this Atlas which really belongs to the year 1861, is the above title. The preface bears date 1859; and, since the boundaries of France and Italy are not represented as they stood on New Year's Day 1861, it may be concluded that the real state of the plates themselves is also 1859.

The twenty-three maps of which the Atlas consists, are somewhat larger than those of school atlases generally, and singularly beautiful. Water, in its every form—sea, lake, and river—is printed in blue, and the various colours which distinguish the political divisions of the land, being laid on by a mechanical process, are distributed with a uniformity and accuracy such as hand could scarcely achieve. The map of the world is furnished with additional attractions, in the shape of views, which may be called pictorial, representing the comparative length of the great rivers, and the comparative height of the principal mountains

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and waterfalls in the two hemispheres, their actual dimensions being given at the same time in figures.

In all the maps, the mountain systems are minutely elaborate; canals, railways, and submarine telegraphs are shown; and, as usual, many more places are marked than the school requires. Clearness is not perceptibly affected by this multiplicity of indications, except in the map of England when viewed by gas-light. There, what with the numerous rivers, the network of railways, an occasional canal, and the black shading of the mountains, the names of places printed on the coloured surface do not, except by sun-light, strike the eye so readily as is desirable. This might be remedied by omitting the railways altogether, which would not diminish in the slightest degree the educational value of the map of England.

The teaching power of this Atlas is considerably enhanced by the names of distant places which have the same latitude being printed along the margin of the maps. Thus the inhabitant of Berwick-upon-Tweed is forced to notice that he lives farther north than the citizens of Copenhagen; and the Scotsman discovers, perhaps for the first time, that his country lies in the latitude of Labrador. "By means of this simple comparison," the preface justly points out, "many valuable suggestions relating to physical geography are kept constantly before the eye." To secure the greatest facility of reference, not only is there an index of places at the end of the Atlas; but, under the name of any country, part of which appears incidentally in a map, there stands a number, showing in what plate the extended map of that country may be found; and, whenever a country has colonies, these are enumerated in the map of the mother-country, numbers being added to their names, showing in what plates they severally appear.

In schools, where a somewhat higher price than usual is no obstacle to the purchase of the best article, this Atlas will be a welcome companion to whatever manual of geography may be used.

*The Harrow Atlas of Classical Geography*, selected from the Maps published under the Superintendence of the Society for the Diffusion of Useful Knowledge; with Index.

*Junior Ditto*, with Index.

*The Harrow Atlas of Modern Geography, with Index*, selected from the Maps published under the Superintendence of the Society for the Diffusion of Useful Knowledge. 1860.

*Junior Do.* 1860.

London: Edward Stanford.

The Junior Harrow Atlases are smaller than the larger ones only in respect to the number of the maps. There is no difference between them in respect to the size of the maps, which is, in a higher degree

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than the price of the atlases, above the common. The larger atlases contain more than twice as many maps as the smaller ones, and are more strongly bound, yet they are not twice as dear. We subjoin the number of maps in each:—

| | |
|---|---|
| Larger Classical, 23. | Larger Modern, 30. |
| Smaller Do., 11. | Smaller Do., 14. |

With two exceptions the maps in the smaller atlases are taken from the same plates as the corresponding maps in the larger ones. The exceptions are Italy and the British Isles. In the smaller ancient atlas, Italy appears in a single map; in the larger one it fills three. In the smaller modern atlas, only one map is devoted to the British Isles; in the larger one four.

The maps devoted to the British Isles in the larger modern Atlas, consist of three, representing the political divisions of the three kingdoms respectively, and a fourth one representing the physical features of England and Wales. In this map, and in some others, especially that of Switzerland, the mountain systems are developed so minutely and so strongly that portions of the letterpress are cast into the shade. On this account, we presume, it is that in the physical map of England and Wales the mountains and lakes are marked with numbers, which refer to a list of their names in a corner. The maps are remarkably beautiful and clear, colours being used to mark only the boundaries; a white ground is reserved for the letterpress.

The maps are full, perhaps even beyond what the school requires. Those of North and South Britain show of artificial features the railways, canals, and steamboat routes; in that of Ireland, the highways are also traced; in that of Holland and Belgium, the steamboat routes are wanting, but, on land, byways are added to highways; and in that of Italy, the steamboat routes are replaced by the lines of the submarine telegraph. A considerable amount of statistical information is also supplied. In some maps the population is given with varying degrees of detail, and in others both the population and the area.

The Atlases themselves are full. In the larger modern atlas, China has a plate to itself, the interior being divided into provinces according to Du Halde and the Jesuits, 1710-18, and the sea-coast traced according to modern authorities. New Zealand has also a plate to itself. In the larger ancient atlas, the plans of Rome, Athens, and Syracuse, instead of being on a reduced scale, are exhibited in three separate maps of the full size, and adorned with views of the surrounding scenery, and of the principal buildings which these ancient cities contained. The special map of Palestine, with a plan of Jerusalem in the corner, is confined to the ancient atlases, to which, indeed, it properly belongs; but multitudes who buy only a modern atlas generally expect to find in it a map of Palestine for the illustration of gospel history.

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A reference to particular maps justifies the date, 1860, affixed to the modern atlases. The new boundaries of France towards Italy, consequent on the cession of Savoy and Nice to the former, appear on the map of France-in-Departments; and those of Asiatic Russia towards the Chinese empire, according to a treaty which added to the former a maritime territory extending 700-800 miles opposite Saghalien, Yeso, and Niphon, appear in that of Asia. In the map of Italy, the Romagna is shown apart from the rest of what constituted the Papal States; in that of Australia, Queensland is marked distinct from New South Wales; and in that of Africa, Caffraria stands, with well-defined boundaries, as a separate colony.

*Dr. Karl Von Spriener's Historico-Geographical Hand Atlas:* From the Destruction of the Western Roman Empire, by Odoacer, in the year 476, containing 26 coloured maps engraved on copper, 22 of which are devoted to the general History of Europe, and four specially illustrative of the History of the British Isles. *Authorised Edition.* London: Trübner & Co. 1861.

THE completeness of this Atlas does not appear in the above enumeration of its contents.

The illustration of strictly European history is pursued through sixteen maps, the first of which represents the Europe of Odoacer, and the last the Europe of Napoleon prior to the Russian campaign of 1812. Most of these sixteen maps represent large portions of Europe at once under the headings of Western Europe, Central Europe, Northern and Eastern Europe. But several of them relate to particular European countries, or to countries in Asia, as well as to countries in Europe. Such is the map of Southern Europe and Western Asia, illustrating the Crusades; that of France and England, illustrating the civil wars of the sixteenth and seventeenth centuries; that of Germany under the Hohenstaufens, and during the Thirty Years' War, and that of the Russian empire. This last, besides showing the present extent of the Russian empire, tells the story of its gradual rise by means of figures, which, when placed under the names of countries or nations, indicate the period of their annexation or submission, and when placed under the names of towns, indicate the period of their foundation. These sixteen maps, which all relate to the Christian countries of the Old World; four others devoted to the great Mohammedan empires, viz., those of the Caliphs, the Moguls, and the Ottomans; and two illustrating the progress of modern discovery throughout the world, make up the twenty-two maps inadequately described in the title-page as "devoted to the general history of Europe." The four maps specially devoted to the British Isles represent them as under the Romans, the Anglo-Saxons, the Normans, and the Tudors respectively.

When the outline of the countries delineated in a map leaves a vacant space, this space is generally occupied by some important sub-

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division on a separate scroll. Thus, in one corner of the map illustrating the Crusades, the kingdom of Jerusalem is shown apart, and in another the plan of Jerusalem itself. There are no fewer than twelve of these collateral illustrations interspersed throughout the atlas.

Opposite to each map is a page of handsome letterpress, containing a general description of the map, and in case of need, hints for its interpretation. Although the name of a London printer appears on the back of the title-page, we are tempted to believe that, as the plates were avowedly engraved in Germany, so some of the letterpress was also executed there. The sheet, No. 7, *e.g.*, wants the elegant finish of those which precede it, and contains an italic *w* of a form common in Germany, but unused, if indeed known, in the printing-offices of England. It must be remembered, however, that the moderate price, as well as the modest appearance on the whole, of the *Historical Atlas*, is due to the share which Germany has had in the getting up of this edition.

The intrinsic value of the *Historical Atlas*, bridging, as it does, the gulf that yawns between the common ancient atlas and modern ones, can hardly be overrated. "Appealing to the eye," as the preface truly says, "it exhibits vividly the consequences of diplomatic negotiation, the violent changes of war, and the gradual progress of colonization and civilisation." Its own teaching is extensive and striking, and it helps the student to trace the details of any historical treatise through the manifold and perplexing changes of denomination and boundary which have befallen most countries. To all who desire to know, definitely and fully, how political Europe came to receive its present form, we say—Borrow histories if you will, but buy the *Historical Atlas*. So long as the teaching of history remains in its present subordinate place there is no chance of this atlas being introduced into our schools; but even as things are in this respect, it will prove quite a treasure to teachers.

*Manual of Modern Geography, Mathematical, Physical, and Political, on a New Plan, embracing a Complete Development of the River-Systems of the Globe.* By the Rev, Alexander Mackay, A.M., F.R.G.S. William Blackwood & Sons, Edinburgh and London. 1861.

In the preface to the above Manual, the author thanks A. K. Johnston "for his great kindness in volunteering the revision of the proof-sheets," and expresses a hope that A. K. Johnston's school atlas and his own Manual will prove "inseparable companions." If this mean that the Manual is offered to the public as a school-book, the offer has small chance of being accepted—the price of the Manual, its size, and the multiplicity of details, local and statistical, which account for its size, unite in excluding it from the school.

As an example of the minutiæ contained in this Manual, at p. 186 are enumerated, first the principal railways in Scotland, and then the

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lines or portions of lines, single and competing, which connect the principal towns, the list concluding with the entry—"Nairn to Inverness, per the *Inverness and Nairn.*" Information so minute belongs to a Gazetteer; and, viewed as such, Mr. Mackay's Manual wants only an index in order to be a complete success. Whoever wishes to possess a repository of geographical facts and figures, accurate and full, yet portable, should at once purchase this Manual, though it cost a few shillings more than the larger school geographies, which are frequently bought for that purpose.

The bulk of the volume is devoted to political geography, not, however, to the exclusion of particular remarks on the climate, mineralogy, botany, and zoology of each country. This part, which occupies 630 pages, is preceded by a chapter on mathematical geography in 12 pages, and by another, in 53 pages, on the general principles of physical geography. By a strange inadvertence, surely, there is no explanation offered, or, indeed, notice taken, of the tides in either of these chapters.

The author is often far from happy in his generalizations. At p. 187, the morals of the Scotch are thrice adverted to, once thus—"Their morals will bear a favourable comparison with those of any other nation;" again, "the divine code of moral law is observed by all classes of the community;" and a third time, "illegitimacy and intemperance are the social vices which most deeply stain the national character." To this last statement is subjoined a vidimus of the statistics of illegitimacy in the Scottish counties, and in the principal countries of Europe. This threefold treatment of Scottish morality is neither concise nor clear. Another instance of defective generalization occurs in the treatment of a much less difficult subject, at p. 185, where Finland and Canada are stated to be the only countries in the world more remarkable for their lakes than Scotland. The omission of Switzerland from this statement, comports neither with the general estimate of the Swiss lakes, nor with what is said of them at p. 337 of the Manual itself—viz., that in Switzerland lakes "are more numerous, in proportion to its size, than in any other European country, except Scandinavia and Finland."

To guide the student in the pronunciation of geographical names, general rules are given in connexion with each country, founded on the peculiar genius of the language of its inhabitants. Improving on a novel feature in A. K. Johnston's School Atlas, to which we have elsewhere called particular attention, Mr. Mackay, after stating the boundaries of a country, enumerates the most important places lying on the same parallel, and also those lying on the same meridian with some central point within it, generally the capital. This is the only really new feature in the Manual. To compare the area and population of each country with those of the British Isles, or of one or other of the kingdoms composing them; and to classify the towns, not only according to the political divisions, but also according to the river-basins, to which they respectively belong—these are devices which have been

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turned to good account already in more than one of the common school geographies.

*Exercises in Singing.* By John Turnbull. Glasgow: Hamilton.
*New Tunes to Choice Words.* By T. Murby. London: Groombridge.

Considering the utility of singing as a means of relieving the pressure of school-work, and the rational enjoyment of which it may become the channel in after life, it is difficult to vindicate the neglect with which it has so long been treated. We are glad to see the appearance of such books as the two we have quoted, leading us to believe, as they do, that more attention is now being paid to the cultivation of this branch in elementary schools.

The first is a collection of Exercises—Rounds, Part-Songs, and Sacred Pieces—arranged according to the order of development of the scales; somewhat resembling the well-known *Singing at Sight* of Messrs. Turle and Taylor, though scarcely of so high a character. One object of the compiler has been to "give a large number of exercises, and all of an easy and pleasing character." A book of exercises should certainly contain a large number of exercises of moderate difficulty, to give the pupil facility and confidence in reading; they should not be *all* easy, however, but contain enough to test the pupil's skill, and to make him conscious of what he has still to learn. This is, to our mind, the weak point in the present work: with 236 exercises in all, room might well have been found for some of a higher kind than any which it presents; for, however interesting these may be in themselves, the pupil is apt to lose his interest in them, unless he feels that they gradually increase their demand on his exertion. Nevertheless, with reference to its own design, the book is a meritorious one, and cannot fail to be of great assistance to those who are engaged in the teaching of elementary singing. We should add that it is well printed, and its price such as to bring it within easy reach of pupils in middle-class schools and the members of singing-societies.

Mr. Murby's collection consists of 32 pieces, of which the music is almost entirely new. His object has been, as indicated in the title, to find suitable musical expression for "choice words," most of which have hitherto been known to the school-room only as materials for recitation; and we think that, on the whole, he has been very successful. Perhaps the elegiac and melodramatic elements are a little too prominent in the poetry: as, for example, in "The Bereaved One," "The Slave's Dream," and "The Orphan Boy;" but it should be added, that the author seems to contemplate the use of his collection in the family and in select singing-classes as well as in schools. In one or two pieces, the ideas are above the reach of children at school, as in the "Psalm of Life:" what may be called the "moral sublime," as there presented, should be reserved for maturer years. But, after making these deductions, we anticipate that a very fair proportion of the pieces will become popular as school songs.

All who are conversant with school-singing know that it is in expres

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sion that it most frequently fails. Mr. Murby has performed good service, then, in impressing the importance of this feature on the attention of teachers strongly, as he has done in the very intelligent commentary with which he has accompanied each piece.

*Two Lectures, on the Conditions of Health and Wealth, Educationally Considered.* By W. B. Hodgson, LL.D., etc. Edinburgh: James Gordon.

These admirable lectures, lately delivered before the United Association of Schoolmasters, have a twofold object,—1*st*, To show that much of the disease existing in the individual body, and in the body social, might be prevented by the diffusion of sound knowledge, through our schools, regarding the conditions of health and wealth; 2*d*, To show that this instruction is at once *adaptive* and *expansive*, that it trains the mind at the same time that it improves the body. In respect of epigrammatic force and clearness of statement, of wealth of illustration, and convincing power of argument, Dr. Hodgson's distinctively thought-producing style is a model for all educators. These able and useful lectures should be read and pondered by every teacher, their recommendations should be adopted in every school, in the country.

*The Uses of Animals in relation to the Industry of Man.* By E. Lankester, M.D., F.R.S. Pp. 165.

*On Food.* By E. Lankester, M.D., F.R.S. Pp. 174. London: R. Hardwicke.

These are two courses of the admirable and instructive lectures delivered by Dr. Lankester, under the sanction of the Committee of Council on Education, in the lecture theatre of the South Kensington Museum. They afford conclusive evidence on two important points:—first, they show how valuable are the educational resources of that museum; and second, how admirably qualified for the development and application of these resources is the accomplished superintendent of its animal product and food collections. In the lectures on Food, which were first in order of delivery, the nutritive properties of water, salt, heat-giving foods, oil, butter, and fat, flesh-forming, and animal food, are scientifically examined and popularly explained. The other course consists of six technological lectures on silk, wool, leather, bone, soap, and waste. Both courses are copiously illustrated, and will be found equally useful in the class-room and attractive in the school library.

*Prize Essay on Adult Education, and how to promote it.* By W. J. Bullock, M.R.C.P. London: Sampson Low & Son. Pp. 84.

This little book is the first of three prize essays on "the best means of making Adult Classes in Mechanics' Literary and Scientific Insti-

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tutions both useful and attractive, and of developing generally their educational resources." The writer treats his subject under three heads, *first*, The teacher of the classes; *second*, The teaching of the classes, and the classes themselves; *third*, The educational resources of Institutes, and how they can best be extended and developed for the advantage of the members. A practical man, and himself a schoolmaster, he offers many useful suggestions for the formation and instruction of the class of young men generally attending institutes—that is, for the higher grade of mechanics, and those who have been the best scholars of the national or parish school. Elementary teaching is, indeed, alluded to; but it can hardly be comprised in so ambitious a scheme as that proposed in these pages, which includes everything from cricket clubs to essay and discussion classes. While recommending the volume to managers or founders of Mechanics' Institutes, for the many sensible hints it contains as to management, ventilation, cheerful rooms, libraries, etc., we must seriously deprecate two things. The first is the number of subjects proposed to be taught, tending to give young men a shallow smattering of many things, a real knowledge of nothing. The second is the feverish desire of self-aggrandizement that is stimulated by the prizes held out and the examples cited. These faults, unfortunately, are not peculiar to Mr. Bullock; but it will be a great day for this country when education is recognised as the art of teaching a man to do his duty *where he is*, not as a means of cramming himself to pass an examination that will give him a higher social status. Watt and Stephenson did not study that they might rise; they rose because they studied and thought. Education should be promoted because it is good in itself, not degraded to the mere purpose of a stepping-stone to position or wealth.

*Exercises in Arithmetic.* By the Rev. Barnard Smith, M.A. Cambridge: Macmillan & Co.

The object of the author in compiling this book of Exercises has not been to construct a praxis for use in schools—which would require the examples to be carefully graduated under each rule—but to present a series of examination-papers upon the rules collectively to test the pupil's knowledge; of such papers, in fact, as an examiner might be supposed to set at a Privy Council or middle-class examination. There are in all seventy-two papers, each containing on an average twelve problems,—involving both the explanation of the various rules and their application to solutions, and of all degrees of difficulty, up to such as will test the power of the most advanced student. Though arranged with special reference to Mr. Smith's own excellent text-book, his collection will be found a valuable appendix to all the text-books in common use. We can recommend the book to teachers who have pupils sufficiently advanced, and to all arithmetical students who wish to keep themselves "in training."

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## XIV. CURRENT LITERATURE.

The preference which literary labour has recently shown for the field of historical inquiry is no mere accident. It is the result of various peculiarities of our time; but chiefly of the facilities which are now afforded by the Governments of this and other countries for the prosecution of original research, and of the success by which it has been attended in several notable instances. It may be impossible, it certainly would be difficult, to excel the historians of the past century in the construction of histories, in the technicalities of the historical art. In regard, however, to truthfulness of rendering, to accuracy of statement and justness of inference, there has been left ample room both for successful rivalry and for original power. Hence the historians of the present day are not delineators, so much as inquirers; their aim being less to produce a great and symmetrical work of art, than to reach the truth regarding every event in our national annals. But the minute investigation required by the all but unlimited material that exists for this purpose, has compelled our historical students—as Palgrave and Kemble, as Froude and Forster and Motley have done—to limit their attention to special epochs in our history. This adoption of the division-of-labour principle in literature has produced, and is still producing, a vast amount of historical material,—a valuable collection of careful and minute studies from nature, from which great historical pictures will doubtless be painted at a future day.

The labours of the new school—this Pre-Humism, or Pre-Raphaelism of history—have already made not a few startling revelations. How long it may be before these results are made available in our schools, it is hard to say. Some time must probably be allowed to elapse before the numerous reversals to which our accepted judgments of men and things have been subjected, can be finally recognised. Our estimation of the character of some of the most famous men in our history is still in a transition state; and a decided opinion either way would be premature. We are glad, at the same time, to notice in such works as "The Student's Hume," so careful an attempt to bring history as taught, into harmony with the present state of our historical knowledge. In one respect, however, these revelations are not a little saddening. They are sweeping away, as so much useless rubbish, the delightful drapery of romance, with which so many of the scenes and characters of the darker ages are bedight,—those cherished traditions of early days which gave life and human interest to many a tedious page. Is it not saddening to think that the stories of Vortigern and Rowena, of Tyrell's arrow, of fair Rosamond's bower, of Cœur de Lion's page, of "Ich Dien" and Crecy, of the Burghers of Calais, and many others of a like nature, are now either cast into the cold shade of doubt, or rejected as fancies of the ingenious romancer?

With a similar feeling of regret do we learn that Mr. Motley has

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been unable to authenticate the fine old story of Sir Philip Sidney's heroic generosity on the fatal field of Warnfelt. It is even more distressing, however, and more humbling to our national pride, to be told that the world-famous demonstration at Tilbury Fort did not take place till some ten days after the Spanish Armada had been scattered to the winds. But stranger truths compensate for the loss of these dishonoured fictions; and the marvellous confessions which Mr. Motley has wrested from long-hidden Royal letters—often clumsy and mis-spelt—and from secret, truth-telling despatches, have enabled him to give to the world one of the most valuable, and certainly the most brilliant of recent contributions to our historical literature. "The History of the United Netherlands,"* in which Mr. Motley has followed up his narrative of the "Rise of the Dutch Republic," of itself entitles its author to a place in the first rank of our historians; and that whether we regard the grandeur of his subject, the value of the material he has brought to light, the general soundness of his judgment, or the charming grace of his style. The two volumes before us, forming the earlier half of his new work, though they relate the history of only six years, deal with the grand crisis in the career of European liberty. The scenes and characters that crowd this short but eventful space—reaching as it does from the murder of William the Silent to that of Henry of Guise—are amongst the most famous in the world's history. The famous siege of Antwerp is the centre round which they gather in the first act of the drama. The dispersion of the Armada is the grand consummation. Nor is the presence of such heroes as Drake and Hawkins and Howard, as Essex still young and uncorrupted, as Sidney and Henry of Navarre, the only charm of these scenes: it rather lies in our being transported to their very midst, in our hearing them speak, and seeing them act, reading their most private thoughts, and witnessing them in their weakness as well as in their power. On many important points, indeed, bearing both upon individual character and on national credit, must our opinions be modified by Mr. Motley's labours. He has enabled us to see more vividly than ever the mingled bigotry and meanness, ignorance and cunning, of Philip of Spain. The displays of violence and thoroughly Tudor caprice on the part of "Good Queen Bess" make us doubt whether we have not overrated that "bright occidental star." Alexander of Farnese plays a terrible *Beëlzebub* to Philip's *Satan*, and shows himself now to be as great as a general as he has always been infamous as a man. Mr. Motley's materials have been drawn chiefly from the Simancas Correspondence in the French archives, and from the State Papers of this country and of Belgium. In two other volumes, he proposes to bring down his narrative to the Synod of Dort. Thereafter, he hopes to retrace the history of the Thirty Years' War, carrying the history of the religious struggles of Europe down to their final termination in the Peace of Westphalia.

* *History of the United Netherlands, from the death of William the Silent to the Synod of Dort.* By John Lothrop Motley, D.C.L. Vols. I. II. London: Murray.



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Mr. Froude has also been digging in the archives of Paris and of Brussels, but we fear with less success as regards his own cause than the last-noticed author. Notwithstanding his laborious efforts, his classic style, and ingenious pleading, men's minds still cling tenaciously to their time-honoured estimate of his hero's character. His present publication, supplementary to his History, is the reproduction of an old defence of Henry VIII., contained in "The Pilgrim,"* a scarce work, written by William Thomas, who was Clerk of the Council to Edward VI. Mr. Froude has hardly strengthened his case by calling in this new aid; for, while there is scarcely a fact or argument in the book which had escaped Mr. Froude's research or his ingenuity, he and his brother counsel are on more than one important point hopelessly at variance. To this work Mr. Froude has appended extracts from the letters of Foreign Ambassadors resident at Henry's Court, for the purpose, as he puts it, of representing his hero in his "least favourable aspect." But D'Inteville and Marillac are little more helpful than Thomas, for, while favourable to Henry on some points, they plainly assert that the subservienoy of the Government was "disgraceful," that high and low alike dreaded the caprice and lawlessness of the tyrannical Tudor, that the nation was alarmed and discontented: liberty, property, and life equally insecure. It is satisfactory to know that the accepted view of Henry's conduct has just received additional confirmation from the research and crowning labours of Professor Ranke of Berlin, the historian of the Popes and of the Reformation. It is well known that he has been engaged for some years in the study of this period of English history. The results of his labours have now been given to Germany (we hope they may soon be given to this country), in two volumes on the Sixteenth and Seventeenth centuries,† which are characterized by all the judicial calmness and insight, as well as the candour and force of his truly historic mind. Dr. Vaughan is inclined on many points to agree with Mr. Froude's view of Henry's character.‡ Regarding Catherine of Arragon as the embodiment and representative of the old religion, he, as a Nonconformist, can have little sympathy with her ascetic and secluded life, which turned the palace well-nigh into a nunnery. It is therefore natural that he should regard her divorce as the triumphant declaration of Henry's apostasy, rather than look upon that apostasy as an act of revenge when the Papal dispensation was refused. In his views of these matters, however, Dr. Vaughan is not a little biassed by his own ecclesiastical opinions, and by his admiration of the ultimate result of these events, the great Reformation, which forms in this volume the chief object of his regard. He discusses the political, ecclesiastical, and social affairs of the important period of the Tudors

* *The Pilgrim.* A Dialogue on the Life and Actions of King Henry VIII. By William Thomas, Clerk of the Council to Edward VI. Edited, with Notes, etc., by J. A. Froude. London: Parker, Son, and Bourn.

† *Englishe Geschichte, vornehmlich im Sechszehnten und Siebzehnten Jahrhundert.* Von Leopold Ranke. London: D. Nutt.

‡ *Revolutions in English History.* By Robert Vaughan, D.D. Vol. II. Revolutions in Religion. London: Parker, Son, and Bourn.

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in a forcible, unaffected style, and with great vigour and independence of thought.

Another champion has arisen to vindicate the character of Francis Bacon from the charges under which he has lain for more than two centuries, now expressed in the concentrated venom of Pope, now in the elaborate attacks of Lord Campbell, now in brilliantly bitter philippics like that of Macaulay. In Mr. Hepworth Dixon's book as a book, there are many things to find fault with;* but for his able and on most points conclusive vindication of the character of England's greatest Philosopher, he deserves the thanks of all good men. This is a reversal of a traditional judgment which the world will not only be ready, but will rejoice to adopt, if we except only the ingenious theorists who strive to reconcile excess of meanness with the height of greatness and of wisdom. That we owe what has been called Bacon's abject confession to his high sense of right, and that he was all the more shocked with the vices of the system under which he lived and laboured, because they were exhibited in his own case, we have not the smallest doubt. For it must not be forgotten that he was actually the originator of the very attack upon the abuses of the law courts, to which he himself fell a victim. Hence the grand verdict he himself pronounced upon his own case: "I was the justest Judge that was in England these fifty years; but it was the justest censure that was in Parliament these two hundred years." This conviction grows upon us more and more strongly as we read in Mr. Dixon's graphic pages how the tangled conspiracy of the Buckinghams and Coke and Williams gradually enclosed him. An eloquent and skilful counsel has been known almost to convince a murderer of his innocence: we believe his jealous and crafty enemies almost convinced Bacon of his own guilt, so odious in his eyes was the system in which he, and every Chancellor for generations before him, had been involved. The materials which have enabled Mr. Dixon, not on this point only, but on all the charges against his career and conduct, to do for Bacon what Carlyle did for Oliver Cromwell, have been derived from the State Paper Office and Lambeth Library, from the private collections at Kimbolton Castle, and from those of the Pakington family, and of the Bishop of Bath and Wells. Thus another glory is added to England's worthies, and another chapter of English history has been re-written.

There is, it seems, no limit to the literary labours, as there is none to the intellectual activity, of the veteran and many-sided Lord Brougham. He has recently issued an excellent volume on the "British Constitution;"† he lately wrote a French article in a Parisian journal on a constitutional point; and he has just acknowledged himself the author of a History of the House of Lancaster, published years ago, and now to be included in his collected works.

* *The Personal History of Lord Bacon.* By J. Hepworth Dixon. London: Murray.

† *The British Constitution: Its History, Structure, and Working.* By Henry Lord Brougham. London: Griffin & Co.

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Though his "British Constitution" is based upon his *Political Philosophy*, published many years since, it contains many new and interesting features. With the narrative of more recent constitutional struggles there are mingled not a few important personal reminiscences. The book is not merely a view of the Constitution as it is, but contains suggestions for many improvements, which come with great weight from one so experienced. Not many men have lived through such revolutions as Lord Brougham, and have gained so much of the friendship of adversaries to strengthen the love of friends.

It requires not a little courage for a man to take up the pen which Hallam so lately laid down. This has been done by Mr. Thomas May in his "Constitutional History of England," * from the accession of George III., the point at which Hallam's History ceased. Mr. May's performance fully justifies the boldness of the attempt. He has produced, if not a very recondite, at least a very able and useful book. Indeed, the same kind of faculty is not required for such a work as was indispensable in examining the origin and early progress of our national institutions. The more perplexing and contested questions all belong to the earlier periods, in connexion with which they have already been disposed of. Thus, while Hallam's work was philosophical, Mr. May's is chiefly historical and statistical. The first volume, now published, contains an account of the revenues and prerogatives of the Crown, and of the constitution and mutual relations of the Houses of Parliament. The work is ably written, and promises to be an impartial and accurate record of the many changes which the Constitution has undergone since the days of which Hallam wrote.

As the civil history of England gathers round the lives of its kings, so its church history may be conveniently attached to the lives of those who have wielded its ecclesiastical sceptre. It is on this principle that the learned Dean of Chichester has become the biographer to the Archbishops of Canterbury.† The first volume of Dr. Hook's interesting work belongs to our present summary. It relates the events connected with the missions of Augustine and Theobald, and with the troubles which the Saxon Odo and his austere ally, St. Dunstan, brought upon their weak and superstitious kings. Though not characterized by remarkable originality or erudition, the work exhibits great breadth of view, a conscientious and truth-loving spirit, and commendable liberality of sentiment.

The third volume of Mr. Macknight's elaborate "Life of Edmund Burke" ‡ completes a work which, though tinged here and there too obviously with the colour of partisanship, makes a solid addition to the history of a great man and of eventful times. To the list of works now completed, we somewhat thankfully add two more volumes of the Buckingham Papers. They relate to the "Courts of William IV. and

* *The Constitutional History of England since the accession of George* III., 1760-1860. By Thomas Erskine May, C.B. London: Longmans.

† *Lives of the Archbishops of Canterbury.* By Walter Farquhar Hook, D.D. Vol. I. Anglo-Saxon Period. London: Bentley.

‡ *History of the Life and Times of Edmund Burke.* By Thomas Macknight. Vol. III. London: Chapman & Hall.

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Victoria."* They are full of gossip, and bring to light several curious letters; but they are of little historical value, as their scenes lie mainly in the suburbs of politics. They contain, however, many rare specimens of that faulty grammar and limping logic which too often disfigure noble pages, and on this account the volumes would doubtless have been highly valued by William Cobbett. Very different in all these respects is the third volume of Mr. Robert Chambers's "Domestic Annals of Scotland"†—also a complementary volume—wherein are traced, from authentic records, the social changes and internal development, characteristic of the period between the Revolution of '88 and the Rebellion of '45,—the era of transition from a stringent ecclesiastical tyranny to a freer and more elevating constitution.

In biography, several interesting works have appeared during the quarter, some of them of considerable historical importance. Certainly the "Diary and Correspondence of Charles Albert, Lord Colchester,"‡ is more valuable as a mass of historical material than it is interesting as a personal narrative. It contains information regarding almost every feature which a history of his time could include,—whether social or parliamentary, legal or scientific, home or foreign. There is scarcely one of his contemporaries in the political world to whose Life some contribution will not be found in these volumes; for, as Speaker of the House of Commons from 1802 to 1817, he was brought into contact with all the leading men of the later court of George III. Much more valuable, in a personal point of view, and equally so historically, is the "Private Diary" § of Sir Robert Wilson, of which two volumes have just been published in continuation of his narrative of the campaign of 1812. The period they cover is from the invasion of Russia by Napoleon, to the occupation of Paris by the Allies in 1814. The whole of this time was spent by General Wilson in various parts of the Continent. The military and diplomatic posts which he successively occupied brought him into correspondence with the chief potentates of Europe. Few could have turned the opportunities he thus enjoyed, for observing men and events, to better account. Besides being a scholar, a lover of art and a skilful soldier (for the Austrian victor at Leipsic attributed to him chiefly the overthrow of Napoleon at that great *Völkerschlacht*), he was a shrewd observer, a man of strong will and outspoken honesty. He was, in fact, too honest for some of the keener diplomatists of his time; and at a late period he forfeited his commission by attending the funeral of Queen Caroline, a loss for which he was indemnified by a munificent expression of pub-

* *Memoirs of the Courts and Cabinets of William IV. and Victoria.* From original family documents. By the Duke of Buckingham and Chandos, K.G. Two vols. London: Hurst & Blackett.

† *Domestic Annals of Scotland.* By Robert Chambers, F.R.S.E., F.S.A., etc. Edinburgh: W. & R. Chambers.

‡ *Diary and Correspondence of Charles Albert, Lord Colchester.* London: Murray.

§ *Private Diary of Travels, Personal Services, and Public Events, from the Invasion of Russia to the Capture of Paris.* By General Sir Robert Wilson, C.M.T., etc. Two vols. London: Murray.

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lic sympathy. To an earlier period than either of these works in point of time, but later in order of publication, belongs the useful and interesting Auckland Correspondence, of which the first instalment, in two volumes, has just appeared. The date to which these "Journals" * refer is that of the close of the American War, and the outburst of the French Revolution. They lead us through the ministries of North and Rockingham and Shelbourne, through the weak and short-lived "Coalition," and into the long administration of William Pitt. We have pleasant glimpses of the men of the Revolution epoch, both of those in power and of those in the quieter walks of life; leading us to hope for a speedy continuation of the narrative, not only because of its political value, but of its more genial interest.

Of Biographies appealing to us on more directly personal, social, and literary grounds, we have to notice two, between which Frances Burney may serve as a link of connexion. She wrote an obituary notice of the one, Mrs. Thrale,† the friend and hostess of Johnson; and it was by the other, Mrs. Patrick Delany, that she was introduced to George III. and his good Queen Charlotte. Of the former, whose character Mr. Hayward in this edition defends from the charges of inaccuracy and misrepresentation, it is enough to say that, while the depreciation of her fame does seem more due to the shock which her second marriage (with an Italian musician) gave to the sensibilities of her friends, than to any deeper stain, the literary value of her works is not such as to make us feel deeply interested in the question. "The Autobiography of Mary Granville,"‡—the clever and pure-minded widow of Dr. Patrick Delany, the fast friend of Swift—is full of interest and of well-marked character; but it has a common fault of biographies—it is much too voluminous. Lady Llanover would have produced a more satisfactory and more comprehensible picture of her kinswoman's life if she had pruned more freely. Here we have material for half a dozen biographies, and the work is scarcely half finished. A similar error in the management of material has, we venture to suggest, lessened the interest of the Memoir of an amiable man and distinguished physicist, the late Professor George Wilson,§ of Edinburgh. The importance of what the world cannot but regard as trifles is apt to be unduly magnified in the eye of love. Especially is this the case where the love is kindred and sympathetic; and we cannot but feel that the preservation here of many traits and incidents which are almost childish in their excess of simple fancy, is due to a feeling akin to that which gave them form. Certainly there is abundant material here for a Biography such as Wilson deserved; and the present photograph is perhaps all the more valuable for this purpose that it faithfully presents him in his weakness as well as in

* *Journal and Correspondence of William Lord Auckland.* London: Bentley.

† *Autobiography, Letters, and Literary Remains of Mrs. Piozzi (Thrale).* Edited, with Notes, etc., by A. Hayward, Esq., Q.C. London: Longmans.

‡ *Autobiography and Correspondence of Mary Granville (Mrs. Delany).* London: Bentley.

§ *Memoir of George Wilson.* By his Sister, Jessie Aitken Wilson. Cambridge: Macmillan.

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his strength. We conclude our notice of recent Biographies by expressing our approval of the judicious manner in which Dr. Scoresby-Jackson has dealt with the Life of his uncle, William Scoresby,*—a man who resembled George Wilson not more in his keenly sensitive nature, than in his common devotion to Religion and to Science. In this narrative of the strangely-chequered career of the whale-fisher, the seaman, the man of science, the doctor of divinity, the social reformer, and the seaman's friend, both young and old will find much to imitate and more to admire.

Considerable excitement has arisen in the archæological world in consequence of the publication of Dr. Davis's "Carthage and her Remains,"† in which he has given an account of the excavations and researches on the site of the Phœnician metropolis in Africa, conducted under the auspices of Her Majesty's Government. The question in dispute is, whether these remains are really Punic, or belong to the Roman city built on the ruins of Carthage. Dr. Davis maintains the former view; M. Beulé, in the *Moniteur*, advocates the latter. It is alleged that the fact of these remains being found under two distinct strata of pavement, shows them to be at least Pre-Roman; but the alleged absence of all oriental features in the style of the mosaics certainly a strong point on the other side. Final judgment, however, is suspended until the relics, which have been deposited in the British Museum, are thoroughly examined and described by Mr. Vaux. The objects themselves are admitted to be more valuable than Dr. Davis's book, which is discursive, ill written, and badly arranged. This is the proper place to refer (we regret we can do no more) to Mr. Thomas Wright's admirable "Essays on Archæological Subjects,"‡ which throw much important light on the early history of this country, and on the literature, art, and science of mediæval times.

The only books of Travel that call for special notice are Mr. Tristram's "Great Sahara,"§ and Mr. Horace Marryat's "Residence in Jutland."‖ The former contains much new and valuable information concerning a region so little known to us, that we even misapply its name. Mr. Marryat has transferred to his pages many interesting impressions of Danish character, almost every aspect of which he has carefully studied. Not the least entertaining feature of his book will be found to be the number of national and mythical tales with which he has enlivened its pages. To these works may be added Commander Forbes's "Iceland,"¶ an agreeable and instructive volume, by a man

* *The Life of William Scoresby, M.A., D.D., F.R.S., etc.* By his Nephew, R. E. Scoresby-Jackson, M.D. Edinburgh: Nelson.

† *Carthage and her Remains; being an Account of Excavations, etc. conducted under the Auspices of Her Majesty's Government.* By Dr. N. Davis, F.R.G.S. London: Bentley.

‡ *Essays on Archæological Subjects, etc.* By Thomas Wright, M.A., etc. London: J. R. Smith.

§ *The Great Sahara: Wanderings South of the Atlas Mountains.* By H. B. Tristram, M.A., F.L.S., etc.; with Maps and Illustrations. London: Murray.

‖ *A Residence in Jutland.* By Horace Marryat. London: Murray

¶ *Iceland: its Volcanoes, Geysers, and Glaciers.* By Charles S. Forbes, Commander, R.N. London: Murray.

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who is equally at home in the domains of literature, of science, and of legendary lore. With the adaptability of a Scotchman, too, he is as much at his ease in Sicily as in Iceland; for he gives us also by far the most readable and trustworthy narrative that we have seen of the "Campaign of Garibaldi,"* and of his triumphal march.

In the department of imaginative literature, the important works of the past quarter have been few. While the great masters of fiction have betaken themselves to the pages of their respective magazines, Mr. Anthony Trollope has assumed the place they have vacated in "serial novels." "Great Expectations" is more worthy of the author of "Pickwick" than the morbid productions Mr. Dickens has recently given to the world. Mr. Thackeray continues to widen the circle of his creations—already quite a world of his own—and to prove how inexhaustible are his resources, and how secure is his fame. And Mr. Trollope, who has been suddenly "promoted" to the first rank of the "service," through the influence of *Lord Lufton* and *Lucy Robarts*, "and bears his blushing honours thick upon him," continues his delineations of high-born ladies, gentlemen, and villains, with marked success.† The most popular of the "novels of the day" have been "The Two Cosmos,"‡—a practical protest against the "hero- and heroine-ism" of modern romance,—and "Lady Elinor Mordaunt,"§ a novel "with a purpose," showing that "sunbeams in the cottage" and "sunbeams in the castle" flow from the same great centre of light and happiness. In poetry, the quarter has been almost a blank, though there has been the usual plethora of books of verse. A second series of "Legends and Lyrics," ‖ by Miss Proctor, rich in beautiful thoughts beautifully expressed, and "The Bishop's Walk,"¶ by Orwell, a volume of genuine poetry, having its roots in strong nationality, are the only contributions to our poetic literature deserving of particular remark. We welcome a second series of A. K. H. B.'s "Recreations of a Country Parson,"** now, it seems, a *country* parson no longer. In these essays, which are written in a charmingly fresh and graceful style, A. K. H. B. maintains his character of the smiling philosopher, and discourses with a pleasant mixture of *naïveté* and shrewdness, of philanthropic sentiment and poetic feeling, "concerning" his comfortable theories of living, working, writing, and criticising. We know no more agreeable, no less fatiguing reading than these essays afford; but

* *The Campaign of Garibaldi in the Two Sicilies. A Personal Narrative.* By C. S. Forbes, R.N. Edinburgh: Blackwood.

† *Orley Farm.* By Anthony G. Trollope. No. I., March 1861. London: Chapman & Hall.

‡ *The Two Cosmos*, a Tale of Fifty Years Ago. 2d Edition. Edinburgh: Edmonston & Douglas.

§ *Lady Elinor Mordaunt;* or Sunbeams in the Castle. By Margaret Maria Gordon (Brewster). Edinburgh: Edmonston & Douglas.

‖ *Legends and Lyrics.* By Adelaide Ann Proctor. Second Volume. London: Bell & Daldy.

¶ *The Bishop's Walk, and the Bishop's Times.* By Orwell. Cambridge: Macmillan & Co.

** *Recreations of a Country Parson.* By A. K. H. B. Second Series. London: Parker.

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we suspect that their Christianized Epicurism is more easily written and read about, than it will be carried out in the practice of daily life.

Those of our readers who have accompanied us thus far in our literary peregrination, will be glad to find a genial friend awaiting them at the end of the journey. We could not leave them in kindlier company than in that of the gentle and hearty author of "Rab and his Friends." The style of these "Bye-hour"* papers, of which the Second Series has just reached us, is often striking in its lofty earnestness, and always delightful in its quaintness and pith. In tone they are healthy,—in spirit lovable. They bear marks of great insight and good sense; they are full of fine humour, and genuine sympathy with all that is true, and good, and beautiful in man and dog. In all these respects, indeed, the book is stamped with strong and unmistakable individuality.

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## XV. RETROSPECT OF THE QUARTER.

I. Educational Societies.

*The College of Preceptors.*—This Institution was founded in 1846, by a number of the Principals of schools, who felt that the position of the private teacher was endangered by the rapid improvements which were being made in the training and education of the masters of schools of a lower grade, supported, in part at least, by the State. So well-timed was the movement, and so energetically was it sustained, that in about six months no less than 600 persons engaged in education had enrolled themselves as members of the College, which received the support and sanction of many of the most distinguished friends of education. Examinations of a professional kind were at once instituted, and considerable numbers of young men engaged in teaching were examined every half-year, receiving certificates of proficiency in various branches of knowledge. At the same time, strenuous exertions were being made to obtain a royal charter of incorporation; and this important object was at length achieved in March 1849.

A few years after this, the Council resolved to extend the operations of the College, by adopting a scheme for the half-yearly examination of the pupils of such members of the College as might choose to avail themselves of this means of bringing their educational labours to an independent test. The plan was extensively adopted; and ever since, these examinations have been regularly held some time before Midsummer and Christmas in each year. It is generally admitted that the College of Preceptors thus paved the way for the local examinations commenced some years subsequently by the Universities of Oxford and Cambridge. The value of the labours of the College in this connexion has lately been emphatically recognised by the Royal College of Surgeons of England, which has intrusted to the Board of Examiners of the College of Preceptors the conducting of the examination in general knowledge which that body has recently instituted. It may be added that the College of Surgeons, and the Pharmaceutical Society accept the certificates of the College of Preceptors as equivalent to their own literary examinations.

Of the other means employed by the College to promote the interests of education and of educators we can here only mention, *first*, its Agency Department, established for the purpose of providing a medium of communication between Principals of schools and assistants of good character and attainments; and, *secondly*, its Monthly Meetings for the reading and

* *Horæ Subsecivæ.* By John Brown, M.D., F.R.S.E. Second Series. Edinburgh: Edmonston & Douglas.

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discussion of papers on educational subjects, and for the friendly intercourse of the members.

The recent progress of the Institution must be most gratifying to all who feel the importance of its objects. It is not to be denied that for several years the management of the College did not give satisfaction to the profession. Fortunately, however, the causes of this want of confidence have been removed; and, within the last two or three years, many of the most eminent members of the profession have joined the College.

The Constitution of the College is of the most liberal kind; it is quite unsectarian, and *all* persons, ladies as well as gentlemen, engaged in education are eligible as members.

The first of the monthly meetings above referred to was held on the 16th of January, when Dr. Jacob, the Dean of the College, read the "Introductory Address," in which he took a general review of the proposed meetings, their objects and benefits, and the spirit in which they should be prosecuted and maintained. At the second meeting, held on the evening of February 20th, a paper was read by Mr. J. Payne on "Corporal Punishment as a Means of Discipline in Schools," and was followed by an animated discussion. The subject of the paper at the March meeting was "The Teaching of Euclid," by Mr. A. K. Isbister.

Communications for the Secretary should be addressed to Mr. John Robson, 42, Queen Square, Bloomsbury, W.C.

*The United Association of Schoolmasters of Great Britain.*—This Association was formed in London on the 31st December 1853, at a meeting of masters of public and private schools, officers in Training Colleges, and deputations from local associations of teachers. Its general objects are,—to promote among its members the study of education as a science, whose principles must be investigated with a philosophical spirit in connexion with the laws of mind, and tested by careful observation and experiment; to promote the examination of modes of organization and discipline, and methods and objects of instruction in relation to these principles and to the requirements of particular circumstances; to show the public how they may best co-operate with the teacher in the education of the rising generation; and to afford its members the means of expressing their collective opinions on matters affecting their professional interests.

The Committee of Management are empowered to enrol as *Members* "any persons actually engaged in education;" as *Honorary Members* "gentlemen who, though they may not follow education as a profession, have distinguished themselves by contributing to its advancement;" as *Corresponding Members*, "distinguished teachers and promoters of education in the British Colonies and foreign countries;" as *Corporate Members*, local associations of teachers.

The principal means by which the Association endeavours to attain its objects are the lectures and discussions at its Annual and other general meetings. The annual meeting is held in London at Christmas, and extends over two days. By the courteous permission of the Council of the Society of Arts, it has usually been held at the Society's House.

The Managing Committee consists of the officers and 36 other members, residing in or near London. The officers of associations in union are *ex officio* members of this committee. The present President is Thomas Tate, Esq., well known for his educational works.

There are now 130 ordinary members, 34 honorary, 16 corresponding, and 3 corporate members, viz., the Elementary Teachers' Association (43 members), the Suffolk and Essex Association of Elementary Teachers (27 members), and the Western Union of Teachers (120 members.)

From the date of the organization of the Association to the present time, 85 lectures have been delivered before the members at the annual and other general meetings, of which 62 have been on methods and objects of instruction. At the last annual meeting Papers were read by Mr. Buckmaster, "On the New Science Minute;" by Mr. Dunning, "On the Educative Power of Common Subjects of School Instruction;" by Mr. Chester, "On the Limits of the State's Interference in Education;" by Mr. Fitch, "On the Claims of Mental Science;" by Mr. Crampton, "On the Propriety of the Schoolmaster being a Party to the Selection of Subjects and Methods of Teaching;" and by Mr. Shields, "On Education in Elementary Schools."

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A copy of the last Report of the Association, containing lists of members, and a classified list of the lectures, may be obtained by applying to the corresponding Secretary, Mr. J. Tilleard, 1, Woodland Cottages, Turnham Green, London (W.)

*The Educational Institute of Scotland*, comprehending Teachers of various Christian Denominations, was instituted in 1847, and incorporated by Royal Charter in 1851. Its objects are to promote sound learning, to advance the interests of education in Scotland, and to raise the standard of the professional attainments of teachers by the examination, under a board of examiners, of persons desiring to engage in the education of youth. The Institute includes upwards of sixty local associations, many of which hold monthly meetings for the discussion of educational questions. Its members are divided into three grades, —Fellows, Senior Associates, and Junior Associates. The Institute at present numbers about 1000 members.

*The Schoolmasters' Social Science Association.*—The good work of diffusing sound knowledge of the elements of human wellbeing, by introducing the subject into schools, was begun many years ago by Mr. William Ellis, who, as a volunteer teacher, first conducted a class of young people for this purpose in London, and has for fifteen years taught Economic Science to Normal Classes of schoolmasters. Out of this class arose, two years ago, the Schoolmasters' Social Science Association, which was founded by teachers who wished to carry out for themselves a course of study which promised to make them more efficient trainers of the young. Nearly 300 teachers of metropolitan schools have enrolled themselves as members of the Association. The Council of University College kindly grant the use of the College for the weekly meetings, which are largely and regularly attended. The object of the Association is, the study of the laws of human wellbeing, in so far as they affect the teaching and training of the young. A Course of Lectures on Physiology, by Mr. Marshall, F.R.S., is just drawing to a close. It is likely to be followed by Courses on Zoology, Chemistry, Geology, and Practice with the Microscope, by Professors in University College.

*General Associated Body of Church Schoolmasters in England and Wales.*—This is a general society embracing the whole country. Its objects are threefold —"The bringing together, in closer bonds of sympathy and co-operation, the whole body of Church teachers in England and Wales; the improvement of the theory and practice of teaching; and the advancement of elementary education." The country is divided into districts, each having a staff of honorary officers, elected yearly at a meeting in the district; and as general managers there are a president, treasurer, and secretary, chosen by all the members. By intercommunication, the opinions of all the members can be collected in a very short time on any educational topic. Several deputations of this Association have at different times been received by the Vice-President of the Committee of Council on Education; and they have thus brought under his notice several important matters relative to the teacher, etc.

At Christmas the annual meeting was held at the Training College, York, when resolutions were agreed to, approving of the Privy Council system as a basis for a national education scheme, of Mr. Adderley's Education Bill of last year, and of the system of Evening Classes.

This Association numbers now nearly 700 members from every part of England and Wales.

Its operations since Christmas have been directed chiefly to its own internal organization. Petitions have been presented against Mr. Dillwyn's Trustees of Charities Bill, as tending to interfere with the management of the Endowments of Church Schools.

All communications should be addressed to the Secretary, Mr. Graves, Lamport, Northampton.

*The National School Society.*—This Society has now 11,539 schools in union with it, and, notwithstanding the loss of above £4000 by official defalcations, the income of the Society is nearly equal to what it was when it had the assistance of Queen's Letters. The three Training Colleges of St. Mark's, Battersea, and Whitelands, connected with the Society, are regarded as sufficient for preparing masters; but there appears to be a deficiency of similar provisions for mistresses, whose services seem to be in greater demand than those of male teachers.

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*The British and Foreign School Society.*—The most important operation of this Society during the past year has been the building of a new Training College for Schoolmistresses. The first stone of this college was laid by Earl Granville on the 5th August last, at Stockwell, and the building is now nearly completed. The condition of the schools generally, connected with the Society, is reported as highly satisfactory. The efficiency of the instruction in the Normal College is shown by the remarkable fact of *every candidate having succeeded* in passing the examination for certificates of merit.

*The Home and Colonial School Society.*—This Society has made considerable progress during the past year. The number of students has been so large that an enlargement of the building for their domestic accommodation became necessary. The practising schools have been reorganized, and among the teachers received for training there have been many married women sent from the War Department, in order to learn how to carry on schools for the infant children of our schools. The number of teachers now in training is 203.

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II. IMPORTANT DECISIONS.

*The Case of All Souls College, Oxford.*—The history of this important case dates from the issuing of an ordinance by the Oxford University Commissioners in 1857, regulating, *inter alia*, the mode of election to scholarships and fellowships. The only college in which any difficulty has arisen in the way of carrying out these regulations is that of All Souls, in which, according to the Commissioners, "birth and general social qualifications" have always had considerable influence in determining the elections. The Commissioners, in order to abolish this exclusiveness, ordained that the fellows should be elected according to their merit, as tested by an examination in the schools of Jurisprudence and Modern History, due regard being had, in compliance with existing statutes, to the moral qualifications, the *mores et conditiones*, of the candidates. This ordinance the warden and a majority of the fellows have made every effort to vitiate and evade, first, by committing the election to an irresponsible board of four examiners, and afterwards, when this was condemned by the Commissioners, by conducting the election at a meeting in which the electors were sworn to secrecy. Against this procedure, which is irreconcilable at once with the ordinance, with the practice in other colleges, and with common justice, three of the fellows appealed to the Archbishop of Canterbury as visitor of All Souls, before whom, with Lord Wensleydale and Dr. Travers Twiss, the case was argued by eminent counsel on both sides in January last. The real point at issue was, whether the fellowships in All Souls were to be awarded as *præmia* to men proved to be learned in jurisprudence and modern history, who were also men of unobjectionable moral character, or were to be bestowed according to the estimate the electors might form of the piety and morality, the gentlemanliness and *good*-fellowship of candidates. Early in March the Archbishop gave his decision, confirming virtually the views of the appellants, and suggesting to the warden and fellows the establishment of "a *bona fide* examination in the comparative merits of the candidates in the subjects prescribed by the ordinance for determining their intellectual qualifications." In one point, however, the decision is not all that the petitioners desired, inasmuch as it ordains that "after ascertaining the intellectual qualifications of the candidates, their *fitness* to be members of the college must be investigated." It is at the same time stated that "the advancement of a particular branch of science is evidently the great object of the ordinance." Thus these attempts "out of good still to find means of evil" have signally failed, and All Souls is to be a college, not a close corporation.

*Edinburgh Medical Degrees.* — In August 1859 and March 1860 the Scottish Universities Commissioners issued ordinances regulating the conferring of degrees in medicine and surgery in the University of Edinburgh, and the course of study preliminary thereto. Against these ordinances, various bodies interested appealed to the Privy Council, before a committee of which the case was debated at great length in January. On the part of the Colleges of Physicians and Surgeons in Edinburgh and London, and the Faculty of Physicians and Surgeons in Glasgow, exception was taken to the right of the Commissioners to institute a new degree in surgery, and to the low

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standard of education required for the Bachelorship of Medicine. The Professors in the University objected to the enlargement of the examining board by the addition of medical men not professors, and to the recognition of certain of the extra-academical classes as qualifying for graduation. The prayers of all these petitions were refused, the Queen in Council confirming the ordinances *simpliciter*.

The result of the deficient academic standard of preliminary education for Scottish medical degrees will be to bring these degrees into direct rivalry with the diplomas of the Colleges of Physicians and Surgeons; and it is to be feared that, in consequence, these colleges will be unable to maintain their present high standard of preliminary education.

*Tests in Scottish Burgh Schools.*—An action was raised by the Presbytery of Elgin against the magistrates of that burgh, who are patrons of the Elgin Academy, claiming a right to exercise jurisdiction over that school, and administer the test of adhesion to the Established Church of Scotland to all its masters. This claim was founded on the Acts of 1690 and 1693, which refer to public schools; and it was held that burgh schools were the only public schools to which the Act could refer. On behalf of the Magistrates, it was argued that Presbyterial superintendence had been relinquished in most of the burgh schools of Scotland, and that the character of the school had been changed when, in 1800, it was enlarged at the expense of the burgh, and converted into an Academy. The judgment of the Court of Session was in favour of the Presbytery. The Town-Council will appeal the case to the House of Lords. Meantime the case has excited very general interest, as the principle affects all burgh schools. Many burghs have combined in a movement to have the law altered. In connexion with this case a return was recently ordered in the House of Commons, showing the extent to which Presbyterial superintendence has prevailed and still prevails in the burgh schools of Scotland; and the Lord Advocate has intimated his intention of proposing to the Government a scheme in relation to education in Scotland.

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III. INTELLIGENCE.

*The Recent Science Minute of the Committee of Council.*—This Minute was passed for the purpose of aiding the working-classes in obtaining instruction in the following subjects:—1. Practical and Descriptive Geometry, with Mechanical and Machine Drawing and Building Construction. 2. Mechanical Physics. 3. Experimental Physics. 4. Chemistry. 5. Geology and Mineralogy. 6. Natural History, including Botany and Zoology.

Three grades of certificates are awarded for proficiency in any sub-division of the above subjects. These certificates entitle the possessor to receive conditionally the respective sums of £10, £15, or £20. Any one may present himself as a candidate for examination at the Department of Science and Art at South Kensington, and a *fair knowledge* of the respective subjects will enable the candidate to obtain a certificate. The condition on which the payments are made are, that the certificated teacher give forty hours' instruction in a suitable room on one of the divisions of the subjects specified. The class so taught must also be open to the inspection of the officers of the department, and the pupils above twelve years of age must undergo an examination. Additional payments are made to the teacher on the successful results of such examinations. These payments vary from £4 to £1 for each successful pupil. The pupils are also encouraged by Queen's prizes, which consist of the best works on science, to be selected by each successful student from a list submitted to him. The most advanced pupils also compete annually for one gold, two silver, and three bronze medals. In consequence of a later regulation of the Committee prohibiting certificated schoolmasters from receiving the aid thus offered, a great deal of dissatisfaction has been expressed by that body, and there has been already a falling off of nearly 50 per cent. in the number of certificated teachers who have presented themselves for examination. The Schools of Art in connexion with the Committee of Privy Council now number 84.

*New Curriculum in the Scottish Universities.*—By an ordinance of the Scottish Universities Commissioners recently issued, the Arts curriculum and degrees are henceforth to be, as far as possible, uniform in all the Universities of Scotland. The degree of B.A., for which hitherto students have been eligible at the end of the third year of their course, is abolished, and the degree of M.A. is

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no longer to be conferred in any case as an honorary degree merely. The usual M.A. curriculum is to extend as heretofore over four years; but students who, on entering the University, are found on examination qualified to enter the senior classes in both Latin and Greek, may take the degree of M.A. at the end of their third session. This will virtually allow many students to remain a year longer at school. The other important alterations are, that examinations are instituted for graduation with honours in the four Schools of Classics, Philosophy, Mathematics, and Natural Science; that paid non-professorial examiners are to be associated with the professors in conducting the examinations; and that every student must pass an examination before advancing from a junior to a senior class in any department.

*Oxford Local Examinations, New Statute.*—From the third annual report of the Delegacy to Convocation we learn that the number of candidates examined in June 1860 was 573 juniors and 291 seniors. Of these candidates 131 juniors and 87 seniors obtained honours; 212 juniors and 65 seniors passed without honours; and 227 juniors and 139 seniors failed to satisfy the examiners. In accordance with a suggestion of the Delegates, Convocation has issued a short statute ordaining that candidates may henceforth be examined in the Bible without being examined in the doctrines of the Church of England; and though the certificate will only be granted when the examiners are satisfied in *both* departments, marks will be given for each separately. The examination for 1861 will commence on Tuesday the 28th of May at nine o'clock. Candidates must send in their names either to the general, or to one of the local secretaries before the 13th of April.

*University Certificate Examinations in Scotland.*—The scheme for Certificate (or Middle-class) Examinations in Scotland, proposed by the Senatus Academicus of the University of Edinburgh, has been disapproved by the Scottish Universities Commission, in consequence of its interference with the Degrees in the Faculty of Arts. The Commissioners also declined to contribute any funds for the support of the scheme. The Senatus have therefore abandoned their proposal. As there were several objectionable features in the plan of the Senatus, its removal clears the ground for the erection of a new and independent scheme, in which it is hoped all the Universities will combine. A large number of the most influential merchants and manufacturers in Scotland have expressed their readiness to support this system; and it cannot, therefore, be long delayed.

*Reformatory Conference.*—A conference, under the presidency of Sir John Pakington, was lately held in Birmingham, to consider what steps should be taken in consequence of the withdrawal of the grant of the Privy Council for the support of Ragged Schools. A committee was appointed to urge on the Government the necessity of granting more aid to these institutions.

The result of the working of the reformatory system in the diminution of juvenile offenders is exhibited in the following return of commitments of prisoners, under sixteen years of age, in the prisons of Kirkdale, Edinburgh, and Glasgow, since 1856, the year in which the system first came into operation:—

| | Kirkdale. | Edinburgh. | Glasgow. |
|---|---|---|---|
| 1856, | 169 | 271 | 294 |
| 1857, | 124 | 222 | 217 |
| 1858, | 126 | 209 | 163 |
| 1859, | 112 | 186 | 161 |
| 1860, | 102 | 166 | 121 |

*Scottish University Representation.*—In the redistribution of four forfeited seats at the commencement of the present session of Parliament, Mr. Stirling of Keir proposed that one of them should be given to the four Scottish Universities. Their General Councils now form an aggregate constituency of 3320, while that of Cambridge is 4566, that of Oxford 3623, and of Dublin 1780. In favour of this proposal, the members of the four Universities held meetings and petitioned Parliament. Petitions in support of these claims were also voted by the Town-Councils of the chief burghs. Deputations have proceeded to London, and have had interviews with the leading members of both sides of the House.

*Cramming Defeated.*—In the January Examination for candidates for Direct Commissions, at Chelsea, there were 126 applicants, of whom 80 passed. A tutor, writing to the *United Service*

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*Gazette*, as accounting for the unusually large number of rejections, states—that, contrary to the usual practice, the new Examiner in classics had selected passages from other parts of authors than those usually read in schools, and consequently, many who had prepared their work in accordance with the previous usage, failed in the general total.

*New Public School.*—The Stationers' Company's New Grammar School, in Bolt Court, Fleet Street, established under a scheme approved by the Court of Chancery in 1858, will be opened for the reception of pupils at Easter next.

*Open Teaching.*—The following are the terms of the motion on this subject, to be brought forward at the approaching meeting of the General Council of the University of Edinburgh:—"That it is expedient to consider whether the scheme of Open Teaching in the University by University Graduates, under proper regulations and restrictions, might not be introduced into or extended to, all the faculties of the Scottish Universities."

*Essays and Reviews.*—The "Essays and Reviews," by Dr. Temple of Rugby, Dr. Williams of Lampeter, Mr. Baden Powell, the Rev. H. B. Wilson, Mr. Goodwin, Mr. M. Pattison, and Professor Jowett, continue to excite great interest and no small alarm. They have been condemned as unworthy of Clergymen of the Church of England, and their opinions as inconsistent with its formularies, by the unanimous verdict of the Archbishops and Bishops of the Provinces of Canterbury and York. Both Houses of Convocation have pronounced against them. Notwithstanding this unenviable notoriety, however—perhaps because of it—the volume has reached its seventh edition.

*State Paper Office.*—Mr. Turnbull, who was appointed by Sir John Romilly Master of the Rolls, to prepare a Calendar of State Papers of the time of Edward VI. and Mary, was violently attacked by the Protestant Alliance and other religious societies, who considered that the fact of Mr. Turnbull being a Roman Catholic disqualified him for such a duty. He tendered his resignation to Sir John Romilly, and, after considerable controversy, it has been accepted.

*Literary Announcements.*—The most important works which are either just published or immediately forthcoming, are the fifth volume of Lord Macaulay's "History of England," bringing the narrative down to 1701, and closing with a fragment on the Death of William; a second volume of Mr. Buckle's "History of Civilisation;" Lord Stanhope's "Life of William Pitt;" a "History of the Crimean War," by Mr. Kinglake; a "History of Scotish Poetry," by the late Dr. Irving; a "Life of Richard Porson" of Cambridge, by Mr. J. Selby Watson; and a new novel, "Silas Warner, the Weaver of Raveloe," by the author of "Adam Bede."

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IV. FOREIGN NOTES.

*The Public Libraries of Paris.*—The Commission appointed by the French Government to examine into the propriety and practicability of "exchanges" between the public libraries of Paris has sent in its report to the Minister of Public Instruction. As this Report possesses considerable interest, we give, in an abridged form, its most important points.

The questions which the Commission found it had to consider were mainly these:—Did there exist in the libraries of the Arsenal, the Mazarine, Sainte-Geneviève, and the Sorbonne, besides printed works, special collections of various kinds, as of medals, drawings, engravings, manuscripts in different languages, or Chinese books, which are frequently confounded with manuscripts? Were these so placed as to meet the convenience of students? Was their distribution over several establishments advantageous? The Commission found that there existed in the library of the Arsenal a number of medals, access to which was never permitted, and which were insufficient in themselves to constitute a collection useful for the study of numismatics. These they recommended should be transferred to the cabinet of coins in the Bibliothèque Impériale. A similar measure seemed not inapplicable with reference to certain collections of engravings and designs belonging to the Arsenal and Sainte-Geneviève, collections at present comparatively useless to the public from want of space, and from defective arrangement. On the other hand, it was unadvisable to remove collections of engravings from quarters of the city frequented by mechanics engaged in the

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finer sorts of ornamental work, and by artists of every description. These libraries, they were of opinion, ought therefore not only to retain their collections, but measures ought to be taken to make such collections more accessible, and to augment them by means of duplicates at the disposal of the Bibliothèque Impériale. Their Oriental manuscripts, however, and their Chinese books, might be conveyed to the latter establishment. The opinions of the Commission were divided on the important question, whether the Bibliothèque Impériale were not the proper depository for *all the manuscripts* dispersed through the public libraries of Paris. Why not unite, it was asked, at the same centre of erudition, *all* the means and appliances of study? The majority of the Commission decided that the few valuable manuscripts possessed by the secondary libraries had acquired a sort of notoriety among scholars; that their place and designation were, so to speak, consecrated by the numerous publications which cite them; and that, by transferring them *en masse*, confusion would be introduced into celebrated collections.

The Commission recognised it as a necessity that there should be in a great city *one* library conceived on an encyclopædic plan, but it seemed to them very questionable whether there should be formed around this immense depôt other smaller libraries on the same plan. Men of letters, in general, they believed, would agree with them in preferring that there should be but a single encyclopædic library, and that others should be formed, not, indeed, on an exclusive principle, but possessing each a specialty. By a fortunate chance this had actually happened in Paris, where each of the secondary libraries had its strongly-marked and well-known specialty, the Arsenal being famous for its collections of dramatic literature, poetry, and romance; the Mazarine for its works of history; Sainte-Geneviève for theology, and the Sorbonne for philosophy and works bearing on the study of the classics. The Commission desired carefully to maintain in their integrity these collections, now of long standing, and generally appreciated; at the same time they would consider it a subject of regret if these libraries should be indisposed to part with some works that form no part of their specialty, and that would, if transferred to the Bibliothèque Impériale, supply serious defects, and themselves gain in value by being placed in their proper position, as the complements of series previously incomplete. The Bibliothèque Impériale could in return supply the secondary libraries with such duplicates as might be deemed desirable.

It was important to regulate the mode and conditions of these exchanges. And, *imprimis*, the Commission was agreed that the word *exchange* ought not to be understood in its absolute sense, and that while care should be taken not to diminish the importance of any library, it need not be insisted that compensation should be granted for every work withdrawn.

In order to obtain for the Bibliothèque Impériale the works which it might require, the Commission recommended that a competent person should be appointed by the Minister of Public Instruction to examine the catalogues of the other libraries; such person should make his report to a permanent committee of examination, and the Minister, on the advice of that committee, should decide in the last resort.

The Commission observed that the secondary libraries stand in need of a great augmentation of their resources. The Bibliothèque Impériale itself, when compared with other encyclopædic libraries, betrayed a marked inferiority in the department of modern literature. "The British Museum, for example, disposes annually, for its acquisitions, of a sum of £10,000, and of an equal amount for its bindings" (?). The Commission dare not place in comparison with this the sum allowed to the Bibliothèque Impériale for the same objects.

In the reconstruction of the Bibliothèque Impériale, the Minister had already recognised the necessity of opening to the public only one hall, provided with books in general use, and of reserving the more valuable collections for students. In most of the other libraries the limited accommodation would not permit of a similar distinction, but the same end would be attained by increasing the number of libraries, or rather by creating *district libraries*, or "succursales," where unlettered people could find the elements of general instruction, and where those whose object was merely to pass their time could pass it agreeably and perhaps usefully. A decree has been issued by the Minister of Public Instruction, adopting the recommendations of the Commission.

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*Comparative Treatment of learned men in England and France.*—From the foregoing report it may be gathered that the public libraries of Paris are not in every respect in the most satisfactory condition; and that France is not at present fostering her literary, as she fosters her naval and military institutions. Complaints on the subject of the encouragement of learning in general, more especially of classical learning, are making themselves audible. A writer in a late number of the (non-official) *Revue de l'Instruction Publique* (M. G. Perrot) contrasts most unfavourably the treatment of learned men in France with that of the corresponding class in England. He says that in France, as in all countries except England, learning, like virtue, must look to itself for its reward. "This community (England), the most industrial and the most commercial in the world, is also that which awards the most generous treatment to *savans*—to 'scholars,' as she terms them. It is she who best compensates her youth for serious classical culture, for the sincere and laborious study of the past. She is not content with merely placing above want those who devote themselves to the business of instruction, with making their life free, honourable, and easy; but, what is more striking, we frequently see in England the grand activity of political life opened to aspirants by their University successes, by their works in the field of ancient history and classical erudition. To be brief, I shall only cite two examples: Messrs. Gladstone and Cornewall Lewis, both members of the present Cabinet. Of course, in order to become, the one Chancellor of the Exchequer, and the other, if I mistake not, Secretary of State for the Home Department, it was not indispensable for these men to be excellent Hellenists, and to prove that they were so by remarkable essays; but at all events it was their scholarship that enabled them to quit the ranks, and pointed them out to public attention; it was their scholarship that gained for them that first celebrity which men of talent, while yet young, have frequently such difficulty in obtaining, but which, once conquered, facilitates all the rest, for in every kind of navigation the greatest difficulty is to get out of port. Among the English it is, above all, the study of the Greek classics which conciliates favour and interest." [M. Perrot here cites Bishop Thirwall as an instance of a scholar obtaining an Episcopal chair for a History of Greece.] "I do not demand the mitre and the crosier for the Hellenists of the Academy of Inscriptions and Belles Lettres, but without having recourse to a mode of encouragement which would doubtless appear to us sufficiently singular, France could still be kinder and more liberal to learning than she is. With us, all those who, as soon as they have left college, do not hasten to forget the little Greek and Latin they have learnt, all those who remain bending with a pious tenderness over the ancient cradles of our ideas and our civilisation—Athens and Rome—are apt to be regarded by the public either as men of leisure, who merely seek to kill time, or as stupid people who, without perceiving it, have quitted the highway and lost themselves in bypaths, or as fools who, because they are unable to do any better, and to employ themselves on something useful, amuse themselves with antiquated and obsolete trifles. As to Government (let us speak of it, since it is the fashion in France to mix it up with everything), it affords, for the sustaining and encouraging of erudition, nothing but the crumbs and parings of the feeblest of all the chapters of our budget. If there is an exception, it only confirms the rule. Quite recently, in order that an eminent scholar might be permitted to undertake one of those enterprises of research that do honour to an age and country, the personal initiative and generous intervention of the Emperor were necessary. That hand has also been extended to several young *savans*, who, under the same auspices, are at this moment traversing or are about to traverse Spain, Italy, and the East. But usually such favours—and who is surprised at it?—only fall to those who are already well started in life, and whose reputation is established. Perhaps, moreover, our Society is not wealthy enough to encourage as regally as her rival those lofty studies which are, if you will, a superfluity, but a superfluity to which, more than any other, the clever saying of Voltaire applies, 'the superfluous—a thing so necessary;' perhaps they are more likely to flourish when, as in England, they are in the hands and under the patronage of an opulent aristocracy, whom their traditions as well as their tastes lead to take an interest in intellectual pursuits."



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*French Official Report on Education.*—A document entitled "Exposé de la Situation de l'Empire" has been communicated to the French Senate and Corps Legislatif, and has been published in the official "Journal of Public Instruction." We give a paragraph or two from the section of this *Exposé* which relates to education. Like most French official communications at present, it is evidently as far as possible (though not throughout) tinted *couleur de rose*.

"With regard to education in the various Faculties (*Enseignement des Facultés*), it is as regular, as useful, and as fruitful as the united efforts of tried and devoted men can make it. But the illusions of the system of 1852 have vanished. A large augmentation of resources was at that time counted on, based on the augmentation of the fees for examinations and diplomas. The contrary has turned out to be the case. The Administration, reduced to the funds supplied by the special annexed budget, and to the fixed subvention accorded by the State, has neither been able to complete the number of chairs, to provide sufficient collections of material aids, nor, above all, to discharge its promise of four millions of francs to the city of Paris towards the construction of a new Palace of the Sorbonne. For this contribution it has been necessary to fall back upon the State. Accordingly, it is proposed this year to suppress the special annexed budget, and to make the higher educational service a component part of the general budget.

"A new academy has been created at Chambery, for the direction of public instruction in the two departments of Savoy and Upper Savoy.

"The Upper Normal School (*Ecole Normale supérieure*), which is at once the strength and the glory of our public instruction, has this year seen the fall of the last obstacles which repelled from it our studious youth. The regulations are destined to constitute guarantees of aptitude and of good morals; but, the end once gained, they must be modified if they uselessly multiply demands and difficulties at the threshold of a career already so ungrateful as that of teaching. The studies of the Upper Normal School are improving and extending under the fostering care of the State, and through the efforts of the distinguished men who therein profess 'the Humanities:' but the number of bursars (*boursiers*) is insufficient, and the salaries of the professors are commensurate neither with their merit nor with their services.

"The state of our Lyceums is flourishing.

"Two Lyceums have been created in the departments lately annexed, the one at Chambery, the other at Nice, and their success is certain.

"The Committee of Historical Works and Learned Societies is at present publishing 'The Dictionary of Names and Places, Ancient and Modern, of France,' and 'The Archæological Repertory of France.' It continues its excellent issue of hitherto unedited historical documents (a series somewhat similar to that publishing in England under the direction of the Master of the Rolls); and in 1860 has delivered to the public and to scholars the first volume of the 'Journal of Olivier d'Ormesson,' and the 'Negotiations in the Levant.'

"The Maps of Gaul (*Carte des Gaules*), undertaken by a special committee under the immediate auspices of the Emperor, are now far advanced. The first map, of a rare perfection in execution, is completed. It exhibits the state of Gaul in the time of Cæsar, and furnishes the most precise indications relative to the march of his military expeditions. Two others are about to follow, the result of much labour and research."

*Higher Education.*—The department of Higher Education (*Enseignement Supérieur*) in France comprehends five divisions—The College of France, the Museum of Natural History, the Upper Normal School, the Faculties, and the Upper School of Pharmacy.

According to the *Annuaire du Departement de la Seine* for 1860, there are in the "Collége de France" twenty-eight chairs. Among these are included professorships of political economy; the law of nature and of nations; comparative legislation (*législations comparées*) the history, ethics, philology, and archæology of Egypt; language and literature of Greece; Latin eloquence, Latin poetry; French language and literature in the Middle Ages; Hebrew; Chaldaic and Syriac; Arabic; Persian; Turkish; language and literature of the Chinese and Tartars; Mantchoo; Sanscrit language and literature; Slavonic

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language and literature; Germanic languages and literature; foreign languages and literature of modern Europe.

The Upper Normal School (*Ecole Normale Supérieure*), intended to form teachers for the various departments of secondary and higher education, is divided into two sections, the section of Literature, and the section of Sciences. It employs 20 masters.

The Faculties are in number five—viz., Theology, Law, Medicine, Science, and Literature; and in these there are in all 82 chairs: 7 for Catholic Theology, 19 for Law, 26 for Medicine, 18 for Sciences, 12 for Literature.

In the Upper School of Pharmacy there are 8 chairs.

*Prize Essay.*—The French Minister of Public Instruction has offered a prize of 1200 francs for the best answer to the question—What are the requirements of primary education in a rural commune, from the triple point of view, of the school, the pupils, and the teacher? Six hundred francs are to be given for the second-best essay. The prizes are to be contended for by teachers.

*Education in Berlin.*—The public educational institutions of Berlin (its population above 400,000) are at present — 7 Gymnasiums; 1 Pro-gymnasium; 5 Real-Schools (Realschulen — properly "practical" schools, opposed to the Gymnasiums, with their more exclusively philological culture, and intended to fit pupils for the active business of life); 1 Industrial school; 3 Higher girls' schools; 5 Higher boys' schools, and schools preparatory to higher educational institutions; 23 Middle and Elementary boys and girls' schools; 14 Evangelical and 6 Catholic schools, under the superintendence of different congregations; 3 Jewish schools; 1 Jewish, 1 Catholic, and 4 Evangelical orphan-houses; 4 Educational institutions under the management of associations; 2 schools in prisons. The private schools are—1 Mercantile school; 7 Higher boys' schools; 27 Middle and Elementary boys' schools; 27 Higher girls' schools and boarding establishments; 26 Middle and Elementary girls' schools; 14 schools for children of both sexes;—altogether, 102 private, and 80 public schools. Besides these, there are 9 Industrial schools for girls, in which the usual elementary instruction of other schools is also given; 58 Sewing schools, possessing more or less of an industrial character; 10 Sunday schools for children under 14, who have been dispensed from week-day attendance; 3 Schools for continuing the education of young people engaged in trade and commerce; 36 Institutions for taking charge of little children. The number of teachers is 1341, of female teachers, 469, and of scholars, male and female, 57,213. There are, therefore, on an average, 31 scholars of either sex for each teacher of either sex.

*A Novel Exhibition.*—The *Allgemeine Lehrerzeitung* of Feb. 13, contains an account of an exhibition of a novel and, at least to teachers, remarkably interesting character, which took place in Stuttgart in the course of last year. The Common Schools (Volksschulen) of Würtemberg had been invited to contend for five prizes to be awarded to those teachers who produced from their schools the best samples of work extending over a half-year. The teacher was required to hand in a complete list of his scholars, his plan of daily work, with a short sketch of his method, and *all the writing copies, counting copies, exercise-books, essays, dictations, and drawing-books of all his scholars*, for the preceding half-year. Thirty schools competed—20 Evangelical, 9 Catholic, and 1 Jewish,—numbers which bear a tolerably equal ratio to the proportion of Protestants, Catholics, and Jews in the population. The Exhibition was numerously visited, more especially, as could not fail, by teachers; royalty patronized this new method of stimulating popular education; and on the whole, though the work shown was of an extremely mixed character, the results were found to be so valuable and instructive, that the Exhibition is to be repeated in the present year. We give the words with which the very intelligent writer of the account from which we have derived our information—himself a schoolmaster —concludes his article:—

"Looking at the Exhibition from a general point of view, the attempt which was thereby intended to be made may be considered to have succeeded. It not only destroyed the prejudice existing in the minds of many, that the Common Schools produce in fact no fruits, and do nothing but stuff the memory with what is not understood, has no practical bearing upon life, and is by and by quite for-

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gotten; but, more than this, it directed general attention to the Common School, and to its importance. Even our king did not think it beneath him" [why should he?] "to visit the Exhibition, and to spend more than an hour in it; many officials, higher and lower, and other cultivated people, took notice of the performances of a class of institutions which previously, perhaps, they scarce considered worthy of a passing glance. The lowest Common School was recognised as a necessary member of the organism of the State; and it cannot fail but all this must react favourably on the school in general, and on teachers."

We think the gentleman who originated this scheme and gave the prizes—described merely as a "friend of education"—may be fairly said to deserve well of his country. We cannot conceive of a more wholesome stimulus that could be applied to a school than one such as this, which directs the master's efforts not on his best pupils—always a dangerous thing—but on the entire work of *all* the scholars in his school. Would such Exhibitions, or any modification of them, be practicable in this country, or in districts of it?

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### V. NOTES IN SCIENCE.

*A New Resistance Thermometer* has been devised by Mr. C. W. Siemens, who was appointed by the Government to examine into the electric condition of the Rangoon and Singapore telegraph cable. His instrument consists of a rod or tube of metal about 18 inches long, upon which silk-covered copper wire is wound in several layers, so as to produce a resistance of about 1000 units (Siemens) at the freezing temperature of water. The rod is covered with sheet india-rubber, inserted in a tube hermetically sealed, and the apparatus is then connected with a galvanic battery, &c. By this instrument, after ten days' use, such an increase of temperature was detected in the interior of the cable as would have inevitably destroyed it if the generation of heat had remained unchecked.

*A New Elementary Body* has been discovered by MM. Bunsen and Kirchhoff, in the course of their examination of the colorific effects of different metals. In the course of their investigations some mineral waters gave results which could not be accounted for by any of the previously observed facts, a new colour starting up before their eyes, and occupying a hitherto blank space in the glowing row of metals. Evidently this was a new element which thus revealed itself to an optical inspection. The next point was to collect some of the unknown body; but this for a long time baffled their chemical resources. After boiling down 20 tons of mineral water, however, and submitting the residue to various chemical agents, they had at their disposal upwards of 100 grains of CÆSIUM; this being the name under which the new metal enters the domain of science, given to it to recal the colour which it communicates to flame.

*Australian Exploration.*—At a recent Meeting of the Royal Geographical Society, extracts were read from the Journal of Mr. MacDougall Stuart, the Australian explorer. Mr. Stuart, with only two companions, proceeded in a north-west direction from Chambers's Creek, in South Australia. Until he reached the range of hills, he had not seen any natives, though numerous traces of them were frequently observed; but they then began to show themselves, and made hostile signs. Mr. Stuart, with great reluctance, felt obliged to retrace his steps. He returned to the point he started from on the 9th of September, after having travelled upwards of 2300 miles in six months and two days, and having penetrated within 250 miles south-west of the Gulf of Carpentaria. The geological character of the mountainous range was igneous, the appearance of quartz and other granite rocks giving evidence of the presence of metallic treasures. Only one portion of the route for the distance of about sixty miles was sterile and sandy.

Sir Roderick Murchison congratulated the country upon the discovery of a territory in the interior so admirably adapted for the purposes of colonization, and he expressed the hope that it would lead to an object he had long had at heart, viz., the formation of a settlement in North Australia in the neighbourhood of the Gulf of Carpentaria, or of Cambridge Gulf, along with the establishment of a naval port for the protection of our interests in the adjacent seas.

*Submarine Life.*—Capt. Allen Young has drawn up a report of his Expedition in the steam-yacht "Fox," to survey the contemplated route for the

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telegraph to North America. On arriving off East Iceland in August last, a travelling party, consisting of Dr. Rae, Colonel Shaffner and Lieut. von Zeilau, crossed Iceland for the purpose of selecting a route for the telegraph, while the "Fox" explored the coasts. From observation and information gained from trustworthy authorities, it appears that no icebergs ever reach Iceland. Drift-ice is occasionally seen off the north and east coasts; it is called in Iceland "Greenland ice," and is the ordinary washed and decayed floe-ice.

A month later the "Fox's" companion vessel, the "Bull-dog," nearly midway between the north of Iceland and Cape Farewell, obtained soundings of 1260 fathoms. The sounding apparatus brought to the surface a large mass of coarse muddy matter, no less than 95 per cent. of which consisted of the shelly remains of Globigerina, a genus of Foraminifera,—thus testifying that the ocean floor at that locality must be paved by countless millions of these animals, some of which were alive. But, more marvellous still, from this great depth, the sounding line brought up starfish in full activity, radiant with beauty, which probably enjoyed life, though subjected to the enormous pressure of a ton and a half on the square inch. This most interesting discovery, to which the scientific world is more immediately indebted to Dr. Wallich, who accompanied the "Bull-dog" in the capacity of naturalist, shows that no limit of life can be drawn in the sea.

With regard to the "floatation" of ice, Capt. Young believes that the usual calculation, that seven-eighths of a cubical mass of ice is immersed, does not apply to icebergs, which he conceives are immersed in the proportion of 6 feet below to 1 foot perpendicular height above water.

*Coal.*—Mr. Hull, of the Geological Survey of Great Britain, has collected a mass of the most reliable information respecting our Collieries, which he has given to the world in a volume published by Stanford. According to Mr. Hull, the total produce of the English Coal Mines in 1858 was about 57 millions of tons; and their future resources are estimated at 59,109 millions of tons. The quantity of coal raised in Scotland in 1858 was nearly 9 millions of tons; but there are no data for estimating her future resources upon which the slightest reliance can be placed. Ireland produced 120,630 tons, chiefly of *anthracite*, in the same year. Later returns raise the actual produce of coal in England and Wales to not less than 60 millions of tons; at which rate, Mr. Hull concludes, "the above supply of coal will last for about 1000 years."

Mr. Hull gives the following table of the annual production of coal in various foreign countries:—

| | Tons. |
|---|---|
| United States of America, | 5,000,000 |
| British Possessions of America, | 1,500,000 |
| Belgium, | 8,409,330 |
| France, | 7,740,317 |
| Prussia and Austria, | 4,200,000 |
| Saxony, | 1,000,000 |
| Russia and other European States, | 1,000,000 |
| Japan, China, Borneo, Australia, etc., | 2,000,000 |
| | 30,841,647 |

It thus appears that the total quantity of coal raised over the whole globe is about a hundred millions of tons, of which Great Britain produces more than two-thirds. The United States obtain only five million tons from a coal-bearing area seventy-two times larger than ours; so that, whenever their resources are developed to an equal extent, they will be able to raise 4680 millions of tons in a single year.

*The Flint Implements in the Drift.*—In a discussion on the subject of the flint implements found associated with the bones of extinct animals in the "drift," at a recent meeting of the Ethnological Society, Mr. Wright said that he considered the flint implements exhibited were intended for the chase or for domestic use, and not for the purposes of war. Mr. Evans explained the exact position of the stratum of gravel from which he had extracted some of these implements. It was a stratum of coarse fresh-water gravel, lying on chalk, and containing fossil bones of extinct animals, among which was the entire skeleton of an extinct species of rhinoceros. Overlying the gravel was a stratum of sandy marl, containing shells of existing species, and above that was a thin stratum of brick earth. The flint implements were extracted at a depth varying from

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20 to 30 feet from the surface, and he felt convinced that the gravel in which they were found had not been disturbed. Sir Roderick Murchison confirmed Mr. Evans's view of the great antiquity of the stratum of gravel in which the implements were found, and observed that, without the presence of fossil bones of extinct animals, the surface of the country proved that there must have been an enormous lapse of time since the gravel was deposited. Mr. Botfield, in concluding the proceedings of the meeting, remarked on the circumstance that no bones of man had been discovered accompanying the flint implements; and he expressed his assurance that the cause of religion would have nothing to fear, but everything to hope, from scientific inquiry.

*Discovery of Two Asteroids.* — M. Tempel, an assistant in the Observatory of Marseilles, discovered a new planet on the 4th of March, and another on the 9th, being the sixty-fourth and sixty-fifth of the Asteroids between the orbits of Mars and Jupiter.

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VI. APPOINTMENTS.

Mr. Henry Smith, of Balliol College, Oxford, has been appointed to the Professorship of Geometry, vacant by the death of Mr. Baden Powell.

The Rev. Charles Merivale, B.D., of St. John's College, Cambridge, has been appointed Hulsean Lecturer for the ensuing year.

Mr. F. D. Thompson, B.A., of St. John's College, Cambridge, has been appointed to the Vice-Principalship of the Peterborough Training College.

M. Mézierères has been elected Professor of Literature in the University of France.

Edward Francis Maitland, the Solicitor-General for Scotland, has been elected Lord Rector of the University of Aberdeen.

John Campbell Shairp, B.A., Balliol College, Oxford, has been appointed by the Duke of Portland to the Chair of Humanity in the University of St. Andrews, vacant by the death of Professor Pyper.

Monier Williams, M.A., has been elected to the Baden Professorship of Sanscrit in the University of Oxford.

Mr J. T. Walford, Fellow of King's College, Cambridge, has been appointed to a Mastership in Eton College.

William Stevenson, D.D., has been appointed to the Chair of Church History in the University of Edinburgh, vacant by the death of Dr. Robertson.

The Rev. Mark Pattison, B.D. (one of the authors of "Essays and Reviews") has been elected Rector of Lincoln College, Oxford.

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VII. OBITUARY NOTICES.

*Dr. J. W. Donaldson.*—It is with unfeigned regret that we record the premature death of John William Donaldson, D.D., whose attainments in comparative philology and in classical learning placed him in the first rank of British scholars. We must reserve for another occasion a more adequate estimate of his services to scholarship and education. The facts of his life, however, are soon told. After studying in the University of London, he proceeded in 1830 to Trinity College, Cambridge, and took the second place in the Classical Tripos in 1834. In 1839 was published the New Cratylus, which at once established his reputation, and marked a new era not only in his life, but in English scholarship. Shortly after this, Dr. Donaldson became headmaster of the Grammar School of Bury St. Edmunds, where he resided for many years, and continued with unabated enthusiasm those literary labours which were at once the business and the pleasure of his life. In 1855 he returned to Cambridge, and 1858 he was elected one of the classical examiners in the University of London. In January last he visited London for the purpose of discharging the duties of this office, but his exhausted strength was unequal to the task, and he died on the 10th of February, at the premature age of forty-nine. As if in anticipation of such an issue, he spent the last years of his life in revising his works, which we now possess, therefore, bearing on them the last touches of his masterly hand. Within the last two years he issued new editions of his *New Cratylus*, *Varronianus*, *Jashar*, and *Theatre of the Greeks*, and re-wrote his Greek and Latin Grammars. These works, however, are but an earnest of what might have been expected from the extraordinary resources at his command; and we deplore with all true friends of learning the loss which our native scholarship has sustained by the removal, in

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the midst of his work, and in the prime of his life, of this great scholar, and honest, truth-loving man.

*George Holt, Esq.*—The Liverpool journals report the death, on the 16th of February last, in his 71st year, of George Holt, Esq., whose long and signal services to education, though neither as a teacher nor as a writer, merit an ampler notice than our space affords. It is not within our province to record by what steps, through uprightness and liberality, not less than persevering industry and forethought, he raised himself to a position of respect and influence never surpassed among the many merchant-princes of that great seaport; or to recount his many great services as member of the Municipal Council, or of the Dock Committee, as a magistrate, or as an active, consistent, and liberal politician, to the town in which, during fifty-two years, he was a resident. It is solely of his educational doings that we can speak; and a few words must sum up the systematic and unobtrusive labours of a long and well-filled life.

Nearly thirty years ago he took a prominent part in establishing the Corporation Schools, which were designed to educate, at the town's expense, the children of the poor, on such a basis as should exclude no religious sect. For many years they were successful, but a change having occurred in the political constitution of the Council, their basis was so altered as virtually to shut out Roman Catholic children, the poorest and not least numerous portion of the community.

In 1825 he was one of the most zealous and liberal founders of the Mechanics' Institution (now the Liverpool Institute), which gradually rose to be the most important in the kingdom, having for many years an income of about £10,000; three day-schools, and evening classes, with some 1600 pupils, and above 60 teachers and officers; 3500 members; a large library, museum, sculpture-gallery, and lecture-room, with bi-weekly lectures, attended often by 1200 persons. From first to last Mr. Holt was a most active director, and several times the president, of the Institute, never failing to attend the meetings of committees, or in any other way to promote its interests.

In 1844, he purchased, at the cost of several thousand pounds, a large house and grounds adjoining the Institute, for the establishment of a girls' day-school, in which girls of the same class as the boys in the then existing day-schools might receive a solid and liberal education. These premises he leased to the directors, at a rent that might well be called nominal; and even that sum he applied for years to the purchase of prizes for the several schools. After seventeen years of prosperous existence, this school numbers 300 pupils; and it has been found necessary to restrict admission.

These are by no means the only schools that profited by Mr. Holt's munificence, if not by his faithful supervision. It may well be asked, how one whose private business was on so large a scale, and who was much involved in all the public affairs of a swiftly growing community, and especially in local improvements of every kind—such, for example, as the long and bitterly vexed question of water supply—should have been able to devote to education so large a portion of his time and thought. The answer lies deep in the character of the man. Methodical habits, a calm temperament, an unfaltering will, and a head as clear as his heart was warm, enabled him, without apparent effort, to accomplish more than seemed possible for one individual. His motto "Certum pete finem" (with arrow-head as crest), was eminently characteristic. Through life his aim was single, steady, and sure. How, without noise or show, to effect the greatest good, was ever his main purpose; and his conviction never wavered that in education all, and especially the highest, interests of mankind are rooted. He knew enough to be desirous that others should know more. He was chiefly self-taught indeed, but well taught; and though a man of the world rather than of books, of action than of speculation, wise much more than learned, he appreciated justly both literature and science, and he was not ignorant of either. His literary taste was healthy, and simple, yet catholic. Shakspere and Burns, especially, he often quoted aptly, and with a keen enjoyment. For the perception of all beauty, whether in nature or in art, he had a clear, just eye. But moral beauty charmed him most. All that was pure, or generous, or heroic stirred him deeply, and with no barren admiration. He ever thought more of others, and for others than of himself; and riches and honours both he

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viewed as means of usefulness, for which he was responsible as trustee rather for others' advantage than for his own. Wealth could not elate him whom no poverty could have degraded. To make him either proud or mean was beyond Fortune:

> "With her wild wheel he went not up or down,
> For he was MAN, and master of his fate."

Honours came to him unsought, and he bore them with manly, unaffected meekness. His prosperity none could envy, for it was honourably earned, and nobly used. "He looked the whole world in the face," not merely because "he owed not any man," but because he feared or hated no one: he would fain have loved all men,—and he had nothing to conceal. Disguise was as foreign to his nature as was ostentation. He was singularly open, candid, truthful; and if he did not seem precisely what he was, it was because he was more and better than he seemed. Those who saw only his easy, cheerful, often playful manner, might not suspect the depth of earnestness below, that uttered itself not in grave looks or wordy professions, but in persistent action. Phrases he left to others; he was content with deeds. Instead of laying merely posthumous foundations, he gave of his means freely while he lived, and vigilantly tended their application. Large money donations for worthy objects, from those who can afford them, are less, indeed, a merit than a privilege, if not a duty. But he gave what was to him more costly, and to others much more valuable: he gave, year after year, his time, his thoughts, his experience, his foresight, his influence. With no small sacrifice of leisure, of literary tastes, of home society, which no man (and with reason) could prize more dearly than did he—and latterly, we fear, even of his health, he held on his way till failing strength warned him that the night was at hand. Punctual as the hour, he came to council meetings, morning or evening, and remained always till their close. It ever seemed as if the business in hand were his only concern in life; he shrank from no tedium of details, for he knew the importance of little things, and thought nothing too humble to be ennobled by high motive. His opinions he expressed briefly, clearly, temperately, in such words as came, and he almost persuaded, even where he did not convince. Men differed from him reluctantly, and with a half-suspicion that they were wrong. But difference of opinion was with him no ground of quarrel; he arrogated no superiority, and never dreamed of imposing his own will. It did not occur to him to doubt either others' right to think, or his own liability to err. Nor did the mere mechanism of education engross his care. His genial, unpatronizing sympathy went to the heart of many a teacher, and breathed fresh interest into the daily round of duty: it nerved the desponding, and made even sorrow less forlorn. Thus, when visiting the United States, he travelled far, merely to see a former teacher of the Liverpool Institute; and we doubt not that this mark of friendly remembrance long cheered the exile of a most sensitive and worthy man. As became a lover of nature, and of all simple pleasures, he rejoiced in the society of the young: a well-ordered schoolroom, with its rows of happy faces—the happier by reason of his presence—was to him not a reward or an encouragement, for he needed neither, but a great delight, enhanced by anticipations of their opening future, not unmingled, perchance, with visions of his own past. Many an eye, of both taught and teacher, that used to brighten at his coming, has been dimmed by the thought that on earth he shall no more be seen for ever; but his memory will live deep in the hearts of all who knew him, for to know him was to love him, with a love the warmer the more intimate the knowledge. Of the cheerful calmness with which he met the great change, that had for him no terrors, it is not fitting that we should speak. Is it a vain hope,

> "Since he has run his course and sleeps in blessings,"

that his example will not perish, and that what he has planted others will water, even for *his* sake?

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# THE MUSEUM.

## I. EARLY SCOTTISH UNIVERSITY EDUCATION.*

No one has done more than Mr. Innes to illustrate the early history of Scotland. His labours in this department have been long well known, and the volumes which he has recently given to the public amply sustain his reputation as an antiquarian and historical investigator. Neither volume, perhaps, can be said to aim at the dignity of history. "Scotland in the Middle Ages" formed a series of lectures delivered by him in the University of Edinburgh, with something of the sketchiness and summariness that necessarily attend this form of composition. The present volume does not profess to be more than "Sketches of early Scotch History," and its plan is such as to exclude complete historical treatment. Details are presented without any regard to proportion; the minute history of certain of the bishoprics and monasteries is given as specimens of the general ecclesiastical organization and life of the country; only two of the three ancient universities are considered, and neither of these the "Mother University"—St. Andrews; family papers in the third section of the work are analysed more with respect to their facility of access than their absolute importance. The materials of the volume, in short, are, to some extent, accidental, the substance having previously appeared as prefaces to works printed by the Bannatyne, Maitland, and Spalding Clubs. In some cases, we think, as in the chapter on the University of Aberdeen, too little has been done in the way of revision, and adaptation of the author's remarks to existing circumstances. But these exceptions detract little from the appropriate value and interest of the work. They serve merely to characterize it. The volume, if not history in the strict sense, is perhaps something better than history. The reader gathers from the study of details, and the copious exhibition of facts, ecclesiastical, academical, and domestic, a more lively and true impression of what Scotland really was in bygone times than he could do in any other manner. It is more and more felt that it is only by the study of particulars, by trying to look at the actual face of things

* *Sketches of Early Scotch History and Social Progress.—Church Organization—The University—Home Life.* By C. Innes. Edmonston and Douglas, 1861.



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below the surface of tradition and historical rhetoric, that we come really to know anything of the past manners and life of a people, or even of the right meaning of the great events which are generally supposed to constitute their history. Scarcely any national record, not even the early Roman, has suffered more from rhetorical and controversial misrepresentations than that of Scotland; and our old class of antiquaries was foremost in the delusive speculations and traditions with which the subject was invested. The polemical antiquary, delighting in the support of dogmas rather than the exposition of facts, is the worst pest of historical inquiry, worse still than the historical rhetorician. The latter merely varnishes over the face of the truth; the former cuts into it and scars it with his wretched and obstinate perversions and controversies. It is the great merit of Mr. Innes, and the school of antiquaries to which he belongs, that they have buried the watchwords of past animosities, and carry on their task as simple inquirers in search of facts—defiant of theories. What he has done in this task, only those who know something of the difficulties involved in it can well understand. As the results appear in the present volume they may seem to some plain enough; the student passes lightly enough from topic to topic as the materials lie before him annotated, explained, illuminated by the steady light of an intelligent and well-informed historical criticism; but had he "seen these roads before they were made," he would have had some idea of what is due to the clear and facile skill which has prepared and arranged them.

Mr. Innes's present volume is divided into three main sections, devoted respectively to the Church, the University, and the Family. It would be impossible to extend our notice over so wide a field with any advantage. We propose to confine ourselves mainly to the chapter on the University, and to exhibit, in conformity with the educational design of this publication, such notices of the early academical teaching of Scotland as may appear likely to interest our readers. As the early history of our Universities, however, connects itself immediately with the Church, we may take a preliminary glance at some of the results unfolded by Mr. Innes in his first chapter.

He sketches generally the introduction of Christianity into Scotland, and fixes attention upon the fact, that the labours of Ninian in Galway, of Columba in the Western Isles, Palladius in the North, and Cuthbert on the border, were not isolated, although their names alone have survived and are remembered in Scotland. "Others of less name, along with them and following them, were spreading Christianity in every glen and bay where a congregation was to be gathered." The testimony of Bede, the stories of Adamnan, the wide-spread conversion of the pagan inhabitants, and lingering vestiges of individual preachers, all point to such a fact. To what extent these early "apostles of Christianity" succeeded in establishing churches, and in bringing the country under a general ecclesiastical superintendence, it is impossible to say. "Churches were erected everywhere," says Bede; "the people flocked with joy to hear the word;" and although we cannot make much of a statement of this kind, there are many local traditions which point to

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the origin of numerous churches at this early period. Fergus, for example, a comparatively obscure saint, is associated not only with Buchan, and the church and parish called by his name there, but with Caithness, and Glammis, and Scone. "A fine spring rising from a rock below the church of Glammis is still known as Saint Fergus's well, where the first converts to Christianity in Strathmore were baptized." Near each church or group of churches there settled a "band of religious men, followers of the founder, for the service of God there." In the necessities of the case they lived together, and formed a "family" or "monastery." Thus sprang up the simple cœnobite system known as that of the Culdees, about which so much idle controversy has raged. This system has been peculiarly associated with Scotland, and from the language of Bede it may be judged to have been more observed there than elsewhere; but, in point of fact, it must have so far prevailed wherever the missionaries of Christianity extended their labours in those times. As they passed from Gaul to Ireland, and from Ireland to what we now call Scotland, they naturally settled themselves after the same manner, and sought to conserve the religious instruction and rites they came to establish by a similar organization.

The early Christianity of Scotland is soon lost sight of. Our imperfect acquaintance with it ceases with the seventh century. "The four ages that follow are all darkness"—ages of "intestine wars and barbarian invasions." When light again invests the page of our history, the primitive ecclesiastical organization is found in a state of ruin and decay. Many churches had fallen without record and remains. Many monasteries had died out amidst the devastation. And even those that survived, like Dunkeld, Brechin, Saint Andrews, Saint Servan's of Lochleven, Abernethy, Scone, Dunfermline, Culross, had sunk into weakness and inactivity. Their inmates were ignorant if not depraved, and altogether unable to maintain their ground against the new and vigorous ecclesiasticism which had spread from England with Margaret, the Saxon Queen of Malcolm Canmore, and to the support of which her son, David I., lent all his strength. The extraordinary immigration of Norman families into Scotland at the same period helped everywhere to supplant the old system and to introduce a new order of clergy. This immigration was of a peculiar character,—"Anglian families long settled in Northumbria, and Normans of the highest blood and names," "men of the sword," the companions of princes, who having forcibly seized the land were content to hold it in feudal manner, and by written gift of the sovereign. Having obtained possession, the Norman knight set himself to build his castle and his vil or town, and distribute his manor among his followers. In some cases an old church would survive on the manor; where no church was found one was built, and to each of these manorial churches the lord of the manor made a grant of the tithes of his estate, and "forthwith the manor, tithed to its church, became what we now call a parish."

In this manner sprang up, in the course of the twelfth century, the existing parochial system of Scotland. "Sometimes a burgh grew up in the midst of a great ancient parish, and required a separate church

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and cemetery, and independent parochial rights." The parish of Edinburgh, for example, was carved out of the heart of Saint Cuthbert's, and Aberdeen out of the great parish of Saint Machar. Along with this "goodly framework of a parochial secular establishment," however, there was introduced into Scotland, as into other countries, in the course of that and the following century, a new ecclesiastical power, which was destined to overbalance the parochial clergy, and in many cases wholly to supersede and destroy them. A fresh and aggressive monachism, under the special sanction and patronage of Rome, was then spreading itself throughout Europe. "The passion or the policy of David I. for founding monasteries, and renewing and re-endowing those that previously existed, was followed by his subjects with amazing zeal. The monastery, perhaps, was building on a spot endeared by the traditions of primeval sanctity. The new monks of the reformed rule of Saint Benedict, or canons of Saint Augustine, pushing aside the poor lapsarian Culdees, won the veneration of the people by their zealous teaching and their asceticism. The lord of the manor had fixed on the rising abbey for his own sepulture, or had buried in it his first-born. He was looking to obtain the benefit of being one day admitted as a brother to the spiritual benefits of the order. Every motive conspired to excite his munificence. Lands were heaped upon the new foundation; timber from his forest, and all materials for its buildings; rights of pasture, of fuel, of fishing, were bestowed with profusion. When these were exhausted the parish church still remained. It was held by a brother, a son, or near kinsman. With the consent of the incumbent, the church, and all its dues and pertinents, were bestowed on the monastery and its patron saint for ever, reserving only a pittance for a poor priest to serve the cure, or sometimes allowing the monks to serve it by one of their own brethren. In one reign—that of William the Lion—thirty-three parish churches were bestowed upon the new monastery of Arbroath, dedicated to the latest and most fashionable High Church saint, Thomas à Becket."

Mr. Innes has well described the consequences of such a system, and its bearing upon the subsequent Reformation, which has not hitherto received sufficient attention. The degradation of the parochial clergy laid the foundation of the disasters which afterwards arose. The monasteries were temporarily strengthened, and continued for ages "the centres and the sources of religion and letters, the schools of civil life in a rough time." But even such advantages did not compensate for the evils of the system. The parish church, left in the hands of a mere stipendiary vicar or underling of the monastery, ceased to have any influence; and when corruption, arising out of their prosperity, attacked the monks, there was no genuine life—there was not even a vigorous ecclesiastical organization—left anywhere. "When the storm came the secular clergy were powerless; the regulars, eating the bread of the parish ministers, themselves idle or secularized, could not be defended."

The Church was the nursery of education from the beginning. Under its protection burgh schools sprang up, like those of Perth and

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Stirling, as early as the twelfth century. The monasteries were all more or less seminaries for the training of the clergy and the sons of the nobility. Balliol College in Oxford, founded by the generosity of the Lady Dervorguil, the wife of John Baliol, in the end of the thirteenth century, and then, somewhat later, the Scots College at Paris, established by David, Bishop of Moray (1326), were the chief places of resort for young Scotsmen who wished to pursue their studies beyond the means afforded by the monastery and the burgh school. But at length, in the course of the fourteenth century, and at intervals of about forty years (1411, 1450-1, 1494) from one another, there were founded the three Universities of St. Andrews, Glasgow, and Aberdeen. Their foundation was due in each case to the liberality and public spirit of the bishops of the respective dioceses—Wardlaw, Turnbull, and Elphinstone. The first and the last were men of distinguished eminence, and Mr. Innes has dwelt with peculiar fondness on the character and attainments of Elphinstone. It is a strange and somewhat sad thought that this awakening of intellectual life in the Catholicism of Scotland, which gave birth to our Universities, should have preceded by so little its spiritual corruption and impending overthrow.

Mr. Innes has given no notice of the University of St. Andrews. He opens his account with Glasgow, describing its original constitution, and tracing the successive stages of its history till about the close of last century. "It had the Papal privilege of a *studium generale*—the then technical term for a university—and a foundation by the Pope after the model of his own ancient university of Bologna. The customs and technical phraseology of the new University, however, early showed an imitation of the institutions of Louvain, then, and for all the following century, the model university of Northern Europe." This same adaptation to Louvain, it may be observed, characterized St. Andrews. Unfortunately the antique usages of which this University was thus the parent can no longer be clearly traced. They have become long ago extinct in Louvain, as well as in the Universities which were modelled after it.

The University of Glasgow, like that of St. Andrews, was willed by the Pope to "flourish in theology, canon and civil law, arts (medicine), and in any other lawful faculty." The students who had completed these faculties with distinction were to be examined for the degrees of masters or doctors, and presented to the Chancellor, who was, after further examination, to confer upon them their respective degrees, with license to teach in full convocation of the other masters and doctors residing there. The members of this University were divided, after the manner of the continental universities, into four "nations," in which, as represented by their procurators, was vested the right of electing the rector.

From the beginning there was a marked literary activity in Glasgow, and numerous members and graduates distinguish the very first year of its existence. Of the faculties, however, that of Arts alone received a "definite shape and constitution." The members of this faculty "annually elected a dean, had stated meetings, promulgated laws for

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their government, and, more than all, acquired property by the munificence of benefactors, which the University as a body did not do for some time." The Faculty of Arts in Glasgow, in fact, showed from the beginning a tendency to absorb the University, a feature of its history which has been attended with some singular consequences, and not a few struggles.

In the storm of the Reformation the fair promise of the University was destroyed for a while, and even when it was restored, in 1577, by the new erection of Melville, it was merely a fragment of the old constitution that came to life again. In its place was established "the anomalous College or Pedagogy—*Collegium seu pædagogium*—a composite school, half university, half faculty of arts, which, with some modifications, still exists. Henceforward we hear nothing more of convocations of the University, meetings of the Faculty of Arts, of determining of bachelors' degrees, or of licentiates. All the stately ceremonial and sounding titles of the old academic life, all the university forms were dismissed which had served to bind together the scholars of all Europe in the last age."

The energy and learning of one man, however, went far to make up for all the other disadvantages of the newly organized institution. Andrew Melville was appointed to the head of the College, and "falling to work with a few number of capable hearers," as his nephew describes, infused into them a spirit of activity equal to his own. He himself taught Greek, mathematics, ethics, physics, and, lastly, theology and the oriental languages; "all this in the space of sax yeirs, during the quhilk he teatchit euerie day customablie twyse, Sabothe and vther day; with an ordinar conference with sic as war present efter denner and supper. His lerning and peanfulness was mikle admired, sa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys also." The impetus thus given by Melville lived after him, and Bayle tells us that John Cameron, afterwards distinguished as one of the Saumur divines, left Glasgow in 1600, at the age of twenty, able to speak Greek with the same facility and purity that others could speak Latin.

After Melville's time the next clear glimpse we get of the state of the University of Glasgow is in the days of the Restoration, nearly a hundred years later. Our author has excavated and transferred to his pages a quaint and gossiping journal of a Glasgow student about the years 1671-2, of the name of Chorley. This document, under the name of "Chorleyana," narrates, among other remarkable passages of God's providence towards the writer, his stay at Glasgow, and studies there in those years. Some points of the information are very interesting. "The good orders of the College," he says, "were very agreeable to mine inclination. At *five o'clock* in the morning the bell rings, and every scholar is to answer to his name, which is then called over. The day is spent in private studies, and public exercises in the classes; at nine o'clock at night every chamber is visited by the respective regents. The Lord's days strictly observed; all the scholars called to the several classes, where, after religious exercises, all attend the

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Primar and Regents to church, forenoon and afternoon, and in the same order from church. Then, in the evening, called again to the classes, and then come under examination concerning the sermons heard, and give account of what was appointed the foregoing Sabbath in some theological treatise, viz., Wollebius or Ursin's Catechism, and other religious exercises; and then to supper and chambers; so that there is no room for vain ramblings and wicked prophanations of the day, if we were so disposed; and such restraints are great blessings to licentious youth."

He describes the *public* laureation, held in the Tron Church because the college hall was too small for the occasion. Besides the students, there were present a "grand concourse of the learned clergy and gentry, who were invited from all parts, besides a vast multitude of spectators." "After our Regent in the pulpit had prayed in Latin, and opened the design of that solemnity in an eloquent oration, and propounded the theses, came on the disputations, wherein every clergyman and gentleman present, or as many as would, called out what scholar (student) he pleased for his respondent, and opposed upon any thesis that he read; the Regent all the while moderating in the pulpit." When this, which was "a long exercise," was concluded, one of the intended graduates pronounced a public declamation, upon which "all the scholars" were dismissed for a while into the churchyard to wait their order of summons according to their degrees in learning. "Then when we all stood in order in the church, the Primar (the learned Mr. Wright) read his injunctions to us out of the Colledge Statute-book, pronouncing the title of Master of Arts over us: which done, the Regent concluded all with a solemn prayer and thanksgiving."

This is a pleasing and instructive glimpse of the ceremony of graduation in Glasgow in the end of the seventeenth century. The public assembly of clergy and gentry, the theses, the disputations, the formal order preserved, all point to a great public occasion, and the manifestation of a wide public interest in the University and its prosperity.

From the gossip of the same writer we gather some general facts deserving notice: the fact, for example, that the religious service of the restored Episcopacy, "though the archbishop himself preach, is in all respects after the same manner managed as in the Presbyterian congregations in England." He also mentions a circumstance singularly characteristic of the archbishop himself. Leighton's humility is a tradition, and, like many other respectable traditions, one almost wearies of it, and begins to think that rumour, with its natural exaggeration, must have added to it. But here it is—a living, and almost ludicrous picture. Our student waited upon the archbishop to invite him to the laureation, and, according to the custom, to present him with a pair of "fine fringed gloves" for the occasion. "After presenting the service of our Colledge and tutor, and invitation to our laureation, I craved his acceptance of the theses, which he thankfully accepted; but presenting then the fine fringed gloves, he started back, and with all demonstrations of humility, excused himselfe as unworthy of such a present. I humbly urged his acceptance; he still retired backward, and I pursued

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him till he came to the end of the chamber, and at last prevailed. But it was amazing to see with what humble gratitude, bowing to the very ground, this great man accepted them. This was agreeable to his whole deportment at Glasgow, where the history of his deep humility might fill a volume."

The University of Glasgow, like every other institution, shared in the stagnation of the early part of the eighteenth century. According to Wodrow, public prelections had ceased in the University at the beginning of the century. Somewhat later, however, about 1782, the Faculty called upon the professors to give in reports of their way of teaching. From the account of these reports, which has been preserved by the author of the *Literary History of Glasgow*,* we learn that the "professor of divinity read and explained each session John Marckius's *Medulla*, collating therewith the Confession of Faith. Two days of the week were set aside for exercises, and Saturday for prayer and conference privately. There was a meeting for 'polemic conference' 'once in a week or two.'" Philosophy was taught in the old way, "by dited notes and disputes on all its facts." The lessons were learnt by heart, and the disputations occurred three times a week. Mr. Dunlop, professor of Greek, taught Verney's Grammar in the junior or Bajan class. This shows certainly a great falling off in the school where Andrew Melville had taught and John Cameron had spoken Greek.

But if Glasgow shared in the lethargy of the first half of last century, it may boast of a peculiar participation in the energy and progress that marked the next period of Scottish history. "No other school of learning," says our author justly, "can boast of an array of teachers like Cullen and Black, in chemistry and medicine; Hutchison, Reid, Adam Smith, in mental philosophy; Moore, Young, and Sandford, in Greek literature; John Millar and Jardine, in what may be called the art of education."

These brief particulars may serve to mark the various epochs in the history of Glasgow University, and have some special interest just now, when our Universities, it is to be hoped, are entering upon a new epoch, amidst a more general academical excitement than has long prevailed. The companion notice of the Aberdeen University in the present volume possesses less scholastic interest, but presents a series of more graphic and prominent characters, while it touches the general history of the country in a more striking manner. Aberdeen has shown from the first a large share of vigorous and independent intellectual life. From Elphinstone himself to the "Aberdeen doctors" in the seventeenth, and Campbell and Gerard and others in the eighteenth century, it has never been wanting in distinguished names. Mr. Innes has, as we have already said, drawn with a peculiar care the character of Bishop Elphinstone, and he has also dwelt with pleasure upon the "Aberdeen doctors," who manfully resisted the Covenant after the famous Assembly of 1638. There is a mild anti-Presbyterianism peeps out here and elsewhere throughout the volume, which

* Duncan.

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is constantly hinting much without saying a great deal. For our part we heartily sympathize with Mr. Innes's admiration of these Aberdeen anti-covenanting worthies. Whatever good there may have been in covenanting presbytery as a protest against the lawless usurpations and ecclesiastical encroachments of Charles and Laud, there was and could be no good in covenanting hypocrisy, and it is obvious that there was enough of this amid all the real enthusiasm of the time. The facility with which men like Sharp and Lauderdale abandoned their professed principles, and became the most obnoxious tools of the restored prelacy, is sufficient to show the cowardly pretences that animated many a covenanting zealot. Men like Patrick Forbes of Corse and his son, Dr. John Forbes, Dr. Robert Barron, Dr. Scroggy, and others, are therefore to be commended for their faithfulness to their principles in a time of temptation and danger. Of the learning of these men, and the distinction which they conferred upon the Northern University (for there was then, from 1641 to 1660, or even later, but one University, as there is again but one under recent enactments) there can be no doubt. Both Dr. Barron and Dr. John Forbes were truly learned theologians, known far beyond their immediate province. The works of the former had not only attracted the notice, but the high commendation of Jeremy Taylor; and Bishop Burnet says of the latter's *Instructiones Historico-Theologicæ*, which he left unfinished, that it is "a work which, if he had finished, and been suffered to enjoy the privacies of his retirement and study to give us the second volume, had been the greatest treasure of theological learning that the world has yet received."

Those men whom the elder Forbes drew around him, under the shadow of the old cathedral and University, would have done honour to any institution. Under their influence there was founded in the north, "a society more learned and accomplished than Scotland had hitherto known, which spread a taste for literature and art beyond the academic circle, and gave a tone of refinement to the great commercial city and its neighbourhood." Intelligent and educated strangers, both foreigners and the gentry of the south, were attracted to Aberdeen; and its colleges became the place of education for a higher class of students than had hitherto been accustomed to draw their philosophy from a native source.

To crown the charm of such a society as at this time graced the metropolis of the north, it could boast as one of its members "George Jamiesone, the pupil of Rubens, the first, and, till Raeburn, the only great painter that Scotland had produced." "An academic orator, in 1630, while boasting of the crowd of distinguished men, native and strangers, either produced by the University or brought to Aberdeen by the Bishop, was able to point to their pictures ornamenting the hall where his audience were assembled. Knowing by whom these portraits were painted," Mr. Innes adds, "we cannot but regret that so few are preserved."

Both in Glasgow and in Aberdeen, as in St. Andrews, the old collegiate life with the "common table" was preserved till the close of

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last century; it had sunk into disuse, however—the professors, especially, seem to have felt it irksome and inconvenient—and, about the beginning of the present century, it gradually disappeared. Dr. Reid, in his statistical account of the University of Glasgow, defends the change, which appears to have been almost complete in Glasgow before his death. "The common table," he says, "by collecting a multitude of students so frequently together, afforded encouragement and temptations to idleness and dissipation; and, though the masters sat at table along with the students, yet few advantages of conversation could be attained." Of late years again, with the recent revival of University interests in Scotland, there has arisen a wish for the restoration of the old system, under certain modifications. Undoubtedly the present system of academical training brings the teacher and pupil too little in contact, and provides scarcely at all for the training of the habits and character, no less than the mind of the student. It may be hoped that the active spirit of University reform will not spend itself without devising some plan for the residence of students, under common inspection and superintendence, without the compulsions and restraints of the ancient method. To restore residence as a general and compulsory system is out of the question, and inconsistent with the privileged freedom of modern social life; but it would be a step in the right direction, which many would hail, to provide a hall or collegiate residence* for such students as it may suit, and whose parents may desire it.

Our space will not enable us to follow Mr. Innes further in his sketches. But let us again express our sense of their great interest and value to every student of Scotch history. They take us pleasantly into the past, and enable us to read in its actual records the main facts of our extinct national existence. The vanished features start to life again, not in any laboured and highly-wrought picture, but in many quiet touches, and careful, yet easy, pencillings. Old muniments are clearly deciphered that, apart from our author's interpretations, would have little or no meaning to the general reader. In his chapter on the University in particular, there is much to attract and reward the attention of the student. In it the academical reformer will see in full outline "the old machinery of the scholar life" of Scotland; and nothing can prove a better stimulus and guide to proposed academical reforms, as well as suggest more useful cautions against rash and ignorant changes.

JOHN TULLOCH.

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## II. PRINCIPLES OF METHOD IN THE TEACHING OF LANGUAGES.

To every language studied in the school belong a vocabulary, a grammar, and a literature; which three may be generalized as the raw material, the science, and the art of the subject. Their separate

* The plan of a college-hall has been started, and is receiving encouraging support in St. Andrews.

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characteristics and claims are often overlooked by teachers, yet they are distinguished in common discourse. Owing to the prominence of literature in connexion with the classic languages of antiquity, an acquaintance with the literatures of Greece and Rome is presumed in one who is called a Greek or a Latin Scholar. But, because Sanscrit is important chiefly in relation to comparative philology, the studies of a Sanscrit scholar may not go beyond the grammar; while, on the other hand, so useful is command over the modern languages by tongue and pen, that a practical mastery over the vocabulary alone, say of the French language, is sufficient to win for a man the appellation of a French scholar.

On minuter observation, a very considerable acquaintance with each of these three departments of lingual study is found existing apart from almost any knowledge of the other two. Multitudes among us are familiar with Hebrew literature without knowing anything of the Hebrew grammar or lexicon. Whole generations of youth leave school with a similarly isolated knowledge of the grammar of certain languages, being able to decline all nouns, to conjugate all verbs, and to repeat all rules, yet having a very limited and feeble hold of the vocabulary, and knowing next to nothing of the literature. Then again, the illiterate, who constitute the great majority in every country, are acquainted only with the vocabulary of their language, not with its grammar—formal grammar of course, for there is no question here of implicit and unconsciously observed grammar—nor with its literature. Farther, it is worth remarking that perfect familiarity with the vocabulary is capable of being subdivided into a number of individual practical masteries, which also are found apart on a large scale. The wholly illiterate can speak their mother-tongue, and understand it when spoken; but they cannot write it, or understand it when written. On the other hand, the learned can often write a language, and understand it when written, though they cannot speak it, or understand it when spoken. Of the learned again, many who cannot write a language can yet understand it when written; and so a man who cannot speak a language may yet understand it when spoken.*

Though the vocabulary of a language, as well as its grammar and literature, may be distinguished from the language itself, the vocabulary is yet, of the three, the nearest equivalent of the language. Formal grammar presupposes the existence of the language, and is not at all necessary even to its highest development: witness the Greek language, a grammar of which was not made till the Alexandrian era, when the Roman conquerors desired to learn it. Neither is literature, though the most powerful means of cultivating a language, necessary to its existence. On the contrary, literature is a mere accident in relation to

* Here is a singular instance of departmental acquirement:—In an Edinburgh printing-office, two compositors, to whom was intrusted the setting of the types of an edition of the Bible in Persic, acquired, in the course of their labours, and long before their close, such a knowledge of that language that, without being able to give utterance to one word of it, they could translate at sight any passage put before them. They had no other aid than that of the English Bible, always open at their side.

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a language; it could not exist without the language, but the language could exist without it. The vocabulary remains as the essential part: indeed, if the vocabulary be viewed as a collection, not of dry bones, but of living organisms, fitting into each other, and capable of expressing thought, it becomes identical with the language itself. In this view of the vocabulary, implicit grammar is of course present.

As, in the natural body, certain extremities may be cut off without destroying its life, so, in the vocabulary, which is the body of a language, certain parts may be suppressed, and yet the lingual body live on; yea, if these parts were really to perish, the remaining trunk would replace them, whenever needed, by a new growth. It is of great moment to see clearly what part of a vocabulary that is in which the vital organs of a language are placed. With this view, every vocabulary may be divided into three parts: the working part, the technical, and the literary. The literary part embraces all the words peculiar to the higher forms of composition in prose and verse; the technical, those used only in particular crafts, sciences, and arts; and the working, those which are employed in the ordinary intercourse of life. This last is called the *working* part, because not only does it perform more work than the other two, but the other two cannot be used at all without it. It includes all the pronouns, prepositions, conjunctions, and particles of a language, but not all its nouns, adjectives, verbs, and adverbs,—only so many of these as are necessary for naming common things, together with the thoughts and feelings of average men regarding them. Utterance would fail without equivalents for what the Romans expressed by *esse* and *habere*, *posse* and *velle*, *stare* and *sedere*, *ire* and *venire*, *dicere* and *facere*, *dare* and *capere*, *ducere* and *agere*, *ferre* and *tenere*, *jacere* and *cadere*, and the like. The working part of the vocabulary, in short, coincides with that of the popular dialect; and this dialect it is—not the one spoken, much less written, by the learned and polite, but the dialect spoken by peasants and mechanics, by women and children in cottages—which constitutes the heart and brain of the lingual body. The vital character of the popular dialect appears in its creation of idioms, a function exclusively its own; for literature is eclectic, not creative, in respect of idioms, and tends to reject them in proportion as it is itself pervaded by the logical element. In all languages, the working part of the vocabulary is determined by the range of subjects already indicated; in English it is farther characterized by a oneness of origin which cannot be predicated of the language as a whole: excepting a few words relating chiefly to religion, law, government, and war, it is Anglo-Saxon.

As the three great departments of lingual knowledge may be possessed singly, so each confers peculiar benefits on its possessor, and, notwithstanding the mutual services they render, no one of them can become a substitute for the other two, or either of them; accordingly, the means by which any one of them may be separately acquired, are not adequate, sometimes not even at all calculated, to impart familiarity with the others.

The perusal of translations can give no insight into either the gram-

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mar or the vocabulary of the original; but they give a better insight into the literature of a language than scholars are always willing to allow. By way of disparagement, a library of translations has been compared to a picture-gallery of copies. The comparison is just, but it really sets forth the great value of good translations; for there are copies little, if at all, inferior, except in market value, to the original paintings. Translations can render perfectly whatever is human and universal; imperfectly, or not at all, only what is peculiar to the age and country of the original. This latter element, though in itself more interesting than important, more curious than useful, is yet in quantity immense; it must pervade the texture of every composition, and adhere in some measure to almost every word. And, could it be appreciated in the original to the extent to which it exists there, the comparative value of translations would be much lower than it is. But to what extent is the untranslatable element in the original really appreciable by those who are not the author's cotemporaries and fellow-countrymen? Arising from the historical character of language, it consists chiefly in the associations that gather around words in the course of ages, and which change as the ages pass. Hence, not only can it be appreciated by foreigners only in a degree, but the force and beauty which these associations impart to many an expression, are impaired to subsequent generations even of those to whom the original language is native. According to Professor Max Müller, one-fifteenth part of the words in our English Bible are no longer used in ordinary conversation; they are, consequently, no longer to us what they were to our ancestors in 1611. No mother-tongue is exactly the same even to cotemporaries; for scarcely any two men can be expected to bring exactly the same connotations of thought and feeling to the words: which is often the true reason why one man, and much more one class of men, recognise force and beauty in a passage, in which another man, and much more another class of men, find neither. It is *à fortiori* impossible for any one to make a foreign or ancient language so completely his own, that its words and phrases shall suggest to him just what they do or did suggest to those whose mother-tongue it still is or once was. To accomplish this, he would require not only to live that national and social life in connexion with which the foreign or ancient language grew up; but also to unlive his own. To what Grecian in these islands does σώφρων suggest precisely what it did to the Greeks of Socrates' age? To whom among us do the common Latin words *virtus* and *honestus* suggest neither more nor less than they did to the pre-Christian Romans? Who that is not a German can feel all that a German understands by *gemüthlich*? What Briton is certain that his mental connotations of the common word *esprit* coincide exactly with the Frenchman's? It is even doubtful whether an Englishman can fully appreciate the tender and solemn recollections evoked in the heart of every home-bred Scot by the familiar expression *auld langsyne*. That lingual mastery which snatches up the soul of another language, and lodges it within us, all palpitating with its foreign or ancient life, is no doubt the highest. In whatever measure the scholar attains it,

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to that extent he becomes a seer: new ideas, or new combinations of old ones, enter his mind with new words, and, looking through these, he surveys the life, especially the inward life, of a foreign or ancient people. But this kind of mastery is attainable in any degree only by the few who, besides learning and acumen—a common enough combination—possess also delicate and wide sympathies. Multitudes fancy they admire the original, when they are really admiring their own, it may be unuttered, translation of the original. So difficult and rare, indeed, is any considerable approximation to the lingual mastery in question, that the great majority who get at foreign and ancient literatures by studying foreign and ancient languages, might—*so far as the literature is concerned*—have just as well contented themselves with translations. The untranslatable element escapes them even in the original, either because it is irrecoverably lost, or because they have not the requisite perceptive power.

Unlike the literature of a language, from which no knowledge whatever of the other two great departments of lingual study can be derived, grammar has a decided potentiality that way; but it is not adequate alone. Being a classification of the forms and constructions of a language, it enables a learner to master all of them by mastering only the typical few; and it thus furnishes him with an admirable guide in the interpretation and management of words. But grammar is not a magical science, whereby the words themselves can be conjured up and made one's own of a sudden: these must still be caught as they fly from the lips of living men, or noted as they occur in literary readings, or gathered from a dictionary; and familiarity with them can be acquired only by long-continued and manifold practice in using them. That theory can supersede practice in any art, is an absurdity that may nevertheless be unconsciously entertained: it is the vulgar error which logically underlies such announcements as "Short-hand in six Lessons," "French in six Months," and which accounts for that gullibility of the public on which these announcements trade; nor has the common expectation, that a thorough course of grammar will confer a mastery over the language in general, any other foundation. Grammar, being scientific, is definite and limited when compared with the other two departments of lingual study; and on these accounts, as also because of its superior gymnastic power, has ever been a favourite in schools. Its prominence, not to say pre-eminence there, is indeed marked by the historic appellation, *Grammar School*. But teachers must beware of a defective method, which, by resting in grammar as an end, instead of using it as a means for the acquisition of a language, would justify the popular prejudice against grammar altogether.

On the other hand, important as the knowledge of words undoubtedly is, formal grammar will not grow up as a matter of course alongside of the vocabulary. On the strength of the undoubted fact that any person may learn, as children in all countries do, to use the vocabulary of a language fluently and correctly, by living long enough with those who so use it, many a youth is sent abroad for a year or two that he may

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learn some foreign language. No culture is obtained by the rote-practice to which the youth necessarily gives himself up. The mind of an infant receives important training from the rote-practice by which its mother-tongue is learned in the nursery; each word is to it a landmark in the chaos of its nascent ideas, and by words alone is a certain order at length established among them. But all the mental training which this rote-practice can give, seems to be had in one's mother-tongue. To generalize a multitude of animals, varying in size, colour, and use, under the name *horse*, is a great achievement, and makes a great clearance in the area of the English child's mental view; but to get three or four equivalents for this generalization is not to go, three or four times, through an equally improving mental process. That a merely practical acquaintance with many languages does not imply any mental culture, is glaringly manifest in the case of polyglot waiters and couriers. No disparagement is here meant to the very high mental culture obtained by comparing the words of a foreign language with their nearest equivalents in our own, exact ones not existing. That is study, however, and study of a kind very far apart from, by being very far above, the rote-practice in question.

No disappointment will arise from employing the method of residence abroad, if the sole object in view be the attainment of a practical mastery over the language. But this method, though by far the most successful in regard to the vocabulary, especially the working part of it, is not calculated to impart that critical knowledge which is most requisite for some purposes, *e. g.*, which is most likely to be appealed to in a public examination. Nor is it difficult to see why. In order to educate as rapidly as possible the ear, all instruction is given, from the first, in the foreign language; and many months pass ere this foreign medium ceases to be a veil between the master's lesson and the pupil's apprehension. When at length, sooner or later in the course of the first year, this veil becomes fairly transparent, the annual course of instruction is already far advanced, and the pupil finds himself hopelessly behind his fellows. The second year, if indeed a second be allowed him, is entered on with the desultory habits of the former one, and probably also under the benumbing impression that to study the grammar of a language which he can already speak and write intelligibly is superfluous. Thus it comes to pass that a critical acquaintance with a foreign language is more likely to be obtained in a good school at home than by going abroad.

The order in which the three great departments of lingual study meet us in our mother-tongue is that in which they have been uniformly mentioned in these remarks, viz., the vocabulary, the grammar, and the literature. But the whole vocabulary does not present itself at once; the working part comes first, which is a sign of its superior adaptation to a tender age. A child is indeed never too young to begin any language, provided the beginning be made, as in the case of its mother-tongue, by naming to it common things, and talking to it about them. In two respects the working part of a language is remarkably well fitted for even the youngest classes in a school; it lies within

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the range of juvenile sympathies, and its bulk is moderate. The number of words actually used in the common intercourse of life, *i.e.*, in conversation among average people about common things, is surprisingly small. A calculation circulates among the curious in such matters to the effect that, while our greatest writers use severally about 1500 distinct words, and our educated men about half that number in conversation, the uneducated use only about 350, and children of course fewer still, down to that single word which first announces to the mother's ear that the literal infancy of her child is over. These figures, which can only be approximations to accuracy, may serve to point the undoubted truth that in language, as in other things, "man *needs* but little here below." The entire vocabulary is useful to those who would express themselves with variety, force, and elegance; but only a small part of it is absolutely necessary. Greenwood, in the preface to his grammar, enumerates thirty distinct English words expressing varieties of the one passion of anger; this looks like the maximum of luxury in choleric expressions. It suits the orator to vary the simple *I say* or *tell*, with *I announce*, *I proclaim*, *I declare*, *I assert*, *I maintain*, etc.; and the poet is more fully equipped for his melodious performances by possessing synonymes, such as *tomb* and *sepulchre* for *grave;* but the average man contents himself most commonly with one word, and that the least ambitious. This observation explains a number of apparently wonderful lingual performances, such as the command of their mother-tongue possessed by very young children, the rapid acquisition of foreign languages by tourists, and the polyglot loquacity of continental waiters and couriers. In all these cases, circumstances have confined attention to a small part of what is already small, viz., the working part of the vocabulary of a language, and daily practice has conferred a mastery over it. Farther, the working part of a vocabulary covers the whole field of juvenile sympathies, and scarcely extends beyond it. Dr. John Brown has quaintly said, that the child's world is only about three feet high. Neither is its area extensive. The grassy hillock down which the boy rolls himself, or chases his companions, is far more to him than the mountain range which bounds the horizon; and the brook in which he wades or fishes is more to him than the ship-bearing river. As for abstractions, they are beyond his horizon altogether. But he is fully alive to common things; for these intrude themselves upon the senses as soon as we come into the world, and continue to claim our notice as long as we remain in it; and he thinks, feels, and acts regarding them very much as the average man does.

As children bring with them to school some power of attention and comparison, the very faculties required for systematic study, a grammar is put into their hands; and, in the case of a foreign or ancient language, the grammar and the vocabulary are begun together. There are *amateurs*, certainly no teachers of experience, who patronize what is speciously called the *natural* method of teaching languages, and recommend it particularly as dispensing with formal grammar. This *natural* method is no other than the method of the nursery or of residence

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abroad; in other words, mere rote-practice. Its advocates are not silenced by being told that it does not cultivate the mind; for they answer—We may have much or little faith in the cultivation of the mind by grammar, but what we want is the practical results. They must be shown that rote-practice, such as would yield the results desired, is impossible in the school, if for no other reason, then for want of time. There are other reasons: the charm of spontaneity, the stimulus of necessity, and the impressiveness of reality, which attend the rote-practice both of the nursery and of a residence abroad, are necessarily absent from the exercises of the school. But the consideration of time can be put into figures, and is therefore peculiarly suited to those who insist, above all things, on practical results. Leaving the nursery out of the question, because the schoolboy has outlived it, let a year be allowed for the acquisition of some foreign language abroad, and let success crown the experiment; the success is due to the circumstance that the learner's mind has been in contact with the foreign language, passively by eye and ear, or actively by tongue and pen, during, say, fourteen hours of every day of that year. Now, how many years would a pupil require to attend a master at home,—say three hours a week, which is a usual allowance for modern languages, adding three additional hours a week for preparation of lessons, and deducting eight weeks a year for holidays,—in order to spend as much time in contact with the foreign language? No fewer than nineteen years! Time and method are factors in the product of work. The nursery has no method, and there may be none during a residence abroad; both have much time, and do their work by dint of the endless repetition possible in the time. The school again has little time comparatively, and must do its work by dint of much method. The Greeks were not mistaken when they invented grammar for the purpose of facilitating the study of their language to the Romans. To the infant, and to the untrained youth sent abroad, a language is a Chinese alphabet, in which every word has a separate sign: grammar converts it into a European alphabet, where a few signs furnish a key to the whole vocabulary. Grammar, then, is indispensable in the school as an economizer of time, even with a view to the practical results to gain which some would reject it.

It is, however, of the last importance that grammar should not be isolated from lingual practice in the school. For the sake of the grammar itself this is important, since principles and rules are hardly ever thoroughly comprehended till they come to be applied. Add to this that, when any peculiarity of a foreign or ancient language finds little or no illustration in our own, mere explanation is completely futile. The most striking instance is of course the particles. No amount of explanation, apart from manifold practice, can teach the secret of the numerous particles in German and ancient Greek, or of the single but most enigmatical *pure* of the Italians. Neither can words alone convey to an English youth any just appreciation of the difference between the indicative mood, where thought and fact coincide, and the subjunctive mood of the French and Latin languages, where thought



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is distinguished from fact by being represented as depending upon it.

There is another reason for combining lingual practice with the study of grammar, viz., that it is the only way of creating in the learner what may be called a *lingual consciousness*. By this is meant that power of accurate and instantaneous decision in matters lingual which belongs to conscience in matters moral. Few Englishmen, even among the educated, know the rules for the use of *some* and *any*, or of *shall* and *will;* yet they observe them, thanks to a lingual consciousness which rests on the basis of use and wont. In the case of one's mother-tongue, this lingual consciousness comes first, and without fail; the grammatical consciousness may never come at all: in respect to all other languages, this order is apt to be reversed, and lingual consciousness may never arise. The latter is not to be undervalued because of its unscientific origin; it is, indeed, the result of mere practice, especially of practice in the working part of the vocabulary, and may coexist with total ignorance of formal grammar, but it is invaluable for all that. The presence of lingual consciousness is what renders our mother-tongue so swift a messenger in the interchange of thought, and its comparative absence is what lames all other languages in doing to us the same office. There are languages in which the grammatical consciousness answers every purpose, *e.g.*, that of the Assyrian inscriptions now being deciphered; and in these, owing to the fragmentary character of their remains, no other is now attainable. But wherever it is desirable to rise above the slow and painful work of lingual dissection; wherever there is a language to be spoken, or a literature to be read, and enjoyed in the reading; wherever criticism is to rise above the region of logic into the higher one of rhetoric, there lingual consciousness is indispensable. No man speaks well by rule, or reads easily and with sympathy parsing the while. So long, indeed, as a man cannot use a language without the conscious intervention of grammar, he is still labouring among the restraints and embarrassments of the preliminary courtship: his soul is not yet married to it. The classifications, paradigms, and rules of grammar may have placed the treasure within his reach; but the fruition of it belongs to lingual consciousness.

As literature is the highest expression of a language, so it is the last department reached by the student. A great portion of every literature is unsuitable for school purposes, being the artistic expression of adult thought and feeling on the manifold subjects of human interest, and requiring the experience of ripe years for its appreciation, or, which in this case is almost the same thing, its comprehension. The practice of putting high classics into the hands of mere boys is sometimes defended by alleging that both the vocabulary and the grammar of the language are thus more efficiently taught. The reverse is the case, and cannot but be, so long as all real learning is a constant procession from the known to the unknown. A paragraph read is available as a text for the exposition of grammar, and as a mine for the enlargement of a pupil's vocabulary, only in as far as he enters into

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the thought and feeling it conveys. If these be beyond his reach, then he can have only a sort of nightmare encounter with his author, such as a youth might have with the Calculus who had not previously mastered Algebra.

The results of the above investigation may be summed up in the following principles of method:—

I. To every language studied in the school belong a vocabulary, a grammar, and a literature.

II. Each of these three departments may be separately known, and special exercises must be devised with a view to each.

III. Literature is a mere accident in connexion with a language; the vocabulary and implicit grammar are its essentials.

IV. Formal grammar is not only an instrument of mental discipline, but an economizer of time in school.

V. The most important part of the vocabulary, and the only part suitable for young beginners, is that called the working part.

VI. Grammatical studies are themselves incomplete without lingual practice.

VII. The power of critical analysis as the special fruit of grammatical studies, and lingual consciousness, as the special fruit of practice in the language, are the seals of a successful method.

JAMES CLYDE.

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## III. THE REPORT OF THE EDUCATION COMMISSIONERS.

IT is not often that a Blue Book is very interesting or popular, meets with many readers beyond a small Parliamentary circle, or receives much notice from the public press. One has, however, very recently made its appearance, which is positively having a brisk sale, and is abstracted, quoted, or referred to by writers of all parties, and by speakers at all kinds of meetings. This is the "Report of the Commissioners appointed to inquire into the State of Popular Education in England." It has been expected for some time; its advent has been regarded in many quarters with considerable anxiety and perturbation; and now that it has arrived, its arrival is greeted with edifying variety of criticism. By some it is praised for its moderation; by others it is blamed for the same reason. The advocates of a strictly denominational system of education express their fears that its recommendations tend to jeopardize the stability of the denominational plan. The Government inspectors complain that its estimate of their labours is somewhat disparaging and unfair. The opponents of anything like an educational rate regard with little complacency the proposal for County and Borough Boards. On the other hand, those, and they are not a few, who have always looked with some degree of suspicion and jealousy on the proceedings of the Committee of Council

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on Education, catch eagerly at such expressions of opinion as seem in any measure to call in question the soundness of Council Office policy, and the wisdom of Council Office plans. On the whole, it is faring with this Report as it fares with most other things; as it fared, for example, with the famous picture of Apelles, on which a discerning public were invited to endorse the marks of their approval and censure, and which was in consequence completely overlaid with a coat of favourable and of unfavourable criticism in succession.

But what is the true verdict? Does this Report furnish us with complete and trustworthy information as to the subject of its inquiries? Does it fairly and fully take stock of our educational properties? Does it probe the weaknesses and hit the blots of existing systems, and does it propose any satisfactory and effective modifications or remedies?

Fully to answer these questions would involve much thought and discussion, and he that attempts to do so may well say, in the words of old Chaucer, that he "has, God wot, a large feld to ere." Certainly, I cannot hope to rise to the height of such an argument; but I will nevertheless venture, in a sober and impartial spirit, to examine some of the details of the Report, and to debate some of the questions which are raised by it.

Two things must at once strike us when we look at the names of those gentlemen of whom the Commission was composed. In the first place, we see that almost every phase of theological, and therefore virtually of educational opinion was represented, and represented, too, by a man of ability and mark; and, secondly, that the majority of the Commissioners must have entered on their duties with little *practical* knowledge of the conditions and requirements of popular education. It is by no means improbable, though it may seem paradoxical to say so, that the latter circumstance was as favourable to the character and claims of the forthcoming Report as the former. It is impossible to know much about Public Education, and its machinery and methods, without being led to form very fixed and definite opinions about it; and had the Commissioners been men accustomed to labour in this field, and to inspect the different systems in operation, they must have entered upon their inquiry with settled convictions and pre-conceived notions. As it is, whatever their general impressions were as to the policy of State grants, the soundness of a denominational system, or the expediency of local rating, most of them, at all events, must have been too little acquainted with the details of the educational movement to be otherwise than impartial, at the outset of their inquiry, as to the kind of judgment to be formed of them. There is, then, no reason for finding fault with the constitution of the Commission; and a very superficial glance at their Report is sufficient to convince us that they have done their work faithfully, and have, at least, spared neither pains nor labour to arrive at sound and trustworthy conclusions. A brief account of their mode of operation may not be unwelcome to those of our readers who have not read the Report.

The Commission was issued on the 30th of June 1858, and the

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Commissioners entered on their functions without much loss of time. Their first care was to ascertain the existing sources from which to obtain accurate information of the kind they wanted. Of these sources, the most important were the Annual Reports of the Government Inspectors of Schools. They availed themselves, also, of Returns and Reports from the different organized Societies which occupy the field of Education. But these sources of information were necessarily imperfect; did not, on the one hand, cover the entire ground under survey, and, on the other, could not, as a matter of course, be implicitly adopted by the Commissioners, but required to be tested and checked by the process of more direct and independent investigation. To this end they issued a series of questions, very full and comprehensive, addressed to persons of various opinions, and occupying various positions, who were supposed to be familiar with educational matters.

Their most important expedient, however, was the selection of specimen districts and the appointment of Assistant-Commissioners. Ten such districts were chosen, and in choosing them, "the principal circumstances which seemed likely to influence the general social condition of the population, and especially its condition in respect of education, were taken into account." They were selected "so as to comprise two agricultural, two manufacturing, two mining, two maritime, and two metropolitan groups of population." Into each of these districts an Assistant-Commissioner was sent. It was his business to collect information from every available source; to visit schools, to converse alike with the friends and the foes of education, to examine children and listen to parents, and to bring away with him a complete *olla podrida* of details and statistics.

Moreover, they carried their inquiries into foreign parts, and obtained information respecting the state of education in Germany, France, Switzerland, and Holland, and with regard to the school systems of Canada and the United States.

Lastly, they examined a number of witnesses *vivâ voce*.

The results of all this machinery of investigation are embodied in five octavo volumes, not, at the time of this present writing, accessible to the public, but destined in due course to make their appearance.

These methods of inquiry seem sufficiently complete and exhaustive. They could not, of course, secure the Commissioners against mistake or error of judgment. The assistants employed in the districts might on some points be previously biassed, and on others might be misled. The replies to the written questions might well be coloured with the hues of party, or inspired by the instincts of partiality or prejudice. It was, however, the obvious duty of the Commissioners to remember these things, and be on their guard against them. The materials for a decision are ample, and the only question is, have they made good use of them? They may, I think, safely appeal to their Report as affording decisive testimony that they have. Everybody will not agree with their conclusions, still less will everybody approve of their recommendations; but no one who will be at the trouble of reading what they say, can do otherwise than admit that they show judgment in balancing

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the evidence and moderation in drawing conclusions from it, while they have passed over nothing that has any very important bearing on the subject.

Guided by their Report, we may cast an eye over the wide field of popular education, and take in the whole prospect with all its diversified features.

1. And our attention is naturally turned, in the first instance, to the statistical returns, for the inquiry at once suggests itself,—How far do the *means of education* extend, and what proportion of the population make use of them? There are, it is estimated, 58,975 public and private week-day schools in England and Wales, and on the books of these schools are the names of 2,535,462 children. Thus the proportion of (nominal) scholars to the population is about 1 in 7·7.

Now the estimate of the Commissioners is, that 2,655,767 children ought to be in attendance at school throughout the country. Hence the numbers on the school registers only come short of the numbers who ought to be at school by 120,305. This seems at first sight very satisfactory; but one's complacency is a good deal diminished by the consideration that there is a wide difference between the number of names on the Register and the average numbers in attendance; and again another serious drop from the average number in attendance to those who attend with anything like regularity.

Again, there ought not, one would think, to be much intellectual darkness in a land that can boast of 58,975 schools. But if the reader will be so good as to refer to the Report of the Commissioners he will discover that many of these schools are "utter shams," and that several of considerable pretension keep the word of educational promise to the ear and break it to the hope.

Of the total number of schools it appears that 24,563 are *public*, and 34,412 are *private*. Of the public schools 22,647 are supported by the several religious denominations, while, according to the last Report of the Committee of Council on Education, about 6500 of these are under Government inspection.

Making the necessary deductions for schools and children of a higher grade, it seems that the number of children of the poorer classes under education is 2,213,594; about 1,600,000 of them are in attendance on the public schools; the rest will be found in the schools of private adventure. It must be added that, of the 2,213,594 children of the working-classes, only 917,255 (not one-half) derive any benefit from the operation of the Parliamentary grant.

Such is the view which the Commissioners present to us of the education of the country regarded as a numerical question. There is no lack of schools and there is no lack of scholars. Our national shortcomings in education do not lie in the absence of sufficient outward recognition of its claims, but rather in the irregularity with which those claims are met, and the want of thoroughness with which they are satisfied. The attendance of the children, as has been intimated, is grievously irregular; some of the public, and by far the greater part of the private schools are extremely inefficient.

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Scarcely one-fourth of the children are receiving what deserves to be called an education, and scarcely more than one-half of the schools are competent to give it. It must be observed, however, that the statistics of week-day schools quoted above do not exhaust the national provision for education. There are more than 33,000 Sunday-schools supported by the different religious communities. That these Sunday-schools exercise an important influence in deciding the religious preferences of the population is very probable, but they do very little towards advancing the intelligence or mental culture of those who frequent them. Again, the Report informs us that there are 2036 evening or night schools in operation throughout the country. It is only necessary here to express a regret that evening-schools are as yet so few in number, and to add a hope that they will increase very rapidly both in number and efficiency, for they seem to offer the best chance for making the education of the people a reality. It is satisfactory to find that the Commissioners have formed a high estimate of their importance, and strongly urge that every possible effort should be made to encourage them.

2. It may be worth while to glance briefly at the agencies through which all this educational machinery is provided.

Something, as everybody knows, is done by means of public grants. The Committee of Council on Education, first appointed in 1839, dispenses an annual sum which in 1860 amounted to nearly £800,000. This money is, for the most part, distributed amongst the 6500 schools under Government inspection, and compliance with certain conditions, and conformity, more or less close, to a certain system imposed by the Council Office, is indispensable to the receipt of it. Irrespective, however, of this outlay from the public funds, more than one million is expended annually in supporting schools for the education of the working-classes. Of this sum, nearly one-half is raised by voluntary contributions, and that mainly through the exertions of different religious bodies. The National Society, on behalf of the Church of England; the British and Foreign School Society, in the interests of Non-conformity; the Congregational and Wesleyan Boards; various diocesan societies; the munificence of private individuals; the zeal of the clergy; may all be referred to as making up the aggregate of these forces, to which it is owing that the last ten years have witnessed so great an advance in the cause of popular education.

Some interesting statistics are furnished by the Commissioners to illustrate the proportions in which different classes of persons contribute to the cause. And beyond all controversy, the clergy of the Established Church stand foremost in their self-sacrificing zeal. As certainly it appears that, notwithstanding many noble exceptions, the landowners in rural districts come far behind in liberality. In one district it was found, that while 169 clergymen contributed £1782, or £10, 10s. each, 399 landowners, with an aggregate rental of £650,000, contributed only £2127, or £5, 6s. each. On the other hand, great munificence is often displayed on behalf of education by wealthy employers of labour in the manufacturing and mining districts.

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So, too, it is shown that tenant farmers are far less willing to contribute to the support of schools than tradesmen and middle-class householders in towns.

It would not, however, be fair to use these facts as decisive evidence that the landed gentry in England are, as a body, inimical, or even indifferent, to the spread of education. If Yorkshire is a true type of England I can vouch for the contrary. It must be remembered that, taking into account the burdens on landed property and the claims of social position, the landed gentry are relatively much less wealthy than the great manufacturers and colliery owners. It is, at the same time, true, that amongst the rural gentry in many parts of the country, a strong feeling prevails against what they rightly or wrongly consider *the showy and pretentious character* of the instruction frequently given in national schools.

Amongst the sources from which elementary schools derive their support, we must not forget the payments made by parents themselves on behalf of their children. "The rates of payment," we are told, "differ widely, not only in the schools of different denominations, but in different districts." Taking a general average, it appears that 34·6 per cent. of the children pay less than 2d. weekly; 43·19 per cent. pay less than 3d.; 13·41 per cent. pay less than 4d.; 6·5 pay 4d.; and 2·3 pay above 4d. This is a low average, and both the facts and the reasoning of the Commissioners tend to show that it may hereafter be considerably raised. Mr. Norris, one of the Government inspectors, expressly asserts, as the result of his experience, that "the most expensive schools are the most popular." It is the old and constant conviction of Englishmen that what is very cheap cannot be very good, and this criterion is instinctively applied by the honest operative—*abnormis sapiens crassâque Minervâ*—to education as to other things.

Besides, "the sentiment of independence is strong," as the Commissioners say, and this sentiment makes the flower of the labouring classes unwilling to receive as charity what they can, by a little effort of their own, pay for. This feeling will grow with the growth of intelligence, will advance with advancing national prosperity, and will become stronger still with the downward extension of political privileges. Thus there will, we may hope, in time to come be less demand for State aid and for benevolent contributions on behalf of education; and as the cost of instruction for each child is only represented by the weekly payment of 8d., it is no very extravagant or Utopian expectation to anticipate a day when a respectable proportion of the working-classes will be able to provide the whole, or the greater part of it.

The belief that elementary schools may be made more nearly self-supporting than they at present are, is considerably strengthened by what is said in the Report of the preference still entertained for private schools by the working-classes in many parts of the country. These private schools are generally good for nothing; they obtain no assistance from the Government or the subscriber; they have to wage

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an unequal war of competition with schools that are helped by both, and yet they seem able to hold their own; for, whereas in 1851, 35 per cent. of the children under education were in private schools, the proportion in 1858 had fallen only to 33, and in four of the specimen districts it had actually increased.

Moreover, in spite of the unfavourable conclusions that might be drawn from the widely prevailing irregularity of attendance at school, there can be no doubt about the anxiety of the poor to obtain elementary instruction for their children. On this point, the evidence collected appears decisive. "When I asked them," says Mr. Cumin, one of the Assistant-Commissioners, "whether education was of any use to their children, they seemed to doubt whether I was serious; or, if they supposed I was, they seemed to consider the question rather insulting." Several anecdotes, some amusing, some pathetic, are told by the witnesses in illustration of this fact. Now, this feeling of anxiety about education is in a great degree the fruit of the educational movement of the last twenty years; if it has been so strongly developed in so short a time, what results may we not anticipate from it when education is still more widely diffused, and its material advantages are more clearly seen? As in other things, the *luxury* of the few will come to be the *necessity* of the many.

3. No part of the Educational Inquiry is more important than that which has reference to the character and qualifications of the teachers, into whose hands is committed the grave and solemn duty of breathing into our formal scholastic machinery the breath of an intellectual and moral life. The Commissioners classify them as Teachers of Private, and Teachers of Public Schools. Of the former, little need be said, and that little must be, on the whole, very unfavourable. There are, certainly, good private schools and estimable private teachers, but the majority "have no special fitness, or at least no fitness that is the fruit of preparation or training for their work, but have taken up the occupation in default of, or after the failure of other trades."

The description of the circumstances and characters of the private teachers, furnished by the evidence of the Assistant-Commissioners, exhibits a curious combination of ludicrous and painful features. We may smile at Mr. Wilkinson's enumeration of "grocers, tobacconists, linen-drapers, tailors, attorneys, painters, German, Polish, and Italian refugees, bakers, barristers, etc.," as being found amongst this class of teachers; but behind this outward incongruity there lies many a silent history of hopes blighted, of sin finding its votary out, of defeat and disaster in the hard-fought battle of life.

As to the teachers of public schools, they, again, are divided into *trained* and *untrained*. The superiority of the trained over the untrained teachers is admitted on all hands. On this point the Assistant-Commissioners "are nearly unanimous in their opinion."

The Commissioners devote a good deal of attention to the system of training adopted in the Normal Colleges. They speak favourably of the condition of these institutions, and, with some abatements, they express approbation of the course of instruction pursued. They might, per-

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haps, have insisted a little more strongly on the leading fault of that course, viz., its tendency to *impart information* rather than to *educate*. But this fault does not, probably, force itself on the notice of others to the same extent that it impresses those who are engaged in working the system, and who have daily opportunities of witnessing its effects. The notion that the schoolmaster's head must be converted into a wholesale warehouse before he can set up for a retail dealer in knowledge, may have some truth in it; and it is, at all events, one of which the official mind, from its very constitution, will not easily be disabused.

The new class of teachers called into existence through the operation of the Committee of Council receives, on the whole, a favourable verdict. Those who compose it are for the most part young men, and necessarily wanting in experience; but they are a useful and well-conducted body, and they give promise of still greater usefulness, when more intercourse with the world shall have rubbed off their asperities and sobered their views. They do not, we are told, deserve the imputation of excessive conceit which is very commonly made against them, though it is asserted that they are apt to entertain an exaggerated opinion of their claims in respect to salary and social position. In short, they are pronounced by the Commissioners to be "not only comparatively far superior to the untrained, but, in every respect but one, positively good." This exception is, indeed, an important one. It is nothing less than a very general neglect or inefficiency in the teaching of the elementary subjects. How far this charge is true, and how far the teachers themselves are to be blamed for it, I shall presently take occasion to consider. One result of the inquiry, with regard to certificated teachers, is curious. If the testimony of several witnesses is to be accepted, the teaching power and efficiency are in the inverse ratio of the grade of certificate. If this were generally true, it would involve a pure and simple condemnation of the character of the examination for certificates, and of the course of study. But as a rule it is not true. It may sometimes hold good in the case of the older masters, who have obtained certificates without residence in a training college; but with respect to students in training colleges, it is quite certain that at every Government examination the most promising teachers—in fact, the best men every way—will be found in the higher divisions of the class list. At all events, it is important that the public should be disabused of the notion that schoolmasters are *over-educated*. Such a notion, I believe, prevails, and it has arisen from a confusion of terms. We *over-cram*, but on the whole, I think, we *under-educate* our students.

The great source of supply for trained teachers is the Pupil-teacher system, and of this system the Commissioners speak in high terms of commendation. They give it, to say the least, fully as much praise as it deserves; but then they contrast it with the old monitorial system, on which it is certainly a wonderful advance. It has, however, a good many weak points of its own; some removable, others inevitable. The Commissioners, indeed, admit that the training of pupil-teachers is too

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mechanical, and they speak sensibly of its tendency "to cramp and formalize the mind." They might have added, that scarcely enough is done for the formation of a moral and religious character in them, on the one hand, or for their professional efficiency as teachers, on the other. As far as regards the schools in which they are apprenticed, their services are unquestionably useful, but they should not be left to act without minute directions and vigilant supervision.

Unless some change be made in the wages which they receive, and in the arrangements for paying them, candidates will be difficult to obtain, and those who are obtained will certainly not be (if they even now deserved to be called) what Mr. Brookfield calls them, "the flower of the clergyman's school—perhaps of his parish."

4. Having thus taken a survey of the extent to which school accommodation is provided for the people of this country, of the various sources of pecuniary support, and of the estimate to be formed of the character and qualifications of the teachers employed, the next inquiry which suggests itself has reference to the kind of instruction which the schools furnish.

On this point the attention of the Commissioners was, of course, more especially directed to the schools under Government inspection, inasmuch as these are really the fruits of a new and improved system, and must be taken as the types of that educational excellence after which we have for the last few years been striving.

As to the benefits of inspection itself, there seems to be no question. On this head a great cloud of witnesses are absolutely unanimous. "On the beneficial effects of inspection," says Mr. Hare, one of the Assistant-Commissioners, "the agreement is more general than on any other subject."

"The schools under Government inspection," says the Hon. and Rev. S. Best, "are, as a rule, the only good schools in the country, and we cannot too highly appreciate the assistance the system renders and has rendered."

But a serious charge is brought by the Commissioners against inspected schools. They do not, it is contended, secure for the children who attend them a thorough grounding in the elementary subjects—in reading, writing, and the simple rules of arithmetic.

The one exception to the general merits of trained teachers, referred to above, is their comparative neglect of the junior classes in their schools, and their apparent reluctance to devote themselves to the teaching of the elements of learning. They are apt, it is said, to concentrate their attention on the *first class*, and to employ a large portion of their time in giving oral instruction in the more showy and attractive subjects. Again, it is stated that "inspectors as well as masters are inclined to measure the success of a school by the proficiency of its *first-class* children." Now, not more than one-fourth of the children in an ordinary national school stay long enough to reach the first class; and consequently it would appear that, with all our educational machinery, we are producing imperfect results. Whatever is done or left undone, the children of the poor should be taught to read and

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write;—to read, not simply with mechanical facility, but with intelligence; and to write, so as not only to be able to scrawl their names on the face of a Petition to the Honourable the Commons' House of Parliament, but with such command of the pen as may at least, through life exempt them from the necessity, so feelingly deplored by one of the witnesses, of having their love-letters written and read by other people. They should be taught to read with such thoroughness, that they may be able hereafter to read books with pleasure and profit, for then there will be some chance of their making, in after life, independent efforts for self-improvement; whereas if, when they leave school, their skill is so imperfect that the mechanical process of spelling out the words is a drudgery, it is quite certain that they will never more undertake any experiments in literature.

There is unquestionably some foundation for the complaint made by the Commissioners. It is substantiated by unequivocal testimony, it is admitted by the Inspectors themselves, it is acknowledged by very many schoolmasters. The Commissioners have here, I think, found out a weak point; perhaps *the* weak point of the present system. The question is, who is to blame? "Whom shall we hang?" The responsibility must certainly not be thrown entirely on the Inspectors, though the Commissioners seem half inclined to place it there, and the schoolmasters, no doubt, are prepared to second them in doing so. The fact is, the tendency objected to has grown up insensibly. It is the natural reaction from the dry, dull, mechanical processes of the old-fashioned schools. At the outset the Inspectors were instinctively drawn to take notice of the more advanced scholars, and to recreate themselves by testing them in the more advanced subjects. There was something very imposing—something well suited to take the public, and especially school managers, by storm—in the spectacle of a class of peasant or operative children describing with unfaltering precision the physical features of Central Asia, or the abstruse anomalies of the Feudal System. Meantime the elementary subjects—like Probity, according to the Roman satirist—were admitted to be very necessary and very good, and were left to take care of themselves. The Inspectors, I contend, are not to be made the scape-goats of this error of judgment. On the contrary, though for a time betrayed into it, they have been among the first to detect, and have for some time been labouring to counteract it.

The blame lies in a great degree at other doors. The Training Colleges and the Council Office must bear their part, for the fault complained of has been generated to a great extent by the undue prominence given to lecturing in the training of teachers. The students have been lectured to for some five hours daily in a variety of subjects, and, as they are emphatically imitative creatures, they adopt the lecturing system in their schools. They are required to give formal lessons on History, Geography, Physical Science, before the Government Inspector and the College authorities, and consequently their most exalted idea of school work is the delivery of such lessons. As a rule, *they can do anything better than they can teach reading, arithmetic, or grammar*, and I am bound to say that the requirements of the

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Government syllabus make it impossible for us to pay more attention to the art of teaching these very necessary subjects. But certainly this must be reformed. It is simply cruel to exhibit to people a highly organized educational system, and, when they hasten to avail themselves of it, so to conduct its operations that they shall only derive a partial and evanescent benefit from them. It is to substitute a glittering and deceitful mirage for the waters of knowledge. Better would it be to fall back upon the three immortal R's—to confine our ambition to the production of copperplate and embellished ciphering-books—than to send away from our elementary schools three-fourths of their pupils with loose and floating notions of a great many facts in History and Science, but unable to make the cottage hearth vocal, on a winter's night, with the latest news from America, read for the delectation of parental listeners from a well-conducted penny paper.

It is accepted by the Commissioners as inevitable that children will generally leave the day-school at the age of eleven. It is further admitted that irregularity of attendance will for some time to come be one of the standing educational difficulties. Compulsory attendance does not seem to find favour either with the Commissioners or the public, and there is nothing for it, therefore, but to accept the *status quo* and make the best of it. To this end it should be insisted on that the week-day schools have no more urgent and imperative duty—next to the exercise of that moral and religious influence which operates indirectly—than the thorough and effective teaching of the elementary subjects to all their pupils. Let this be done, and a foundation will be laid, solid and enduring, on which to erect an edifice of supplementary education. The Commissioners speak strongly in reference to this matter of elementary teaching, but they are far from wishing to convey the impression that Government inspection, or any other part of the Government system, has proved a failure. The private and the uninspected schools, most of which teach nothing but the elementary subjects, teach them not only no better, but really a great deal worse than the inspected schools. In every other respect they are, as might be expected, still more behind-hand, and not least so in general tone and *morale*.

On this last head the testimony of the Report, with reference to Inspected Schools, is very satisfactory:—"The religious and moral influence of the public schools appears to be very great, to be greater than even their intellectual influence. A set of good schools civilizes a whole neighbourhood. *The most important function of the schools is that which they best perform.*"

Advantage has been taken of some expressions in the Commissioners' Report to depreciate the value of inspection as a test of the efficiency of a school. The Commissioners themselves certainly do not speak unfavourably of inspection; they simply assert, what is self-evident, that inspection, as it is conducted, as it was always intended to be conducted, can only arrive at *general* conclusions with regard to the merits of any school; cannot pretend to test the *specific* progress and *specific* attainments of each scholar. To *inspect* and to *examine* are

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not absolutely convertible terms, and it is unfortunate that in giving their evidence some of the Inspectors used expressions which appeared to confound the two operations. Mr. Cook never surely meant to imply that he could do in an hour and a half what Mr. Macleod would not undertake to do in a day. An hour and a half will give Mr. Cook a *correct general impression of a school;* Mr. Macleod rightly asks for a day to enable him to judge of the *positive and relative attainments of every scholar in* a division of seventy boys.

5. It is impossible, within the limits of a single article, to follow the Report into all the departments of that wide field which it explores, and explores, too, not perhaps in every case with unerring accuracy, but always with patient industry, with undoubted ability, and with anxious impartiality. The time would fail to discuss the question of Reformatories and of Industrial, Ragged, and Work-house Schools. It would, however, be unjust not at least to make a reference to that part of the Report which deals with the subject of Charitable Endowments. This is confessedly very ably executed, and there is little or nothing in it to which the supporters or opponents of different educational systems can demur. It not only takes a survey of existing charities, and of the conditions of the foundations that enjoy them, but also examines the operation of those Acts of Parliament which refer to the subject, and makes some important suggestions for an advantageous employment of charitable funds, for the better management of endowed schools, and, above all, for the merging of the Charity Commission in the Education Department of the Privy-Council. The aggregate amount of the Charitable Endowments for educational purposes throughout the country is not far short of £400,000 per annum, and after deducting a certain portion for those grammar schools that are already fairly efficient, and are educating the middle classes, and after also making a further abatement for those inferior endowed schools that have accepted Government inspection, and have taken their place as good elementary schools, a very considerable amount will still remain which is at present virtually lost to education. There are numbers of endowed schools, officered by incompetent or even disreputable masters, that simply "stop the way," and prevent the establishment of better institutions. To turn the revenues of such schools to good account by reform, re-organization, and, where necessary, consolidation of endowments, would add a very handsome sum to the educational balance-sheet of the country.

6. Confining my attention to the "education of the children of the independent poor," I will now proceed to examine the recommendations which the Commissioners put forward, and which are, of course, the most interesting and critical feature of their Report.

And in the first place, how do they stand affected towards that important agency under the auspices of which so much has of late years been done on behalf of education? What is their verdict with regard to the Committee of Council? They seem to me fully and sufficiently to recognise its merits. And indeed those merits are undeniable. The Committee of Council on Education has, during the

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last twenty years, through its application of Government grants, and through the voluntary co-operation which it has elicited, led to the outlay of twelve millions in the spread of national education. But it has not only been the means of spending this money—any public department is equal to that effort—but it has caused it in the main to be well spent. There have, no doubt, been some extravagancies—investments without corresponding returns—schemes set on foot that would have been better let alone; but such things are inevitable, and, on the whole, the movement has been ably, impartially, and economically worked with good results. The game has been well worth the candle.

Above 9000 schools have either been founded, re-organized, or assisted through Council Office aid. The system of inspection, to the advantages of which, as we have seen, the evidence is decisive, has been devised and carried out; and a great body of pupil-teachers and of certificated masters and mistresses has been called into existence.

Moreover, by the assistance which it has rendered, and the spirit which it has evoked, the Council Office has influenced the quality and character of education throughout the country. It has given the *coup-de-grace* to old-fashioned, mechanical, learn-by-rote, question-and-answer pedagogism, and set people to think of and study teaching as a science; and if it has run a little into excess in this direction, and fostered "tendencies to overlook the cultivation of the memory," and to aim at "developing intelligence" by showy lectures, rather than by laborious and unobtrusive teaching, why the error in a tentative system is almost inevitable, and sure to be detected and reformed. Moreover, it has, through indirect processes, done more than either the National or Christian Knowledge Societies to improve the quality of text-books and school apparatus.

Once more, it has done all this without violating in any case the rights of conscience, or interfering with the independent action of the different religious bodies. If either churchmen on the one hand, or the dissenting communities on the other, do not find themselves gainers by the spread of education, they cannot fairly lay the blame on the adverse policy of the Committee of Council.

Lastly, all those who have had to transact business with the Office must admit, that they have generally met with prompt attention, a fair consideration of their case, and a liberal interpretation of their claims. If any one fancies that he sees a change coming over the Office in any of these respects, let him attribute it to the increasing amount of business and the pressure of the financial screw.

An administration that has won for itself such a title to the national confidence, and has embedded itself so deeply in the educational system of the country, cannot very well be superseded. To do away with the Committee of Council would be to take to pieces our comely educational edifice, even to its very foundations. But the Commissioners do not propose to supersede the Committee of Council. They wish merely to supplement its operations, and to remedy what they consider its defects. And what are those defects?

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We ought not, perhaps, to include amongst them the fact, that the aid and co-operation of the Office only reach to about 6500 schools, leaving 15,952 unassisted. It is unreasonable to expect that such a movement should all at once take effect universally, or should be otherwise than gradual in its development. But, at the same time, it is certain that the movement is entering into a new phase. It has, for the most part, established itself in the more populous districts, and is now waiting for admission into the small rural villages. In this direction it has done little. In the southern and south-western counties the inspected schools are a very small minority. In some districts not one school in fifty is under inspection. And how is this? Not necessarily from aversion to the system, for that is exceptional, but simply from inability to meet its requirements. The Committee of Council go on the principle of "helping those that help themselves." They supplement *voluntary effort*. This is the essential characteristic of the system, and the system must stand or fall by it. If, therefore, a school cannot obtain a certain amount of voluntary support, it must hope for nothing from the Committee of Council. We have no right to complain of this, and I do not suppose it could be altered without the subversion of the Privy Council organization; but there are one or two things which ought to diminish a little our approbation of it. In the first place, the pithy aphorism about "helping those that help themselves" is not strictly applicable. It should rather be said that the policy of the Council Office is to help those who can find somebody else to help them. There are three parties to the transaction; A, the honest labourer who craves education for his children; B, the benevolent neighbour who comes forward with his voluntary contribution, and C, their Lordships, the Committee of Council on Education. If B will do something in favour of A's progeny, C will also come down with something handsome; but if B is apathetic and A utterly friendless, then C must altogether decline to do anything for him.

It is very much as if the good Samaritan had insisted on the Levite paying for the oil and wine, or liquidating a percentage of the wounded traveller's charges at the caravansary. But the State, to be sure, can hardly be expected to assume the functions of the good Samaritan.

Again, the system is one that involves the risk of lavish outlay. As a matter of fact there has not been—except perhaps in the Science and Art Department—very much to complain of, but there has been a tendency to "pay for appearances" in some features of the Privy Council expenditure; a tendency to insist more strongly on the newest patents in educational machinery than on the simple accomplishment of those results which it is the end of the machinery to produce.

The Commissioners point to other defects of the system.

If it adheres rigidly to its present constitution and rules, it can do nothing for the poorer schools—for those dark and sombre districts of the country which are significantly called *apathetic*. If it ventures on a relaxation of conditions, the consequences will be an alarming,

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and not easily limited increase of expenditure. There is, however, one chance in favour of the poorer schools which the Commissioners have not noticed, and that lies in the increased supply of teachers, which is likely very much to cheapen them in the market. Indeed, if we go on manufacturing them at the present rate there will soon be a glut, unless fresh fields of labour are opened out to take them off our hands.

Again, the Commissioners refer to the increasing complication of Council Office business. On this head the employés of the Office are the best witnesses, and they certainly give some very decided testimony. Mr. Lingen expressly says, that "if you were to follow out the present system, with its local and denominational subdivision, and with its detailed appropriations, *it would break down at its centre*, unless you provided a much greater establishment than either Parliament or the country would be willing to agree to."

Mr. Lingen further says, that in his opinion, it will be impossible to extend the system much further without considerable changes in it. This is decisive, if Mr. Lingen's opinion is worth anything, and if it is not, whose is? How then do the Commissioners propose to meet the case, and what are the leading recommendations which they offer? Their plans are characterized by three specific aims:—.

(1.) Partial decentralization.

(2.) Simplification of system.

(3.) The recognition of accomplished results.

To begin then, it is proposed that the State aid to schools shall be divided into two parts. Of these one part shall be paid out of the Consolidated Fund, the other out of the County Rates.

The administration of that portion charged on the Consolidated Fund shall remain in the hands of the Committee of Council, but the manner of its distribution shall be greatly simplified. At present it is paid out in a variety of items, such as augmentation grant on teacher's salary, salary of pupil-teachers, and capitation grant. For these different payments a capitation grant shall be substituted, graduated according to the character of the report given of the school by the Government Inspector.

This plan has the advantage of harmonizing very closely with the suggestions made by Mr. Lingen and Dr. Temple. It seems reasonable in itself, and would have the effect of counteracting that *extreme rigidity of system* which is sometimes made a matter of complaint. At first sight, indeed, there seems one important objection to it. The interests of certificated teachers and pupil-teachers appear to be sacrificed, or at least endangered. But as to the latter, there is no danger of managers being able to make them take lower salaries, and, probably in some parts of the country, they will receive a higher rate of remuneration than they do at present, while they will have the opportunity of bargaining for weekly or monthly payments, an important advantage to persons in their circumstances. With regard to certificated teachers, I did at first think that the conversion of their certificates into mere honorary distinctions was a hardship



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and an injustice, in the case, at least, of all those who have been in receipt of augmentation. But a careful consideration of the scheme convinces me that the hardship is more apparent than real, and that it will not be difficult to protect the interests of the teachers.

Salaries really depend on the relation of supply and demand. Managers have hitherto been giving more to teachers than the conditions of the Privy-Council required; they have been doing so because the supply of teachers has been limited. Already, however, the supply is becoming at least equal to the demand, and salaries are falling. When once they have found their level, it will make no difference to their rate whether the whole amount is paid by the managers, or a portion of it is received from the Council Office, unless we can suppose the glut of teachers to be so great, that the managers will not find it necessary to offer an amount equal to what a teacher would be entitled to according to the existing augmentation broad-sheet. Under ordinary circumstances there would be no danger of this, but as the profession is being artificially recruited through the encouragement offered by a free training, it will perhaps be necessary to devise some means of protecting the teacher from the hard bargaining of a too thrifty manager. But this will be done effectually, if the Committee of Council, in dispensing the general capitation grant, make it a condition that in all schools receiving it, the salary of the teacher shall *bear a certain proportion to the income of the school.* The Inspector must of course, as at present, call for a detailed statement of the receipts and expenditure. This simplification of payment would enable the Council Office to extend its operations more widely without much increase of official expenditure; and possibly if, in addition, the official staff were increased, and separate departments were formed for the northern, southern, eastern, and western districts, the anticipated difficulty of development might be overcome, and the system made co-extensive with the educational wants of the country.

The Commissioners, however, prefer the localisation of some portion of the cost and administration. They propose the formation of County Boards, and the payment of aid to schools out of the County Rates. This payment is to be in the form of a capitation grant, and it is to be given at a certain rate on each child who has been in the school for 140 days during the preceding twelvemonths, and who passes a satisfactory examination in reading, writing, and arithmetic. The County Board are to appoint Examiners, who are to be certificated teachers of not less than seven years' standing.

One of the things aimed at in this scheme is the relief of the Consolidated Fund, and the more direct recognition of the principle, that as the spread of education is an immediate benefit, socially and morally, to the district in which it is effected, some portion of the charge should be borne by the district itself.

An educational rate has always had advocates, and those advocates have always been able to make out a strong case. In the abstract, perhaps, there is no logically tenable position between pure voluntary-

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ism and a rate. But there are many objections to a purely rating system confined within a limited area, like the Poor-law Unions. There are elements in education which do not enter into Police and Poor-law administration. Accordingly, the Commissioners, after examining and discussing the various rating schemes which have been proposed, decide against them. They think, however, that they may, to a certain extent, press rating into the service of education. They believe that their suggestion does this with a maximum of advantage and a minimum of inconvenience. Of course the opening of this new door calls up many adversaries. The most conspicuous is Sir J. K. Shuttleworth, a long-tried friend of education, and one who has in his time agitated for an educational rate. He raises many objections which do not, after all, appear very substantial. He anticipates increased expense as compared with the Council Office, and increased financial complication. He seems, however, to make as little as possible of Council Office embarrassments, and as much as possible of County Board entanglements. The multiplicity of banks that are to be called in to assist in transmitting the payments, especially disturbs his equanimity, and, indeed, the plan of the Commissioners seems unnecessarily complicated in this respect. Why should not the county treasurer send the amount due to the school direct to the manager, by Post-Office order or draft, as the Council Office have always done?

But Sir James thinks that the County Board system will seriously interfere with the independence of schools and the denominational character of public education. The boards, he fancies, will never be satisfied with the amount of authority which the Commissioners propose to give them. He considers that to charge the rates without giving the rate-payers "adequate authority over education would be an unjustifiable expedient," and he regards the County Board therefore as "the end of the wedge of a total change in administrative action." This kind of objections well illustrates the tendency men have to *make* the difficulties they *find*.

A moment's consideration is enough to show that the authority given to the County Boards is quite *adequate* to the conditions of the charge laid on the county rates.

The principle of all rating systems is to give the rate-payers or their representatives the power of watching expenditure, of seeing that the money is applied to the proper purpose, and that the result which the outlay is designed to secure is really secured. If this is provided for, the rate-payers have no reason to complain; for it is acknowledged that the option of being rated or not does not (unless in the exceptional case of Church rates) rest with them. It rests on the dictum of a more central authority. Well now, the charge on the county-rate recommended by the Commissioners is to be expended for the production of a certain definite result. The money is only to be paid on the accomplished fact of a success almost as easily tested as a question of measurement. It is to be paid in amounts exactly proportioned to the amount of success. It is to be paid only in consideration of value re-

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ceived. If the County Boards have authority "adequate" for ascertaining that the required result is produced, that the work has somehow been done, and done efficiently, they have all the authority they are entitled to or need desire. The purpose of the payment is not to carry out improved systems of education, or to try experiments in that very empirical science, but to secure the teaching of reading and writing; and it is quite certain—unless Dogberry's view be the correct one—that if a child can read and write, he must have been taught. What then need the County Board care about the means, if they have already made sure of the end? Their business is with *results;* it is for the Committee of Council, the training colleges, private managers and patrons of schools to look after *processes.* When, in old times, the shire or hundred paid so much a-piece for wolves' heads, no ratepayer, I imagine, insisted on the right to dictate how the wolves were to be killed. Everybody thought the money well earned when the grim trophies were laid before the sheriff, whether they had been won by gin, pit-fall, cross-bow, or fierce man-to-beast combat. And so of this mystery of reading and writing. Let us get it, if possible (as Horace says of *money*), in the most orthodox fashion, through the newest educational improvements, but at all events, let us get it anyhow rather than not have it at all; and it may sometimes happen that it will be produced with very rude materials, while, like sleep in the famous royal soliloquy, it may, under every advantage of scientific teaching, "with all appliances and means to boot, deny itself" to an inspector.

It would, I confess, be a great misfortune to subvert the denominational system of education. It would be a misfortune to education itself rather than to the religious communities. The evidence of the Commissioners proves that the celebrated, much talked of "religious difficulty" can hardly be said to exist. The persons most concerned, the parents of the children to be educated, are sublimely indifferent to questions of sects or creeds. It does not seem that the vigorous educational movement of the last twenty years has at all affected the relative strength of the churches. Indeed, as a churchman, I own to a disappointment that the Church of England has turned her powerful educational agencies to so little account in an ecclesiastical point of view. The energy with which her clergy have gone into schools has no doubt won for her more sympathy and respect, but it has not materially recruited her ranks. The fact that seventy-six per cent. of the children of the country are in her day-schools, and only forty-five per cent. in her Sunday-schools, indicates that she not only does not go out of her way to proselytize, but hardly exerts herself enough to fasten on and grapple to her those who come in her way.

Still, the denominational system, though not answering the hopes of its original upholders, is of vital importance to the success of education. It alone can secure a widely-extended interest in the subject. The piety, zeal, earnestness, sometimes even bigotry, which it represents, are the great motive powers that at first set the educational machine a-going, and have kept it in vigorous action ever since.

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Break down the denominational system, therefore, and you will take the life out of education in England. You will convert the work into a purely mechanical process. The *letter* you may indeed retain, but all the *spirit* will evaporate.

But there is no fear that the County Boards will subvert the denominational system of education.

Their administration will, as has been seen, be external to the schools, and will not concern itself with internal arrangements. Moreover, the persons of whom the County Boards will be composed are not a class who will wish to interfere. Satisfy them that the result has been produced and the money earned, and they will leave you to your own devices in the matter of school organization and government. Besides, they are, almost without an exception, men who are strongly in favour of denominational education, and whose whole bent is decidedly against centralization. It seems to me that the rights of managers will be nowhere safer than in the hands of the county magistrates and squires of England.

Sir J. K. Shuttleworth has, however, another quarrel with the proposal of the Commissioners.

It will, he fears, tend to discourage the employment of trained and certificated teachers, to deteriorate the quality of the education given in our schools, and to make the entire current of instruction set in the direction of *reading*, *writing*, and *arithmetic*. This apprehension is surely visionary. The operations of the Committee of Council will still be there to prevent this unhappy consummation. The grants offered by this body will continue to be given on the Report of the Inspectors, and that Report will take into consideration the fitness of the organization, the exactness of the discipline, the intelligence and range of the teaching, and the general tone of the school. As for schools not under inspection, and not likely under the present system to come under inspection, they will, to say the least, be better rather than worse for connecting themselves with the County Board, for they will thus be stimulated to teach the rudiments thoroughly, and, as things are now, many of them do not accomplish that much.

There is a strong Protectionist savour about Sir J. Shuttleworth's fears respecting the tendency of a scheme for recognising results rather than processes. His alarm as to the ruin of scientific educational processes is analogous to that of the honest gentleman who, when the corn laws were repealed, expressed his belief that the corn-lands of Lincolnshire and Essex would be converted into bleaching-grounds. But Sir James meets us with yet one more objection. The irregular and migratory character of children's attendance will make it impossible for a school to earn the County Board grant, or at least to be paid for work which it has itself done.

The answer to this is simple. The irregularity of attendance and the constant migration from school to school are serious evils, which have hitherto interfered materially with the success of education. No satisfactory remedy has been devised for them. It is allowed that *compulsion* is not a satisfactory remedy. It is said that the cure must

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be wrought by indirect influences. Now, I prophesy that if the County Board system. or any modification of it, be adopted, those influences will be forthcoming. Teachers and managers will then have so direct and immediate an interest in the matter that their wits will be sharpened to meet the difficulty, and nothing will be left undone to secure the co-operation of parents. In a word, there may no doubt be some inconveniences and difficulties attendant on the establishment of County Boards, but the proposal has much to recommend it. It is, what English institutions generally are, a happy compromise. It recognises local responsibility; it does not destroy free action; it preserves private sympathy and interest; it secures a definite rudimental result; it leaves room for more advanced processes and systems where they can be had, and for a central supplementing agency. Whether it will ever be put to the proof is another question, but at all events it deserves to be fairly and fully considered by those whose business it is to plan and legislate for national education.

If things are to go on as they are—if the existing provisional system is to receive no modifications or improvements—then has the country paid a handsome sum of money for a very unnecessary and superfluous illustration of the uselessness of Royal Commissions. Here we have a very able and elaborate Report, full of interesting matter, and containing many striking facts and several important suggestions. Let us hope that some practical use will be made of it. All hasty and ill-considered action or legislation is indeed to be deprecated. As Lord Granville said lately in the House of Lords, some time must be allowed to elapse before the subject can be most effectually dealt with. But the delay should not be too long; not longer than is necessary to let the question work in men's minds, and to enable public opinion to find adequate expression through the usual channels. In the meantime, however, there is a feeling that things are unsettled, and that feeling is injurious to the cause of education. Practical men want to see the educational question settled. I would hope, therefore, that ere long decided action will be taken, and that the chariot-wheels of the great Reformer of Education, whoever he may be, will not tarry.

H. G. Robinson.

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## IV. RECIPROCAL NATURALIZATION.

### 2. The International School the Complement of the International Exhibition.

Kant mentions, in the introduction to his essay on perpetual peace, that a certain meditative and sarcastic Dutch innkeeper had a churchyard painted over his door for a sign, with the inscription, "eternal peace." War, said Heracleitus of Ephesus, is the father of all things. The train of reflection which is suggested by the Dutchman's sign and

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the saying of the Greek philosopher,—from the very opposite poles, as it were, of time and place and circumstances,—has been forcibly recalled to us by the only objections, in point of principle, which have been made to the views which we advanced, and the measures which we advocated, in our previous paper on Reciprocal Naturalization. As we anticipated, these objections have come chiefly from France; and it is consequently no less an act of international courtesy, than it is in accordance with the systematic prosecution of our inquiry, that we should respond to them in the first instance, before we attempt to remove those practical difficulties which alone have been urged by our critics on this side of the channel.

But, in order that we may do so in a manner which shall be intelligible to those of our readers who may not have perused our former paper, it is necessary that we should re-assert the position which we took up, and briefly refer to one or two of the leading arguments by which we endeavoured to maintain it. Our notion then, stated generally, was, that by promoting intellectual and social relations of a more intimate kind than now exist between the inhabitants of any two given countries, those mutual misunderstandings which we believed to lie at the root of national, just as of individual quarrels, would be removed in the case of these countries more effectually than by any course of diplomacy, however enlightened, or any union of mere material interests, however close. The *idem velle atque nolle*, we maintained, would become a firmer bond of friendship when it proceeded from the heart, than when its source was in the pocket; when it was a sentiment of affection, than when it was a calculation of self-love. We were far from ignoring or depreciating the political advantages arising from a union of material interests, such as has been brought about by the late commercial treaty between France and England, and is sought to be promoted and impressed on the mercantile mind of both nations by what are called "international exhibitions." Such a union of material interests was one side of the general scheme of Reciprocal Naturalization. But such a union of material interests is constantly exposed to the risk of being undermined by groundless jealousies, and torn to pieces by irrational passions. Such jealousies and passions have a thousand times silenced the entreaties of self-interest, just as they have drowned the voice of reason and of justice. The whole history of the relations of France and England, in the past, is a history of their action; and, even at this hour, the loss in time and energy, and health and virtue, which they occasion to the inhabitants of both countries is incalculable and almost inconceivable. The existence of this giant evil we assumed as incontestable, and our endeavour was to show, *first*, that it had its source in ignorance of each other's character and objects and motives, rather than in any real conflict of national interests or incompatibility of national character or disposition; and *second*, that this ignorance admitted of being removed, or greatly mitigated, by international arrangements chiefly of an educational kind. If a considerable number of Frenchmen, of the class who now receive the higher

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instruction in France, were to complete their education in England, and if a corresponding number of Englishmen, of the same class, were to pursue their maturer studies in France, frequenting, in either case, the public educational institutions of the country in which they respectively resided, and thus coming in contact with its influences and associations in early manhood, we contended that they would not only be bound through life to the country of their adoption by many ties of affection and sympathy and individual interest, but that they would, at all times, be able and willing to interpret the one nation to the other. It was not in the great crises of the history of either nation alone, or chiefly, that we anticipated advantages from this mutual interpretation. In tranquil times, in the normal conditions of society, the press and the senate, the rulers and the ruled, would be guided by sounder information to juster opinions and safer rules of action. At the dinner-table and the fireside, conversation would be guided by facts, and moulded by feelings which are now rare in England, and, we fear, still rarer in France.

Such, in the merest outline, was the political or inter-political aspect of our scheme. As regarded the individuals by whose instrumentality these public benefits were anticipated, we contended that, far from being sufferers for the common good, they would, in mere human development, be the greatest gainers of all; whilst under proper regulations there was no need that their material or worldly interests should be sacrificed. An early training in two nationalities was, we contended, the surest, if not the only sure means of attaining the advantages, moral and intellectual, which are commonly sought by all that laborious and irksome linguistic teaching and costly locomotion, in which the earlier years of the most favoured portion of the youth of England, and to some extent of France, are usually spent. For what are the real objects aimed at by these expedients? Are they not a widening of the range of vision, a sharpening and rectifying of the mental eyesight, by accustoming it to a larger and more varied prospect of the field of human life. To substitute the absolute for the conventional point of view was, we endeavoured to demonstrate, the only means of rendering human experience an object of instructive and fruitful contemplation; and this, we maintained, could be accomplished by living contact with foreign life far more certainly, easily, and thoroughly, than by any other expedient that had ever been proposed by mankind.

Even mere word-teaching, whatever its value might be, stood in a similar position. As regarded modern languages the fact was obvious; and we were willing to assume that the languages of antiquity were studied and taught with equal success in both countries.

Now, the objection which is made to this reasoning by our friends in France, and which, probably, will, at first sight, commend itself to friends in England, rests, as we have said, on the principle which suggested his sign to the Dutchman, and his saw to the Greek. "Your endeavour," we are told, "is to destroy the tares of international misunderstanding by plucking up the wheat of wholesome, united, and, as such necessarily, somewhat repulsive and defiant national feeling.

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In your zeal to save us from the possible horrors of war, and the present evils of taxation, you are willing to expose us to the still greater evil of losing, or at any rate lowering, that national spirit in which so much of our strength, and energy, and virtue consists; that spirit to which, as exhibited by the two nations to which you have applied your reasoning, mankind at large is so extensively indebted for their achievements in the field of human progress. Man, believe us, is a struggling and fighting animal, strong only in the spirit which rivalry imparts. Let us close our national ranks then, and confine ourselves to the development of our national character, and the improvement of our national institutions. Let us struggle, and compete, and fight if we must, rather than lie down together in listless, and profitless, and objectiveless peace. France for the French, and England for the English! The emblem of peace is the grave; war is the father of all things!" Now, we were so far from intentionally leaving out of account the large element of truth which is exhibited in this view of human nature and history, that were we persuaded that the consequences of our proposals would be to obliterate separate national life, or to diminish the pride, and strength, and joy which that life experiences in vindicating its peculiar and distinctive tendencies, we would gladly forego the advantages of safer international relations, and even of increased international aid in the pursuit of universal social development, rather than purchase them at so dear a price. Every nation is the arbiter of its own fate, the custodier of its own fortunes. It contains within it its own centre and its own goal; and the true object and function of war is to remind it of these facts, and to force upon it the feeling of its self-dependence. Bad as war is, defensive war at least is better than the listless inaction, the national lethargy out of which it often, perhaps generally, arises—it is the cure and not the disease. It is forgetfulness of this fact which, in all times and places, has rendered the arguments of the advocates of "peace at any price" ridiculous to others, and has led to their being regarded, even by their authors, as little better than a speculative pastime. The "Peace" of Aristophanes is a satire on war, in which he is not half so confident of his ground as in his ridicule of Socrates in the "Clouds." The "perpetual peace" of Kant is a brochure to which there is no reason to suppose that he attached the same importance as to any of his larger works. Plato throughout is the advocate not of peace, but of righteousness; and, to make a wide leap, even Mr. Bright would probably forget that he was a Quaker, if he saw any prospect of his principles being carried out to their legitimate results. Above all, Christianity, which is essentially the religion of love to man, is uncompromising in its opposition to the doctrine of "peace at any price." The Prince of Peace himself has declared, that He "came not to send peace but a sword," and an apostle has told us, with Plato, that "the wisdom that is from above is *first* pure, *then* peaceable, gentle, and easy to be entreated."* With such autho-

* A friend has called our attention to what is surely very significant of the Christian view on this subject, viz., the absence of any specific petition for peace in the Lord's Prayer. It falls, of course, under the more comprehensive heads, "Thy

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rities before us, even if our own reason did not affirm their dicta, we should scarcely venture to dissent from the creed of our fathers, that

> "Oftentimes a wicked peace
> Is well exchanged for war."

But how far does this admission carry us? Does it follow that because war is not the worst of human evils, it is not the saddest and sorest of human remedies. The sword is the surgeon's knife applied to the body political; the bayonet is the instrument with which the foulest humours of humanity are discharged. But thankful as we may be for the surgeon's aid in our extremity, does any sane man court the extremity which calls for his aid? The proposition that war, with all its accompaniments, preparations, and possibilities, is an evil, second only to the evil which calls it into operation, an evil consequently to be avoided by all reasonable sacrifices, is a proposition too obvious to merit that we should support it by a single word of argument.

But what are "reasonable sacrifices?" for if they have limits we must define them, if we would arrive at any positive result. Above all, we must say whether the loss of our distinctive national character be, or be not, contained in the price which we are willing to pay for tranquillity. Now here it is necessary that we should draw a distinction, for it is upon this distinction that the whole force of our argument hinges. There is a national character for the preservation of which every honest citizen of every honest state would lay down his life with joy; and, on the other hand, there is a national character for which no one but a fool would contend, and which it is the object of all civilisation and all education to obliterate. The one is the distinctive moral life of that community, it is truth, justice, and righteousness seen in the particular light in which alone that people, by its natural temperament, and its traditions and circumstances, is in a condition to see them. It is the right and the power of seeking social development and perfection by its own road, the road which God and history have indicated as the only one which it can tread with confidence and hope. The other is mere prejudice, bigotry and narrow-mindedness: it is social falsehood, in short, in the peculiar form which falsehood has assumed in that community, from the imperfection of its development and the peculiar twists in its lot, whether these have originated in temperament or historical accident. Our answer to those then, whether in France or in England, who accuse us of attempting to root out national feeling, is that it is against the latter, not the former phase of it that our attack is directed; that it is when waged in defence of the latter and not the former that we would strive to avoid the consequences, by removing the causes of war. That this spurious and irrational nationality still lingers both in France and in England, that

kingdom come," and "Thy will be done;" and it is in this way that we reconcile its omission with the special blessing attached to *peace-makers* in the Sermon on the Mount. It is not said, Blessed are the "*peaceable*" (*εἰρηνικοί*), those who let ill alone for the sake of avoiding strife, but Blessed are those *who make peace* (*εἰρηνοποιοί*), those who remove the causes of strife, by advancing Go 's kingdom and doing His will.

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it exhibits itself to the greatest extent in the least cultivated and least travelled portions of the communities of both countries, and that in both it is the usual provocative of hostile feeling, and almost always constitutes the pressure from behind which renders mediation impossible and drives the two nations into war, are facts too notorious to require that we should support them by irritating examples. It is quite true that it is nearly allied to something that is good, and we have much sympathy with those who are willing to say a word in its favour. But it is not *the* good thing with which it is allied; and the arguments which are used to defend it are identical in principle with those which till recently were advanced in favour of popular ignorance, and against popular enlightenment in general. In both their applications these arguments fall to the ground the moment it is discovered that the antique virtues which were assumed to be the results, are in truth the accidental, and by no means the invariable accompaniments, either of imperfect instruction or narrow national views, and that the only guarantee for their permanent action is to be found in placing them under the shelter of reason, in transferring them from the category of blind impulses to that of conscious motives.

We have said that the speculative argument which we have been hitherto refuting has been urged chiefly by those friendly critics who have done us the honour to examine our views in France, whilst the objections of our own countrymen have had reference mainly to the question of ways and means. But there is a partial exception to the acceptance with which our proposals, even if they admitted of being brought to a practical bearing, have been received in this country, arising out of a supposed peculiarity of French society as compared with that of England. The desire to avoid the occasion of a *Trojan* War, it is said, is a sufficient objection—and, whilst the family relations remain on the footing in which they are generally in France, an insuperable objection—to any attempt to establish closer social relations with our Gallic neighbours. Now, in entertaining this apprehension, we are persuaded that the English do injustice both to themselves and the French. We could not, as it seems to us, pay a poorer compliment to our own domestic life than to imagine that it requires to be protected against the importation of an infinitesimal fraction of those frivolous annuitants who at present play dominoes in the Palais-Royal. And such being our confidence in the stability of our own morality, we are not disposed to take so gloomy a view as commonly prevails in this country of that of France. That the average tone of family life in that country is somewhat lower than in England, is a fact established by testimony, both native and foreign, too consistent we fear, to admit of its being called in question. But its range is wider than ours is; if it sinks lower in the normal, it often rises higher in the exceptional instance. Matrimonial arrangements, *mariages de convenance*, lead to consequences far more disastrous in France than in England, because the temperament of the people is more vehement, and they are less willing to be satisfied with mere mutual toleration.

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But, for the very same reason, when a real union of hearts occurs, it is often closer and warmer with them than with us. Husbands are bound to wives, and children to parents, by more intimate ties; and the somewhat formal interchange of good wishes and kind offices, which suffices many a worthy family in England, would in France be regarded as equivalent to a renunciation of the joys of domestic intercourse. It is not a mere difference of manners; it is not merely that the one people is more demonstrative than the other. There is often, we believe, really more to demonstrate. If the whole current of French life runs less evenly, it has, as a compensation, fewer stagnant pools. It is impossible to support such an allegation by statistics, and it would be indelicate to illustrate it by the examples which occur to us. All that we can do by way of confirmation is to commend to the test of our readers' experience, observations which, in a variety of instances, have been suggested by our own. Thus far, however, we may go with confidence. If we are right in our estimate of French society, there is some chance that we should be improved,—and if we are not wrong in our estimate of English society, there is little danger that we should be deteriorated,—by the establishment of more neighbourly relations than those which now subsist between the two nations.

For the present, then, we shall assume the desirableness of our proposals to be granted us, and shall proceed to discuss the practicability of their realization. It is obvious that the full attainment of what we aim at is within the reach of the Governments of the two countries in conjunction, and that a very considerable approach to it might be made by the Government of either, at an expenditure less than is required to maintain a single frigate or a regiment of the line. Farther, that this might be done in a manner which would entirely fall in with the prevailing current of public opinion, is a proposition which we feel also at liberty to assume. Even if diplomatic and consular training schools were established on a liberal scale in both countries, much would be done towards its accomplishment. But suppose we have neither airs from Downing Street, nor *inspirations* from the Tuileries, to fill our sails; —Are there no existing social schemes and efforts, in conjunction with which that which we advocate might be prosecuted? Now, to what do our proposals amount, but simply to supplying the moral and social side to those great international displays of industry and ingenuity of which next year is to witness the second in the metropolis of this country? What the great Exhibition of 1862 is to do for the commercial, manufacturing, and artistic relations of this country and the continent of Europe, it is our ambition to do for their social and political relations. The one is an effort to bring the ingenuity and energy of all nations into contact, so as to render them mutually helpful in the development of their material resources; the other is an effort to bring the wisdom and experience of life of all nations into contact, so as to render them mutually helpful in the

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development of their moral resources. The one scheme is at once the counterpart and the complement of the other. Can they be realized in conjunction? or, rather, can that which already exists be called in to the aid of that which is struggling for existence? We see no reason why it should not. London next summer will be full of influential foreigners, whose co-operation it would be of the utmost importance to secure; and, moreover, there will be, on that occasion as on the former, we doubt not, a large surplus from the proceeds of the Exhibition, which could not be devoted to a worthier or more appropriate purpose than the establishment of a tentative institution of the kind we have indicated.

If the experiment were to be made in London, the best arrangement would probably be, that accommodation sufficient for the purpose should be procured somewhere in the neighbourhood of University College, that being the educational institution which most of the pupils would be likely to frequent. If it were thought more desirable that it should be tried in Edinburgh,—which we believe would be preferred as a place of residence for their children by many French parents,—similar arrangements could be made in connexion with the University, which is open to students of all religious persuasions. In either case, beyond the purchase and fitting up of the requisite buildings, which need not, in the first instance, be on a great or magnificent scale, all that would be requisite in the shape of expenditure would be an endowment for the support of the warden, master, or whatever else the head of the house might be called, and a few resident tutors. Whether anything in the shape of exhibitions, scholarships, fellowships, or the like, should be offered as inducements to students either to join the institution, or to remain in it till the termination of their course, or whether it ought to be left, in all respects, to be self-supporting and self-attracting, are questions of detail which would merit anxious consideration were the scheme to be practically entertained.

In addition to the educational portion of the scheme, which we still regard as most likely to be fruitful in results, there are others, such as Professor Craik's scheme of mutual citizenship, to which we referred in our former article, which might be well worthy of the consideration of an international committee, were such to be formed in London on the occasion we have mentioned.

James Lorimer, Jun.

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## V. PESTALOZZI AND DE FELLENBERG.

THE ignorance, superstition, and brutality which characterized the condition of the people in most European countries about the middle of the last century, are well known to readers of modern history. The Protestant cantons of Switzerland, now among the best educated communities in Europe, then formed no exception to the general rule.

The rural population was sunk in the lowest depths of depravity. The workhouses and the prisons were crowded with inmates. The streets swarmed with beggars and vagrants. Acts of violence and crime were of common occurrence in every village.

The village schoolmasters were but little elevated, either in knowledge or in morals, above the general level of the peasant communities in which they dwelt. They usually combined school-keeping with some handicraft, such as shoemaking or tailoring. They did not pretend to be better than their associates. They shared with them the prevailing vices of drunkenness, gambling, dishonesty, lying, and swearing.*

The village pastors, by the piety of their lives, and by the fidelity and zeal of their ministerial labours, generally exercised a powerful influence upon the condition of the peasantry in their respective localities. But there were some who not only failed to check the general depravity, but were themselves carried down by the stream; and these instances, by discrediting the doctrines of religion in the persons of their professors, could not but weaken the influence of the whole body over the minds of a people, among whom the seeds of scepticism had already been sown by the writings of Voltaire and the Encyclopedists.

Public functionaries of all grades, from the town-crier to the senator, were infected with the general corruption. The subordinate officials were often shamelessly venial, extortionate, and tyrannical. The highest could rarely be relied upon for honesty and integrity.

The old patrician nobles, though they were not proprietors of the soil like our own aristocracy, yet possessed many prescriptive rights and privileges. They had a virtual monopoly of the most important municipal and cantonal offices. In the cities, where they were most numerous and powerful, they held a harsh and insolent dominion over the mass of the citizens; and they used the power of the corporations to oppress the inhabitants of the surrounding districts.

But a popular reaction came. It was a part of the great movement which produced its most signal effects in France. Fierce dissensions broke out between some of the cities and the neighbouring populations. The young men of the more distinguished middle-class families, under the influence of the writings of Voltaire and Rousseau, seconded by the tone of the instruction at the public schools, formed themselves into a league, with the celebrated Lavater at their head. They publicly attacked

* Pestalozzi's *Leonard and Gertrude.*

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some of the most obnoxious of the aristocrats, and declared war against "unworthy ministers of religion." Emboldened by the success of the revolutionists in France, the "party of freedom" rapidly increased in numbers and in influence. The struggle between them and the "party of order" grew more violent. Swiss society became more and more disorganized. At length, in 1798, the aid of the French Directory was secretly invoked by the Swiss revolutionists. A French army invaded the country; the old constitution was overthrown, and a new one, fashioned after the French model, was set up in its place. The Roman Catholic cantons around the Lake of Lucerne, persisting in their refusal to adopt the new constitution, were attacked by the French, who were at first repulsed, but who afterwards defeated them with merciless slaughter. Still these cantons refused to submit. The Austrians and Russians came to their aid, and Switzerland was for a time the battle-field of Europe. After the Peace of Luneville (1801), the French army was withdrawn. The dissensions between the Protestant and Catholic cantons, however, continued until the following year, when, by the mediation of the First Consul, the old constitution was restored in its essential features, the eastern districts annexed to France, and the Confederation taken under her protection. In this state things remained until the power of Napoleon was finally overthrown, when Switzerland regained her independence within her former limits.

Such were the circumstances of the time and country in which Pestalozzi and De Fellenberg lived. Such was the state of society which called forth their patriotism and philanthropy.

Their efforts took, as we know, the same direction. Their experience led them both, at an early period of their lives, to the conviction that the amelioration of society was to be hoped for only from an improved and extended education for all classes, particularly for the poor. To the furtherance of this object they both resolved to devote their lives, and they kept their resolve. They each founded and personally conducted educational institutions, which they intended to serve as models for general imitation. They each promulgated their views on the objects and methods of education. They each influenced, and still continue to influence, the public education of the whole world.

They agreed in many of their opinions on educational method. Fellenberg, indeed, adopted many principles directly from Pestalozzi, who was his senior by a quarter of a century. Pestalozzi taught that, instead of making the child the passive recipient of the ideas of others, as most teachers before his time had done,* it was the duty of the teacher to develop his faculties and form his character, so as to enable him to think and act for himself. In developing the faculties, Pes-

* The majority (before Pestalozzi) only attempted to pour into the mind a vast amount of knowledge of every kind, and thought an intelligent man must be the necessary result. Learned fools, with mind neither for the present nor the future; who, like finite beings in another sense, are continuously created, but never able to create; heirs of all ideas, but originators of none, they are indeed samples of their education, but no proofs of its excellence.—RICHTER'S *Levana*, English edition, p. 416.

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talozzi thought that the order of nature should be followed. He held, with Locke, that all our ideas originate in the knowledge derived through our perceptive faculties, and that the cultivation of these faculties should be made the foundation of education.* To use his own forcible expression, he turned the European education-vessel round, and put it in a new track. These and others of his opinions, we say, were adopted by Fellenberg, who has, therefore, not incorrectly been called his disciple.

They resembled each other also in possessing, in a high degree, the qualities of enthusiasm, energy, perseverance, and moral courage. They each had to encounter much opposition, and to overcome many difficulties; but nothing could turn them from their purpose, or abate the ardour of their zeal.

But here the parallel ends, and the divergences begin.

Pestalozzi was undoubtedly the greater man. He had genius, sensibility, and imagination, in addition to those qualities which were common to both. His literary works, which are numerous and varied, prove that he combined many of the highest qualities of the philosopher and the poet. His philosophical writings are all more or less deficient in unity and method, and have the common faults of German writers,—too much fancy and too many words; but they abound in profound and original thought, and contain many brilliant specimens of declamatory eloquence. His fictions, also, lack plan; but they display a fine perception of the humorous and the pathetic, and great power of observing and interpreting character.

Fellenberg did not exhibit any qualities of this high order. The only literary work which he attempted (a life of the Emperor Francis of Austria) fell dead upon the market, in the booksellers' phrase, and has never since been heard of. On the other hand, he possessed, in the highest degree, a class of qualities in which Pestalozzi was particularly deficient, and which are indispensable to the success of practical undertakings on a large scale. He had a thoroughly disciplined mind, great firmness of will, a sound judgment, remarkable sagacity, keen powers of calculation, foresight, inventive skill, governing tact; in short, all those qualifications which constitute an expert administrator. Thus it happened that Pestalozzi's undertakings almost invariably failed, Fellenberg's generally succeeded. Pestalozzi brought

* "During infancy, the child has to become acquainted with the external world: his senses are in incessant activity; the sense of sight has to be placed in harmony with the sense of touch and of muscular movement; the distance, form, weight, and other qualities of objects have to be determined; the child is making continual discoveries; it constantly presses upon the region of the unknown. This process is chiefly synthetical. It is by the acquisition of new facts, and their combination with those already known, that the child gradually acquires knowledge, and corrects the errors into which he has fallen. . . . . Pestalozzi proposed to imitate this process in the further education of the child. Analysis appeared to him the duty of the educator, and the necessity for education was equivalent to the need of an interpreter of natural and moral phenomena. The influence of tradition, and of more sure and permanent records, on civilisation, is in harmony with this view of the means and limits of self-education, and of the first duties of a teacher."—*Minutes of the Committee of Council on Education*, 1840-41, p. 34. 35.

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ruin and misery upon himself and his family; Fellenberg enriched himself. The life of Pestalozzi was sorely troubled by unseemly contentions among his assistants; around Fellenberg everything worked harmoniously. Pestalozzi frequently contradicted his theory in attempting to apply it to practice; with Fellenberg, theory and practice always went hand in hand. Pestalozzi allowed his enthusiasm and his genial temper to lead him into all sorts of extravaganees; Fellenberg, though a man of strong passions, rarely acted impulsively.

This remarkable dissimilarity between the two men was, no doubt, in a great measure the result of a difference of natural endowment; but it was also the result of a difference of education. Fellenberg had enjoyed the counsel, control, and example of a well-educated father, who carefully trained him for the duties of active life. Pestalozzi was deprived, at an early age, of the advantage of a father's influence—an influence which no other person can supply.

In politics the two men took opposite sides during the eventful period of Swiss history which we have briefly sketched, though neither of them adopted the extreme views of the party to which he belonged.

Pestalozzi was an adherent of the reactionary party. As a youth, he had even imbibed revolutionary opinions, and joined the League founded by Lavater. The excesses to which the revolutionists were led, however, soon disgusted him; he withdrew from their ranks, and wrote strongly against such extreme tendencies.

Fellenberg was by birth a member of the aristocracy. He was one of the most active in resisting the French invasion, so much so, that on the defeat of his party, he had to flee for his life. But he fought, not so much for his order as for his country. He advised his order (though to no purpose) to give up those exclusive privileges which had alienated the affection of the Swiss nation, and to endeavour to regain their confidence by showing a noble zeal for the safety of their country. Both he and his father before him were men far in advance of their order in the liberality of their political views, and in their efforts to promote the amelioration of the condition of the people. In fact, the opposition from their own order formed the greatest obstacle which those efforts had to overcome.

The main difference between the educational views of Pestalozzi and Fellenberg was this: Pestalozzi taught, as a fundamental principle, that the object of national education should be to develop the mental and moral faculties of every individual member of society, without distinction of rank. This cultivation of the general intelligence of the pupils, he maintained, should be the foundation for the special education needed to qualify them for any particular rank or pursuit. Such a view of national education was the legitimate corollary of his opinions as a political reformer.

Fellenberg, with a degree of liberality and moral courage that it is difficult now to estimate justly, adopted this principle in the main. But his practical mind saw that it was carried by Pestalozzi beyond the just limits of its application. He maintained that it applied more particularly to the earliest period of education, the duration of which should



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vary with the capacity and circumstances in life of the individual pupil; and that this period should be followed by one chiefly devoted to the acquisition of such positive knowledge as would fit him for the discharge of his duties as a member of society. This principle of adapting the education of the pupil to the requirements of his probable station and occupation in after-life commends itself at once to practical minds as a sound and important one; nor is it at all at variance with the Pestalozzian principle of general development, for the teaching of almost any branch of knowledge may be so conducted as to have a highly educative influence on the mind of the learner. This modification has accordingly been adopted by the great majority of the followers of Pestalozzi in Germany and elsewhere.

Such were the two men who may be justly regarded as the originators of the modern educational movement; and such were the general principles by which, since their time, the most distinguished promoters of the movement have continued to be guided. Being a sort of compromise between the views of the two extreme political parties which divide society, these principles have gradually commended themselves to all men of moderate opinions.

This has been strikingly the case in our own country. The Lord Advocate said at Leeds the other day:—"When Lord Brougham first raised the banner of national education, men were startled by an unwonted trumpet, sounding in the ears of the country truths which alarmed many honest and wise men not prepared at once to surrender what may have been the cardinal habits and opinions in which they were reared. The opposition he met with at first was, perhaps, not unnatural in the state of the feeling of the country at that time; but it is creditable to him and his coadjutors, to those who supported him, that, as I believe, there is not now one dissentient voice in this great country; but men of all parties and sections are ready to unite in advancing the great cause."

But to this progress there has been one very remarkable exception, which, just at the present moment, it is perhaps important to the friends of education in England to consider with some degree of attention. We allude to the case of Prussia. That country was the first in which the influence of the principles of Pestalozzi and Fellenberg prevailed in the education of the people. Prussian education (we do not mean the State system, but the *teaching* given in the common schools) became the admiration of the world. Since the political disturbances of 1848, however, the movement has been completely arrested, and a new direction given to the teaching in the schools. This revolution has been the work of the Roman Catholic hierarchy, and the High Lutheran Church clergy and aristocracy. This party complained that the religious teaching of the Pestalozzian schools had produced in the minds of the people a contempt of the Church and Church authority, and a disregard of dogmatic truth; and that the secular instruction was too ambitious, both in the number of matters taught and in the method of teaching them. They now profess to have "restored" the school to its place as an organ of the Church for training the children to church membership; and to

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have given a "practical" character to the secular instruction, by limiting the number of subjects, and by "simplifying" and "concentrating" the method.

An account of this revolution has been given by Mr. Pattison in his Report on Elementary Education in Protestant Germany. Mr. Pattison approves of the change which has been effected, and he very naïvely warns us against supposing that it has any political significance. "The question," he says, "has been so entangled with political parties, as greatly to obscure its real merits. The movement in the new direction, in every country, having been favoured by a party in the State who were out of sympathy with education altogether, who placed themselves upon the same footing with respect to it as the Roman Catholic Church does, testing it entirely by its tendency to promote Church interests, and under whose management the universities in Prussia have sunk to their present deplorable state, a prejudice is created at first against it, as if it were a movement inimical to the true interests of the population. As far as my observation has extended, I conclude that the *reform in the direction of simplification and concentration is one to which an experience strictly educational has naturally led.*"

Let us see what the new system is, what subjects have been banished from the schools, and how the instruction in the remaining ones has been "concentrated" and "simplified."

In the religious teaching of the Protestant schools, the chief differences introduced consist in the requirement of a more regular attendance at church, a stricter observance of the church ritual, and the committing to memory of Luther's Catechism, Scripture texts and extracts, and hymns. The principal point, however, appears to be the enforcement of the learning of the Catechism. "The principle," says Mr. Pattison, "which is to govern the teaching of the Catechism is, that the dogmatic instruction of the school is only introductory to that of the Church. The school is to confine itself to inculcation into the memory of the form of words, and the Church's preparation for confirmation has the right of expounding their sense. The master is strictly prohibited from founding any catechetical teaching upon the matter of the Catechism, though he ought to see that the children not merely repeat it correctly, but understand the words in which it is conceived. The master is to carry the child through the mechanical stage, in order that the pastor may take it up, and first initiate it into the Church's sense. This regulation has for its object not merely the subordination of the master to the pastor, but the counteraction of that axiom of the Pestalozzian school, according to which the child was never to hear that which it did not understand. *The old method of instruction* (*i.e.*, the rote method which Pestalozzi exploded) *is now to be revived in all branches*, but especially in religion, as the only security for the transmission of the truth of revelation from generation to generation."

The secular instruction is now limited to reading, writing, the four rules of arithmetic, and singing. The only additions allowed to this in the village one-class school, are one hour per week for drawing, and three hours per week for natural phenomena.

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As regards method, the elementary school *is not to communicate knowledge*, but to qualify the child to perform certain simple operations. The master's business is said to be not to talk, or even question, but to make the scholars practise. The child is to be treated like an apprentice, who learns his trade simply by being set to work at it. This is the so-called "simplification."

By "concentration" of teaching is meant that the child has to learn, not so many distinct subjects, but the connected use of the organs, speech, voice, sight, hand, etc., and that the extent of what he has to acquire is to be determined by his own position in the world. "This excludes at once," we are told, "the *fatal ambition* of the old school, to give an intellectual training; to develop the powers of thought by formal exercise of them. This *may* be the work of higher schools or universities, but *must never be attempted* by the elementary school."

These general principles are carried through the several branches of instruction.

Grammar, *i.e.*, the analytical mode of learning language, has been banished as a superfluous study. The mother-tongue is to be learnt practically by using it. The "language instinct" of the child (whatever his dialect) is to guide him through the intricacies of the grammar of the High German, which is to be strictly maintained as the school language.

"In ciphering, we are told, the practical end of the people's school *banishes* on the one hand *all the lessons in the theory of number which were formerly given*, and, on the other, avoids with equal care the working of problems by the mechanical methods of multiplication table. Mental arithmetic, *not permitted as a separate exercise*, as a useless fatigue of brain, is used to correct the mechanism of the slate, and is restricted to the system of numeration, as distinct from that of notation."

Geometry, a favourite subject with the former masters, is not now admitted into the one-class school.

Separate hours for geography, history, natural history, and physical science, though not prohibited, are not encouraged, and special manuals for these subjects are not in use.

Drawing is not often carried beyond the simplest line or free-hand drawing from flat examples. The accomplishments and amenities of life are rigidly excluded.

Mr. Pattison does not mention that the standard works of German literature in history and other subjects are also excluded, not only from the elementary, but even from the normal schools. We believe, however, that this is the case.

The matter needs very little comment from us. The events of 1848, and the part which the schoolmasters played in them (to which, if we remember rightly, Mr. Pattison makes no allusion), are too fresh in the minds of most of our readers for them to accept Mr. Pattison's interpretation. What the influence of the principles of Pestalozzi did for Prussian education could not have been more completely undone.

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Were he now in Prussia, he would again exclaim, "We have schools for spelling, for writing, for learning the Catechism; but we have no schools for the education of human beings. Schools of the latter description, however, are by no means desirable in the eyes of those who wish to uphold religious and civil oppression."* The wonder is that it should have been possible for such a revolution to have been effected "by authority" in a country which prides itself so ostentatiously upon having a "constitutional" government.

How true is the remark made by Mr. Matthew Arnold in his admirable Report on popular education in France, Holland, and Switzerland. "It is not State action in itself which the middle and lower classes of a nation ought to deprecate; it is State action exercised by a hostile class, and for their oppression." The whole of Mr. Arnold's report is characterized by an enlightened and statesman-like appreciation of the great principles of civil and religious liberty which underlie the modern educational movement, and in this respect it presents a striking contrast to that of his late colleague.

We have said that it is important to Englishmen at the present moment to consider this Prussian movement. The reason is, that a somewhat similar tendency is perceptible in the report of the Royal Commissioners. They complain of the imperfect manner in which reading, writing, and arithmetic, have been taught in our elementary public schools under the system administered by the Committee of Council, and they propose to remedy this defect by making the payment of grants, from the county rate, depend exclusively upon the successful teaching of these subjects. They entirely overlook the educative influence of the instruction which has been given by our trained schoolmasters; and their recommendation, if carried out, would have the effect of putting a stop to such training of the intelligence in future.†

There is, indeed, little likelihood that the recommendations of the Commissioners affecting our ordinary elementary schools will be adopted by Parliament. But every teacher and every promoter who does not wish to see an entire revolution in the character and tendency of the education given in these schools must be on his guard, until we are safely through the danger.

J. Tilleard.

* Dr. Biber's *Memoir of Pestalozzi*, p. 388.

† "The Committee think that, even if the difficulty of forming a uniform standard could be overcome, directing such exclusive attention to reading, writing, and arithmetic, would not fail materially to interfere with that moral and religious training, and that general development of all the faculties of childhood, which have of late years characterized our best schools, and which, whether the Committee regard the welfare of the individual or that of the nation, they consider to be of inestimable value."—*Report of Committee of Home and Colonial School Society.*

"The largest amount of this capitation grant can be obtained by sacrificing the moral and religious instruction, the intellectual training, and general information, and restricting the instruction to a mechanical drill in the reading, writing, and arithmetic."—*Sir James Kay Shuttleworth's Letter to Earl Granville* (*House of Commons Paper* 231, *Session* 1861.)

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## VI. EVENING SCHOOLS.

The day for proving the importance and necessity of education is long gone by; but men are not yet at one as to the best method to be pursued for its attainment. Until the disputes of the learned are settled, we, the workers who, it may be, are not learned, must follow the best guides we can find; and it is because the present writer has had some experience in evening schools, that a few hints are here offered on the subject of how to teach them; premising that by evening schools are meant schools opened *for the elementary teaching of adults*, and for adults who obtain their livelihood by manual labour, exclusive of classes in connexion with Mechanics' Institutes, except in so far as they may have the above purpose in view. The desirableness of opening such schools, especially in our large towns, is now fully recognised; the importance of giving those who have never learnt, an opportunity of doing so, of enabling the boys and girls who leave our parish schools just as they are beginning to profit by them, an opportunity of continuing to improve themselves, and of supplementing their defective education (defective too often because it does not recognise the essential wants of its pupils), is granted even by those who hesitate to stamp with their approval the implied necessity of young people going out at night.

The teaching of evening schools is commonly in the hands of amateurs, who, bringing plenty of zeal to the task, too often know not how to direct it; and it is to these, not to the learned and scientific in education, or to the trained teacher, that we address our remarks; to the benevolent individuals who, willing to give time and intellect to the work, find their classes slow to learn, difficult to manage, and, in too many cases, impossible to retain. The successful teacher of a class of children at a Sunday-school will often find himself completely at fault when he tries to instruct adults; and this for the very simple reason that he attempts to make one plan of instruction and discipline apply to both. We propose to point out the distinctions which must be observed in teaching these two classes of pupils, and to offer a few practical hints as to organization and management.

Let us, first, see why we have agreed that it is important to establish evening schools at all. The following reasons are probably those by which we are influenced:—

1*st*, To give education to those who *wish* for it.

2*d*, To offer a rival enjoyment to public entertainments of a demoralising kind, and to public-houses.

3*d*, To entice the ignorant to learn.

4*th*, To establish links between the working classes and those above them in the social scale.

5*th*, To keep a hold on boys and girls when they leave school for work.

6*th*, So to do this as to elevate the moral and religious state of

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the working classes; to make their homes more comfortable; their food and clothing better; their perception of human existence, its duties and its conditions, clearer.

How is this to be effected by the simple, mere elementary teaching which is frequently all they can receive; in other words, how can we do all this by instruction in reading, writing, and arithmetic?

Our work falls naturally under two heads,—1*st*, The knowledge to be conveyed; and, 2*dly*, The instruments through which that knowledge is to be given.

The instruments consist merely of the mechanical processes by which a man reads, writes, and ciphers, and our first five reasons may be said to refer wholly or mainly to these. The *knowledge* itself, the REAL, is the object worked for,—the end and aim of all our teaching, as stated in the sixth reason for opening an evening school.

We do not deny that a mere mechanical knowledge of the instrumental arts may be useful in many cases. You may teach a man, for instance, to read well enough to decipher a luggage-label, and to write his own name legibly, so facilitating his employment on a railway; but we do not labour in evening schools for the sake of such pitiful results as these. A man is not really higher in the social scale because he can read and write; but he is higher if he can read and write intelligently; if mere reading and writing have been to him, not the end, but the means; not the conclusion of his efforts, but the starting-point from which these efforts have been made, and the means of weaving into his daily life higher principles, higher aims, and better habits. Indeed, the reading and writing are merely our instruments; for, if we were asked whether we prefer that a man should read and write well, or that he should be sober, provident, and honest, no one would hesitate between the two. Let us, then, carefully keep in mind that we teach these useful arts because they lead, rightly taught, to moral and religious ends, and because they are the surest implements for awakening intelligence, and for enabling a man to go on improving himself when he has no longer a teacher to aid him.

In most evening schools there are two classes even of willing learners,—those who come to continue the education begun at the national and parish schools, and those who desire for the first time to receive the rudiments of education, or who have forgotten what they once imperfectly knew. There will be some difference between them, and they will necessarily be drafted into separate classes; but although the former schoolboy will bring most *readiness* to his task, the poor fellow who has never learnt will probably surpass him in anxiety to learn, and in closeness of application.

In the first place, it must be borne in mind that both these classes of learners are in advance of school-boys. However recently some of them may have left school, they are now in a different position from that which they then held. They are workers in the world; they have some actual experience of life; they have a different, probably a higher, intelligence than they had as school-boys; above all, their attendance

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is voluntary, not enforced. It is with a lively sense of all these special characteristics of the pupil that the teacher must commence his instruction, taking *the actual knowledge already acquired in the work of life* as the basis on which to build; working from *it* up to rules, not beginning with the ordinary instructive method and ignoring facts taught by experience. In this way he will carry the intelligence of his pupils with him, and will make learning a delight instead of a groping in the dark. Every subject must begin from the pupil's daily life and daily necessities. He must be taught to write the simple words he uses and reads—his own name; those of his family; his place of residence; the tools he handles; the work he does. His reading must diverge naturally from his daily life, it may touch upon wide subjects, but it must begin at home. The geography of our remotest colony; the history of our obscurest annals may be comprised in it; but the starting-point must be the pupil's personal interest in them. This interest is of necessity limited. His power of attention, his capacity for imagining, are very small; and he cannot estimate facts correctly, because he has so few to compare them with. Beware, then, of cramming the mind with isolated facts; facts in themselves have little or no power in awakening intelligence, except in proportion as they connect themselves with existing knowledge. For instance, it is useless to tell your pupil how may inhabitants there are in the United States. He may try to look interested to please you; but he will neither realize the fact, nor, if he could, would he be any the wiser. But if you tell him how many men have emigrated from his native town, then he will listen to you. If you tell him how many mouths an English acre will feed, and how many an Australian, the number of crops to be obtained from the one and the other, then you take him with you. This touches him; and the wisdom of emigrating, the chances of success, the qualities that fit a man for it, may all follow in their turn, for they are all linked with his life, his needs, his resources, and his hopes.

We have been thus explicit, because, despite all that has been said and written on the subject, it is in this starting-point of sympathy that teachers so often fail. They give knowledge, and fancy they educate; they heap up facts, and think they have roused intelligence. Rightly used, the actual experience of a man's mind, however limited, is a valuable accessory; it will stand in the place of high capacity, and will constantly come to the aid of the teacher who respects it as the idiosyncrasy of his pupil, as the training of life, which, toil as we will, must always outdo us in moulding the mind, and awakening its powers.

Again, discipline, in the ordinary sense of the word, is impossible. The act of attending the school is a voluntary one, and the desire to learn must be taken for granted. Those who come from any other motive, and are idle and inattentive, after an effort or two to arouse them, must be left to their fate; otherwise the industrious will suffer.*

* This sounds harsh, but it will be found a salutary harshness. If the idle are retained they will impede the progress of the rest, exhaust the teacher, and do more harm by example than the good he can effect by precept.

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The evening-school teacher's business is exclusively with those who wish to learn, or in whom the desire can be awakened. These will give little trouble. Slow and stupid they may be, but they will never be noisy or idle. A request to the insubordinate that they will not come again, is generally enough to insure either their absence or their good behaviour.

But, withal, *rapidity of attainment*, and some palpable results, however small, are imperative; without this the most willing are soon wearied, and give up the effort to learn as useless. We must not forget that we have not to do with children who have years before them; but with people whose time is limited, many of whom come at great inconvenience to themselves, and wearied with a day's hard work, and who have a very small conception of the pleasure of knowledge, whatever may be their estimate of its use. It is to promote this rapidity of attainment, that, in the following remarks, we have suggested principles which experience has shown to be consistent with actual and prompt improvement.

It is desirable on opening an evening school to do it with as little fuss and show as possible. Many a poor person turns away from lectures and schools, baths and washhouses, saying "It's such a fine place, I didn't like to go in." Do not be troubled, then, if you cannot have the parish schoolroom, but be satisfied with cottage accommodation if need be. Small beginnings are not to be despised.

Have plenty of gas and a good fire. Light and warmth cheer the hearts of the poor; they are their luxuries. Be careful to ventilate well, for your own sake as well as for the sake of those you teach. Fresh air is necessary for the brain, whether educated or uneducated, and people accustomed to a pleasant airy schoolroom will be less tolerant of a close room at home.

Provide slates for those who have to learn to write, a black board for each class, and large printed sheets of words for those who have to learn to read. Charge at least a penny a week for admission. Even a small charge makes your pupils feel more independent, and attaches more value to your teaching; while the fund thus raised will enable you to supply them with copybooks and other materials free of charge.

Impress on every one who enters that, in being there, he is occupying a place that many would be glad of; and that unless he attend regularly he must absent himself altogether.

Do not let the number of scholars outrun the number of teachers. When each one has his complement (and the complement of each will depend upon his ability, and the attainments of his class), do not allow that number to be exceeded. When a teacher is absent, it is better that his class should be dismissed than drafted into any other, by which means both classes are defrauded. Substitutes, too, are bad things. Pupils soon grow attached to their teacher. They understand his way of speaking to them, and are discouraged by a fresh method and a different manner. It is the business of those who undertake to teach to weigh well the cost before they begin, and resolve at whatever sacrifice to be regular in their attendance.

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Some may think it a better method to appoint teachers in each department, and to let the learners pass from one to the other. But the variety of employment is as good for the teacher as for the pupil; and the individual influence attained, and the chances of keeping pupils together, are much greater where the former method is followed.

Divide the time so as to place that given to reading between that allotted to writing and ciphering. The mechanical nature of the two latter subjects will always make them more agreeable to the learners, especially if they are artisans, and accustomed to employ their fingers in their daily work.

Do not let any lesson which appeals directly to the intellect exceed half an hour in length. Indeed the lesson should be even shorter where the demand on the application of the pupils is greater than usual. The power of concentrated attention is very small in uneducated minds, and the continuance of a lesson five minutes after the pupils are exhausted and weary will not only be useless, but will go far to undo all that has been previously done. It is well, then, never to fix a portion to be completed at any one lesson, lest it should lead to weariness.

Above all, it is advisable that the teacher, especially if he be ardent, should impose strict limits on himself. This he will best do by writing down all that he intends to teach, and so mastering and arranging his subjects that he will be able to communicate all he wishes within the given time. It is better that the most valuable piece of information should be left unspoken, and the finest scheme be broken short in the midst, than that the minds of the recipients should be exhausted, and weariness and inattention creep over a class.

Do not close your door against late comers where an adequate excuse is offered to your private ear.* Make the pupil welcome at any hour, and regret his late coming as *his* loss only. Your object is to teach him what he is presumed to wish to learn. If you are angry that he comes late, he will not again spend in school the only half hour perhaps which he has been able to save, and the first step will be taken towards desertion. "Better late than never" must in this respect be the motto of the evening-school teacher.

Desultory habits of non-punctuality may be cured by placing the favourite lesson (which is generally writing) first in order. The pupils will make great efforts rather than fail in acquiring this popular accomplishment.

The above remarks are applicable only to pupils above a certain age. It is taken for granted that the evil of admitting boys and girls who ought to be at the day-school, and thus encouraging parents to send them at too early an age to work, will be avoided. Not even the fact that they are actually at work, and have left school, should entitle them to admission before a certain age. This age must be regulated according to the habits and wants of the district. In factory towns the minimum age for admission should be thirteen, because that is the

* "To your private ear," because you are dealing with *adults*, a fact too often forgotten. The respect you show will awaken their own self-respect, a most important auxiliary in the work of self-improvement.

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legal age for beginning to work full time. But, once fixed, the age should be rigidly adhered to. Frequently the evening school is made a mere excuse for getting out by young boys and girls. Their object is not to learn, and they only disturb the school, and prevent the attendance of adults, who do not like to sit on the same benches with mere children. The fact of the school being in some sort a select one will operate greatly in its favour.*

In commending these rules to the attention of the reader, we would apologize for the minuteness of some, the seeming triviality of others. But experience has taught us that it is better to err on this side, than to leave those who are making an experiment in teaching without every assistance that it is in our power to give. The zeal of the teacher is assumed, and the disposition to devote himself to this important work, not merely as a passing amusement, but as a most urgent duty; urgent because it is to knit man to man—to raise the intelligence of a class that is increasing in numbers far beyond its increase in knowledge—a class that is threatening to swamp the educated portion of the community, and to work with its own reckless hand the machine of government. It is for those who see the importance of these things to take care that the ranks of ignorance and brute force shall be daily weakened by the secession of some of its numbers to the other side, by giving working men and women the *sort* of education that will enable them to see that it is the law of God that intelligence should rule, and that providence and industry should stand higher in the ranks of life than improvidence and sloth.

C. A. Laurie.

* We can scarcely insist too strongly on the rule affecting age, the infringement of which, obvious and simple as it is, will ruin an evening school. It is difficult to refuse the child who pleads having been kept at home all day to "mind the baby," or having been sent to work because "father's ill;" but to break the rule is unfair to the school, to the parish teacher, to the child and to the class of people to whom that child belongs. It is unfair to the school, because it brings into it an element incompatible with usefulness and the purpose for which the school was opened. It is unfair to the parish teacher, because it deprives the master of income and position; for a school taught by ladies and gentlemen at a half or a third of the price, and at an hour which enables the parent to make a profit out of the child's labour, is of course very popular. It is unfair to the child individually, because it taxes the little body and mind too heavily, and does it harm, not good; and lastly, it is unfair to the class to which the child belongs, because it lessens the difficulty of combining education with early work, and encourages an evil which should be steadily and undeviatingly opposed.

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## VII. ON THE RESULTS OF OUR IMPROVED SYSTEMS OF EDUCATION.

WITHIN the last twenty years a great change has taken place in the character of the instruction given in our primary schools. This change consists more in the spirit than in the form of the instruction. The old system aimed at nothing beyond the teaching of the bare rudiments of technical knowledge—the power to read, write, and cipher—together with certain parrot-like exercises in the catechism and creeds of the Church. Without underrating the value of the technical branches of knowledge as instruments of education, the new system aims chiefly at the development of the intellectual and moral faculties, and, conjointly with technical instruction, the teacher constantly endeavours to impart positive knowledge to his pupils, especially in those subjects which have a direct bearing on their future pursuits in life. The former gave the pupil dogmatic instruction relating merely to the instruments by which knowledge is acquired, but left him untaught as to the manner of using them, so that it was contingent upon circumstances whether or not, in after life, his school learning should remain a dead letter soon to be forgotten. The latter, regarding technical knowledge merely as a *means* for the attainment of a great *end*, begins the work of education at school, and trains the boy in all those habits of thought and action which tend to influence his destiny in the great struggle of life; and hence every branch of knowledge is taught in such a way as to give to it an educative power. The old system possessed little or no educative power; the youth who had been merely taught to cipher according to rules, and to spell through a chapter of the Bible, found his school learning of no value to him in the labours of his daily life, and the little learning, which had cost him so much pains to acquire, was either forgotten or utterly neglected, and, unless something unlooked for turned up in his favour, ignorance, improvidence, and hopeless destitution became his lot. His school learning having been invested with no educative power, he entered on the labours of life with no desire for knowledge; in such a case, therefore, self-improvement was all but hopeless. It is true that he had been taught to conduct himself "reverently and lowly towards his betters," and this lesson had been so forcibly taught that it fixed upon him the curse of stationary servility and dependence. His religion, if he had any, was adopted on the authority of his parson, and his political opinions, if they could be called opinions, were those of his employers. In this manner ignorance, poverty, and crime had become for centuries the heritage of the poor of this country; as their fathers had lived and died, so they lived and died. It is true that, under the old system, you might have found, here and there, a few schoolmasters who, having freed themselves from the trammels of a false system, taught in a manner worthy of a more advanced age; and it is also true that even now we find a not inconsiderable class of

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teachers who have not yet realized the spirit of our improved systems of education; but, at the same time, it is quite certain that there is a general recognition, on the part of trained masters at least, of the essential principles of these systems.

The old system suited well the nobleman or statesman who delighted to live amid the homage of his dependants; but any system of education calculated to make the poor man think for himself on all religious, social, or moral questions was breaking the spell of his power, and, as a necessary consequence, he boldly denounced such systems. His opposition was at least honest and straightforward, if it was not liberal and enlightened. The same kind of opposition to improved systems of primary education, no doubt, exists in our times, modified somewhat by circumstances and the advanced state of public opinion. The conservative educator, with the tact of diplomacy, now makes his attack on more subtle grounds: he now objects to our improved system of education on the ground that its results are not proportioned to its pretensions; that, in fact, "our primary schools are not places in which education can be given."

The schemes of the Committee of Council on Education in this country are, in many respects, considerably in advance of public opinion relative to the subject of primary education. A free constitutional government like ours has nothing to lose and much to gain by the universal diffusion of education; but a selfish and despotic aristocracy, and a bigoted and intolerant hierarchy, wherever they exist, necessarily view with dissatisfaction and suspicion all influences calculated to break the bondage of the labouring classes, or to sound the death-knell of every species of serfdom. The slave-owner puts a gag to education, knowing well that knowledge leads man to estimate truly his own dignity as an immortal and accountable creature, and to claim for himself the inalienable right of liberty of thought and action.

Whatever may be a man's station in society, education, in its proper sense, confers upon him the highest earthly blessings. It is power, for it bestows knowledge, and knowledge is power. Education is a moral power, for it acts as a safeguard to virtue by showing that vice and misery, virtue and happiness, falsehood and shame are correlative conditions. Education raises a man's social status, for it gives him skill in his profession, whatever that may be, makes him provident in his habits, and also gives him that forethought whereby he is enabled to avoid those acts which entail misfortune and beggary: in this way education especially tends to ameliorate the condition of the labouring classes, and to reduce the amount of pauperism throughout the country. Education promotes personal happiness, for it opens the purest and most delightful fountains of intellectual enjoyment; this refreshing fountain is open to us at all times and periods of our earthly pilgrimage, —in youth and in age, in poverty and in wealth, in health and in sickness; and even its solacing power is most felt when in old age we stand on the confines of the two worlds—time and eternity—and, looking around, we find that death has so thinned the ranks of our early friends that we are standing almost alone in a world of strangers; how delight-

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ful then to fall back upon our own intellectual resources—to add a new fact to science or to give a new impulse to the development of thought. Finally, education adds force to our religious convictions by extending our views of the works of the Creator, and by giving us a well-grounded assurance that after this earthly tabernacle is dissolved, we shall have a building of God, an house not made with hands, eternal in the heavens.

What is desirable is not always practicable, and many ennobling schemes are fruitless in results because they are baseless and visionary. Have we been attempting too much, and thereby lost more than we have gained? Have we been shooting at the stars, and hit nothing? or have we been aiming at a visible tangible mark within the range of our power? Theories, however plausible, are only valuable in so far as they are supported by facts; and every true disciple of the Baconian philosophy is certainly justified in withholding his unqualified assent to the modern theory of education, until its truth has been tested and tried by a careful induction of facts. We must look to the results of the system as the most reliable evidence of its truth or falsehood. But in conducting this inquiry we must strictly follow the scientific law of evidence. We must bear in mind that our induction of facts may be false from taking a too limited range of results, from one or more essential conditions being wanting, or from testing the character of the results by a defective or self-assumed point of view. And we must also especially bear in mind that our interpretation of results is liable to be influenced by preconceived notions or prejudices.

It has been asserted that it is *universally* admitted that *our primary schools are not places in which education can be given*, and that we must expect that a very large proportion of those that attend them, leaving them at the age at which they do, will acquire nothing beyond the bare rudiments of knowledge—the power to read, write, and cipher. If this statement be true, then all that has been done in behalf of primary education for the last twenty years is comparatively worthless, and there is nothing left for us but to fall back upon the old system. Now, that boys not unfrequently leave school in the state of knowledge here described is a fact, but that the majority of boys leave school in this state of knowledge is not the fact. The observations of teachers, and a large body of persons really interested in education and well qualified to form a judgment on the matter, fully establish the fact that the majority of boys attending a good primary school are there subjected to an educative process of instruction, and that upon leaving school their knowledge is very far from being limited to the bare rudiments. In what sense are we to take the word *universally?* if in its usual acceptation, then the assertion is too absurd to require any formal refutation, for surely teachers will have faith in the system upon which they give instruction. But perhaps teachers are regarded as imbeciles —nonentities—having no legal existence, and whose opinions can have no weight in the balance of public opinion. We cannot help observing that the incautious use of words, conveying such sweeping conclusions, must tend in no small degree to destroy all confidence in the statement

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of facts given by such writers. We are told that these conclusions are derived from the "invaluable teaching of facts." Now, men with violent predilections may prove anything they want by facts. It is only necessary that they should carefully register all facts which appear to suit their purpose, and to reject all facts which do not suit their purpose; thus men become the victims of their own prejudices and preconceived theories,—instead of testing their theories by the facts, they test the facts by their theories. If they had searched as diligently for positive facts proving the educative power of the system, no doubt they would have found them; but it is much easier, in such cases, to derive the negative evidence than it is to find the positive; that is to say, it is much easier to discover what a boy does *not know*, than it is to discover what he *does know*. Anybody can confound even a thoroughly educated boy by puzzling him with ambiguous questions, by putting questions beyond the range of his capacity, or questions on subjects upon which he has not received instruction. But a positive evidence must always set aside a negative one. It not unfrequently requires considerable tact, as well as trained powers of observation, to discover the existence of certain facts or phenomena; but any fool may deny their existence on the ground that he had not seen them. The truth is, the assertion of the negation, in such cases, so far from being taken as evidence in relation to the point of dispute, would at once be regarded simply as an evidence of the incapacity of the person for making observations. It is always difficult, and in many cases impossible, to prove a negative; and hence it is that men of philosophic minds always feel diffident when they have to express a negative opinion. But the *Times*, of the 31st October last, observes that "this is looking facts in the face." We should rather say that it is blinking at facts, or taking a one-sided view of them.

We should have thought that men earnestly engaged in the search of truths involving the interests of a great nation, would have shown some degree of diffidence in expressing their opinions on the merits of a system which has such obvious *à priori* evidence in its favour. Is it possible, that so many earnest educators can be under a delusion, and that all the labour devoted to the preparation of educative lessons is fruitless? Is it possible, that instructive Bible lessons, reading lessons, arithmetical lessons, science lessons, etc., given day after day by a master thoroughly acquainted as well with the principles of education as with the nature and capabilities of the juvenile mind, should utterly fail as regards the great end of education—the development of the intellectual and moral faculties? The enemies of our improved systems of education seem to be ignorant of the fact, or if not ignorant of it, at least to ignore its existence, that every branch of instruction may be invested with an educative power. Arithmetic, taught from first principles, trains the mind to habits of reasoning. Reading and language are taught as instruments of thought, and in connexion with useful and instructive subjects of knowledge, such as history, biography, and natural history. The facts of natural and experimental science are taught, not in the form of abstractions, but

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as elements having a direct bearing on the daily pursuits of the industrial classes. Religion is treated as the great instrument for training and developing the character. The training in our primary schools is shown, not by the *extent* to which any subject is taught, but by the *manner* in which it is taught,—by the influence which this educative process has had in the formation of the character, and in the development of the intellectual faculties. However short the period of a boy's school attendance may be, he may yet be taught something worthy of the name of education—something which may form the basis of a future course of self-education. No man's education can ever be said to be completed, for we are always learning, even to the latest hour of our existence. The experience of teachers has fully tested the efficiency of this system of education. Their experience assumes a far more tangible and vital form than the results of defective examinations, conducted by men only partially acquainted with the educative processes which may have been brought to bear upon the minds and characters of the pupils.

If the results of the experience of elementary teachers, in relation to the effects of our improved systems of education, were published, they would present an accumulation of evidence in favour of these systems, which would silence for ever the objections derived from the observations of men disqualified, as well by their inveterate prejudices as by their habits of life and thought, for giving a reliable verdict on such questions. A man, we repeat, must be an educator, to some extent at least, in order to form a correct judgment on the results of education. Professional work of any kind is always best performed by men who have made the principles of the particular profession a special subject of study. Do we employ lawyers to construct steam-engines, or bricklayers to build ships? Why then should we look to inexperienced speculators, or to men engaged in the strife of party politics, as authorities on education?

The middle-classes of society pay an unmistakable tribute to the efficiency of the system of instruction followed in our primary schools; they complain, and not without reason, that the instruction given in these schools is superior, as regards all the essential branches of elementary education, to that which is commonly given in the generality of the middle-class schools.

T. Tate.

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## VIII. THE LATE DR. DONALDSON.

In Dr. John William Donaldson, who died at London on the 10th of February last, at the age of forty-nine, Cambridge has lost one of her foremost scholars, and one of her brightest literary and social ornaments. Throughout his whole career, this distinguished man identified himself with his University; upon her was reflected the lustre of his name; to her he devoted several years of his manhood,

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both at its commencement and at its close; and for the advancement and extension of her studies he employed all the powers of his marvellously vigorous and active mind. He may be truly said to have represented the very best class of Cambridge scholars; men who unite with a firm determination to adhere in the main to a system which has borne so many and so glorious fruits, a readiness to appreciate what is good outside the University precincts, and cautiously to incorporate it with the good within; who abhor narrowness of spirit as the worst enemy of the pursuit of knowledge, and who are none the worse scholars because they are also, in the best sense of the phrase, men of the world. It is not strange therefore, that his death should have left a vacant place in his University which it will be difficult to fill up. Our purpose, on the present occasion, is to endeavour to prove that regret for his decease and gratitude for his services, should be felt, beyond the limits of his own University, by every Englishman to whom the cause of liberal education is dear, and upon whose admiration any zealous and successful promoter of that cause must possess a well-founded claim.

A few words will suffice to tell the uneventful story of his life. An article in this journal has traced the career of an eminent German scholar, the late Baron Bunsen, whose death preceded that of his friend, Dr. Donaldson, by only a few months. The present writer can never forget that the last time he saw Bunsen, he heard him speak words of sympathy with Donaldson, and that at the last interview he ever had with the latter, the death of Bunsen was mentioned by him in terms of affectionate regret, not unaccompanied by an allusion to an event of which the warnings had already come to him. The life of Donaldson presents a curious contrast to that of the great German. Bunsen began, as a humble philological and theological student, a life to be afterwards in the main devoted to a wider and more public sphere of action. Donaldson, on the other hand, was originally destined for the stirring arena of the bar, in which it is impossible but to conceive that great success must have attended him; but he left it of his own free will for a career which offered little to stimulate in the way of notoriety and fame, and, as in his case at least it proved, but few and meagre rewards. The minds of both men were eminently catholic in their sympathies, but the course of circumstances led the German into wider fields, while it restrained the energies of the Englishman to labours in a narrower path; labours, however, prosecuted with no less indomitable an energy and unflagging an activity than that of Bunsen himself. Both died victims to work which overtaxed their powers; but the one in a green old age and full of honours; the other in early manhood, without having attained to such a position as his labours had richly earned for him; while to neither was it permitted to accomplish the crowning work of his life, for which each had designed much of what had already been done as a mere preparation.

Donaldson early quitted the study of the law for the University, and after prosecuting his studies at Trinity Coll[illegible]ge with the greatest



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success, and obtaining the second place in the Classical Tripos of 1834, he was subsequently elected a Fellow of his College, and employed in it as lecturer and assistant tutor. In 1840 he married, and after a short residence at a country curacy, accepted the appointment of Head-Master at Bury St. Edmunds Grammar School, where he continued till 1855. He then returned to Cambridge, where he resided till his death, only leaving the University for the performance of his duties as Classical Examiner at the University of London, and in the Indian Civil Service Examinations. He died in London, as we have said, before he had completed his fiftieth year.

From this outline of his life it will be evident that Donaldson's services to education were practical as well as literary. He was at different periods lecturer, schoolmaster, private tutor, and examiner; while at the same time he has left behind him works embracing almost every department of classical learning—comparative philology, grammar, commentaries, and literary history. We shall endeavour briefly to point out his services in each of these fields, adhering as closely as possible to the chronological order of the publication of his books, and adding a few remarks on his direct efforts to promote the cause of liberal education. The whole, however imperfectly drawn up, will present a picture of a literary life almost unexampled in fertility: the life of a man never content with the labours of the past, but looking upon every accomplished work as an instalment only towards the completion of the great task which he had set himself—the construction of a *Novum Organon* of English classical learning; such indeed, as no man could ever hope to complete, but any systematic contributions to which cannot fail to be a seed not sown in vain. For the universality of Donaldson's mind prevented him from following the example of many illustrious Germans, and devoting himself wholly to some speciality of classical study; with all his reverence for the classics, he could only look upon them as the means to an end; and thus, though in many particular branches he has been far surpassed, the broadness of the basis on which he attempted to raise a structure will atone for many imperfections in its details.

English scholarship, at the time Donaldson took his degree at Cambridge, was, it is true, in a hopeful state. At no time had the lecture-rooms at Trinity, then even more than now the mainstay of classical education at Cambridge, been presided over by abler men. At Oxford other questions were still engrossing attention; but there, too, a race of scholars was growing up who have since done much and valuable work. But the tree, though blossoming, had not as yet put forth much fruit. Gaisford at Oxford and Blomfield of Cambridge belonged to a school which was passing away; even as Hermann, the rival of Porson, was yet to live many honoured years as the Nestor of German scholars, though scarcely any longer their leader. The younger generation of England naturally looked to their German contemporaries for guidance. Arnold, the friend of Niebuhr and Bunsen, Hare and Thirlwall, the translators of Niebuhr's *History of Rome*, and others of the same class,

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were the men whose labours were to inaugurate almost a new era. Compare Blomfield's Thucydides with Arnold's, and, notwithstanding the many shortcomings of the latter, it will be at once apparent in what the difference between the two schools was to consist. Verbal commentaries were giving way to a broader style of criticism; and the spirit which animated the great K. O. Müller was awaking in this country also. At the same time, comparative philology at last began to be cultivated by English scholars, who had too long fallen behind in the race; but now, stimulated by the revival of the sister science of ethnography, and by the rise of a spirit of inquiry into the language both of our ancestors and of the remote east, felt that the subject had, so to speak, come home to them. Among its first cultivators in this country was the late Mr. Garnett (Oxon.), a scholar for whom Donaldson always had the highest admiration, but who was not permitted to live to fulfil the promises of his early efforts. He and others contributed to the earliest periodicals on this and cognate subjects which the English public had seen. It was at such a time that Donaldson, young, but full of hopes and already well armed for the contest, entered the arena.

His earliest publication was an introductory treatise to the fourth edition of the *Theatre of the Greeks* (1836), a work the popularity of which is sufficiently attested by the number of editions through which it has gone (it is now in the seventh). But it was only in the last that the author obtained free scope for his own labours on the subject, and was enabled to omit a great part of the long extracts from Schlegel, and the whole of those from Bentley, which had at first overloaded the book. The Greek drama is certainly that department of ancient literature which has received the greatest amount of attention from English scholars, but Donaldson's object was rather, by a clear account of the origin and a correct representation of the accessories of the Greek stage, accompanied by a suggestive criticism of its principal poets, to facilitate the labours of younger students in this field, and to show them a Greek play as acted at the Dionysia, not as deprived of life by the commentators.

Meanwhile, however, he was engaged upon a far more arduous undertaking. When, in 1839, at an age at which most young scholars are well content to run in the grooves of their special training, he published his *New Cratylus*, or "Contributions towards a more Accurate Knowledge of the Greek Language," he might well look with apprehension upon the ambitious design of his work. It was no less than to exemplify, by means of a critical examination of the Greek language, the mechanism and organization of inflected language generally; at the same time by this process throwing light upon the special phenomena of Greek.* For such a book many qualifications were required; above all, a comprehensive and constructive mind, not content with finding analogies and arraying probabilities, but capable of surveying the whole Kosmos of language, of steadily keeping in view the idea of the original unity of speech, and of warding off the thousand fancies likely to interfere with the one great imagination.

* See preface to the first edition.

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That Donaldson in his *New Cratylus* was deeply indebted to German research, and especially to Bopp's Comparative Grammar, for a pre-arrangement of most of his materials, cannot be doubted; but it is equally certain that the originality of his conception, and the use he made of these materials, gives him a position of his own. Assuming that language, originally one, has become disintegrated, and that to re-integrate its various children is the object of philological inquiry, the author proposes to himself a systematical development of the grammar of the Greek language; in other words, a representation of the action of its working elements upon its roots. As all action must proceed from personality, it is the personal pronouns, whose addition to the root forms this working element and produces inflection, which are the expression of their action and relation. Hence result nouns and verbs, with their various subdivisions; prepositions and other conjunctions are pronouns in which the idea of personality, though practically obscured, underlies the meaning and use of the word. The three first numerals are pronouns in which the idea of position has assumed the particular phase of succession, while subsequent numerals, etymologically as well as arithmetically, are composed of various combinations of the first three. Pure and original interjections stand apart; and for them nature will afford every experimentalist the best theory of origin. The variety of illustration by which the author has evolved this idea is amazing; and we refer to the chapter on the numerals, to which we have just alluded, for a specimen of his power of throwing light on a difficult and abstruse subject. The proofs of exact Greek reading are everywhere apparent, and Donaldson's extraordinary acuteness in emendation, of which his edition of the Antigone and text of Thucydides give clear proof, manifests itself incidentally in a great number of instances in the *New Cratylus*.

The whole work is one the vastness of the conception of which rendered perfection hopeless. But, of all Dr. Donaldson's books, it has met with the least opposition and the most acknowledgment. It obtained a tribute of praise from Karl Ottfried Müller, and did more than any other English philological work to prove to foreign scholars that rivals were arising for them in this too, the vastest and grandest field of their classical studies. To Donaldson (and another subsequently distinguished scholar, the present Home Secretary, Sir G. C. Lewis) Müller confided the translation of his *History of Greek Literature*, undertaken in 1840 for the Society for the Diffusion of Useful Knowledge.

From his country curacy, whither Donaldson had retired after his marriage, he published his edition of Pindar, founded chiefly on the German works of Bœckh and Dissen. This work has failed to conciliate much favour. Pindar was a favourite author of Donaldson's, who wrote an excellent article on this poet in the *Penny Cyclopædia*, and lately announced a course of lectures on him at Cambridge, which, however, circumstances prevented his delivering.

In 1841, Donaldson had become Head-master of Bury Grammar School, and it was here that it became obvious to him that, before the

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bulk of students of the Greek language in this country could be brought to regard it as something else than a fortuitous concourse of forms, it would be necessary to overthrow the strongholds of the thoughtless school, and to declare war against the old grammars. Matthiæ's *Greek Grammar*, of which an English translation had appeared as early as 1819, had commanded universal attention and applause, but was not of the requisite simplicity for the use of younger students. The first edition of Donaldson's *Greek Grammar* has not attained to anything like the wide popularity its author hoped for it; while the second, only lately published, is evidently destined for a more advanced class of readers, to whom, on deserting the routine of schoolwork for the freer studies of the University, no work could afford more efficient aid.

In the *Varronianus*, first published in 1844 (it has since reached its third edition), Donaldson set himself a less comprehensive task than that which he had attempted in the *New Cratylus*, but one beset with many and peculiar difficulties. Latin scholarship was then, as it is now, cultivated in a far less degree in England than Greek. The example of Porson may have had something to do with the preference shown for the latter, though its own greater attractions afford the most natural explanation. What noteworthy edition has, during the last fifty years, appeared in England of a Latin author? We should except Mr. Monro's labours on the text of Lucretius; nor should Mr. Mayor's excellent school edition of Juvenal be forgotten. But what of importance has been done for Cicero? what for the text of Tacitus, with all its obelisks and *lacunæ*? what for the texts of the Comedians, which the Germans have, in the last years, improved so much? The art of writing Latin prose has been almost forgotten, except among the select few who may possibly still correspond with one another, like the most learned Wyttenbachius and the most learned Schützius, but who show a remarkable loathness to publish their lucubrations. Even the writing of Latin verse has been reduced to an imitation of the most limited number of models, chosen it is not well known by whose unalterable decision. Meanwhile, the grammar of the language, though used as the representative, and, so to speak, typical grammar of all languages, is taught in a cut-and-dry form, full of unnatural precepts and abnormal rules, and enlivened only by oracular doggrel, which ignores the reason to enliven the memory. The number of declensions and conjugations, for instance, invented by some experimentalist devoid of the sense by which analogies are perceived, is still preserved as a fixed and immutable law. We say "still;" for, notwithstanding the efforts of Donaldson and others, the drops of water have not yet hollowed the stone, which still lies as a stumbling-block in the way of most learners of the Latin tongue. The *Varronianus*, supported by the same author's *Latin Grammar*, is an attempt, by a historical account of the origin and growth of the Latin language, to introduce a more rational grammatical and syntactical system of teaching it. A history of the Latin language naturally brings with it an increased acquaintance with the

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various elements which gradually merged in the one Roman people, and thus becomes a guide to the establishment of a system of Italian ethnography. The *Varronianus* accordingly becomes a companion work to the *History* of Niebuhr, and, if its conclusions are to be trusted, must confer the greatest benefits upon the historical as well as the specially philological student. Some of these conclusions have been subjected to severe criticism: we may particularly mention the theory thrown out by Donaldson, of the Scandinavian origin of the Etruscans, on which he had to maintain a sharp controversy with Bunsen, conducted with mutual respect, but with singular tenacity on both sides. At all events, the *Varronianus* presents a distinct and previously unattempted criticism of the various theories on the subject of Italian ethnography, which has since been still further advanced by German scholars, and clearly makes out its main proposition, that as Rome was not a city of Italy, but its capital and representative, so the Latin language is not one of the Italian dialects, but a composition and union of all. It is interesting to trace in this work the fruits of its author's early studies; the ingenious chapter on Scythian word-formations, for instance, has recalled to the mind of his academical contemporaries the extraordinarily ingenious theories incidentally introduced into his Trinity lectures on Herodotus.

His *Latin Grammar*, which was republished in a much larger form a few months before the author's death, is eminent for its simplicity and completeness; and in its suitability for the use of younger students perhaps surpasses the Greek Grammar. Donaldson lately devoted much time to the grammatical and etymological study of the Latin language; when he returned to Cambridge the first scholars of the University crowded to hear him deliver a course of lectures on Latin Synonyms; and there is little doubt that, if ever the day should have come for the erection of that very needful chair for which his claims would have been all but unrivalled, he might have inaugurated a new era of Latin scholarship in England.

Donaldson's desire to promote the study of Hebrew at those schools where the class from which the clergy is mainly drawn is educated, led to the publication of his *Hebrew Grammar;* and he subsequently pursued cognate studies. In 1855, he published his Essay on the Book of *Jashar*, written in vigorous and elegant Latin, and containing one more attempt at a solution of this problem, the *crux* of German theologians. Donaldson found no supporters for his theories on this subject either among English or among continental Biblical scholars; and in truth he approached the text less as such an one than as a comparative philologist. The ignorant misrepresentations with which he was assailed, often uttered by those to whom the language in which the book was written must have presented an insuperable obstacle to their criticising it, have now passed away, and we may let them rest. His theological position he subsequently defended in a book entitled *Christian Orthodoxy reconciled with the Conclusions of Modern Biblical Learning*, a work interesting as a proof of his yearning to harmonize in his mind the different elements of this as of his other knowledge. If here, as

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on other occasions, he showed a want of moderation in replying to his opponents, we may recollect that he stood alone, and, so to speak, at bay, and that the *odium theologicum* has never yet been known as an emollient of temper.

In 1855, he returned once more to Cambridge, in the atmosphere of which he felt more at home, and where he continued his marvellous activity with an ever-increasing sacrifice of strength. In 1858, appeared his continuation of K. O. Müller's *History of Greek Literature*, his share in the translation of which we have mentioned above. Müller had carried his work down as far as the time of Socrates, with an admirable characterization of whom Donaldson's continuation begins. The spirit in which the book is written is that of a modest subordination to the plan of a great departed scholar, accompanied by a freedom of thought and vigour of execution which gave to the continuation the character of an original work. Donaldson, whose conscientiousness in these points was unusual, went through an immense amount of reading of the minor and later Greek authors, of which the size of the work gives a very faint idea. There are, as was unavoidable in so very extensive a subject, some errors which his friends pointed out to him, and which were readily acknowledged; but, as a whole, the book was a great success, and offers were made to the author by German publishers for its translation into that language. But as several alterations were deemed necessary by these publishers' learned friends, the negotiation ended in nothing, as Donaldson would not consent "to be re-edited with additions and improvements in his lifetime." No man had more right to use such words, for there never was an author who devoted more care and labour to the improvement of his own works in their successive editions, and who was more alive to the fact that, as knowledge increases every year and every day, so a yearly and daily modification of individual views is essential to the progress of truth. Besides this important book, he published during the last years of his life new and enlarged editions of nearly all his greater works, to which we have already alluded. In 1859, appeared the third edition of the *New Cratylus*, and the second of the *Greek Grammar;* in 1860, the third of the *Varronianus*, the second of the *Latin Grammar*, and the seventh of the *Theatre of the Greeks*. He was also commencing preparations for his *Greek and English Lexicon*, now irrecoverably lost to the world, but which would have contained the matured results of the labours of a life engaged in nearly all the studies which are necessary to render such a work perfect. Meanwhile, he was from time to time occupied with the active duties of Classical Examiner at London University, and for some time filled a similar post in connexion with the Indian Civil Service Competitive Examinations. In the year of his death he was to have been one of the examiners for the Classical Tripos of his own University.

The classical part of the Indian Civil Service examination has been the most successful. It has rendered cram nugatory, without presenting too high a standard for any able young man who has had the common education of an English gentleman. A great part of this success may,

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with justice, be attributed to Donaldson, who strongly advocated, and successfully used *vivâ-voce* examination, the surest way, if fairly treated, of finding out not only what a candidate knows, but also what use he can make of his knowledge. Not content with spreading the influence of true classical scholarship by these examinations, and those of London University, he was not inattentive to the possibility of improvements at home, and was zealous for a judicious widening of the range of the Cambridge Classical Tripos. The principles which guided him in these transactions, and his view of their applicability both to University and to competitive examinations, will be found clearly stated in his admirable little book entitled, *Classical Scholarship and Classical Learning considered, with especial reference to Competitive Tests and University Teaching* (1856).

Such were the various labours of this extraordinary man. Not only did he surpass all his academical contemporaries in literary activity, although for the greater part of his life engaged in avocations which left him but little time for writing, but he came forward as the champion of liberal education in days when shallow utilitarianism is attempting to pull down its very foundations, and showed the adversaries of our Universities that they are still able to produce men who, while recognising the claims of the age, and willing to advance and extend, where it is desirable, the limits of their teaching, yet hold fast to its firmly-established principles. In him were combined the best elements of old scholarship and modern learning, a carefully-formed taste and a logically-inquiring spirit. Some may think his efforts rash, others may think them timid; but a candid judge will recognise in all of them, notwithstanding errors in either direction, the firm determination to be moderate without sacrificing truth, and to go steadily forward without precipitancy. Errors, as we have said, there were; nor would it be right to conceal a regret that he should not have avoided the worst of these, precipitancy, on a field where common prudence should have bid him tread warily. He had to pay the severe penalty of suffering, not from the meaningless outcry of the usual mob of non-electors, but from the coldness with which those who really understood the subject stood aloof. But those who knew him at the time will bear witness, that, though he may be taxed with rashness, those who accused him of irreverence little knew that his mind was that of a man more deeply imbued with a love of truth than with any other feeling; and love of truth and reverence are qualities, which are, and must ever be, inseparable. Thus, then, he stood before England, a man of ardent spirit and of ceaseless toil; content to devote an activity, which must have insured him a foremost place in lines of life surrounded by the blaze of fame and full of solid rewards, to a path trodden in these days by few but quiet and modest men; and has now sunk into an untimely grave, worn out by labours, the fruits of which have already become apparent, and must assuredly increase in the course of time; labours for which his name deserves the grateful remembrance of all who love knowledge and honour its champions.

A. W. Ward.

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## IX. EDUCATION THROUGH THE SENSES.

Πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

One of the chief sins of our time is hurry: it is helter-skelter, and devil take the hindmost. Off we go all too swift at starting, and we neither run so fast nor so far as we would have done, had we taken it *cannily* at first. This is true of a boy as well as of a blood colt. Not only are boys and colts made to do the work and the running of full-grown men and horses, but they are hurried out of themselves and their *now*, and pushed into the middle of next week where nobody is wanting them, and beyond which they frequently never get.

The main duty of those who care for the young is to secure their wholesome, their entire growth, for health is just the development of the whole nature in its due sequences and proportions: first the blade—then the ear—then, and not till then, the full corn in the ear; and thus, as Dr. Temple wisely says, "not to forget wisdom in teaching knowledge." If the blade be forced, and usurp the capital it inherits; if it be robbed by you its guardian of its birthright, or squandered like a spendthrift, then there is not any ear, much less any corn; if the blade be blasted or dwarfed in our haste and greed for the full shock and its price, we spoil all three. It is not easy to keep this always before one's mind, that the young "idea" is in a young body, and that healthy growth and harmless passing of the time are more to be cared for than what is vainly called accomplishment. We are preparing him to run his race, and accomplish *that* which is one of his chief ends; but we are too apt to start him off at his full speed, and he either bolts or breaks down—the worst thing for him generally being to win. In this way a child or boy should be regarded much more as a mean than as an end, and his cultivation should have reference to this; his mind, as old Montaigne said, should be forged, as well as—indeed, I would say, rather than—furnished, fed rather than filled,—two not always coincident conditions. Now exercise—the joy of interest, of origination, of activity, of excitement—the play of the faculties,—this is the true life of a boy, not the accumulation of mere words. Words—the coin of thought—unless as the means of buying something else, are just as useless as other coin when it is hoarded; and it is as silly, and in the true sense as much the part and lot of a *miser*, to amass words for their own sakes, as to keep all your guineas in a stocking and never spend them, but be satisfied with every now and then looking greedily at them and making them chink. Therefore it is that I dislike—as indeed who doesn't?—the cramming system. The great thing with knowledge and the young is to secure that it shall be their own—that it be not merely external to their inner and real self, but shall go *in succum et sanguinem;* and therefore it is, that the self-teaching that a baby and a child give themselves remains with them for ever—it is of their essence, whereas what is given them *ab*

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*extra*, especially if it be received mechanically, without relish, and without any energizing of the entire nature, remains pitifully useless and *wersh*. Try, therefore, always to get the resident teacher *inside the skin*, and who is for ever giving his lessons, to help you and be on your side.

Now in children, as we all know, *he* works chiefly through the senses. The quantity of accurate observation—of induction, and of deduction too (both of a much better quality than most of Mr. Buckle's); of reasoning from the known to the unknown; of inferring; the nicety of appreciation of the like and the unlike, the common and the rare, the odd and the even; the skill of the rough and the smooth—of form, of appearance, of texture, of weight, of all the minute and deep philosophies of the touch and of the other senses,—the amount of this sort of objective knowledge which every child of eight years has acquired—especially if he can play in the lap of nature and out of doors—and acquired for life, is, if we could only think of it, marvellous beyond any of our mightiest marches of intellect. Now, could we only get the knowledge of the school to go as sweetly and deeply and clearly into the vitals of the mind as this self-teaching has done, and this is the paradisiac way of it, we should make the young mind grow as well as learn, and be in understanding a man as well as in simplicity a child; we should get rid of much of that dreary, sheer endurance of their school-hours—that stolid lending of ears that do not hear—that objectless looking without ever once seeing, and straining their minds without an aim; alternating, it may be, with some feats of dexterity and effort, like a man trying to lift himself in his own arms, or take his head in his teeth, exploits as dangerous, as ungraceful, and as useless, except to glorify the showman and bring wages in, as the feats of an acrobat.

But you will ask, how is all this to be avoided if everybody must know how far the sun is from *Georgium Sidus*, and how much of phosphorus is in our bones, and of ptyalin and flint in human spittle—besides some 10,000 times 10,000 other things which we must be told and try to remember, and which we cannot prove not to be true, but which I decline to say we *know*.

But *is* it necessary that everybody should know everything? Is it not much more to the purpose for every man, when his turn comes, to be able to *do* something; and I say, that other things being equal, a boy who goes bird-nesting, and makes a collection of eggs, and knows all their colours and spots, going through the excitements and glories of getting them, and observing everything with a keenness, an intensity, an exactness, and a permanency, which only youth and a quick pulse, and fresh blood and spirits combined, can achieve,—a boy who teaches himself natural history in this way, is not only a healthier and happier boy, but is abler in mind and body for entering upon the great game of life, than the pale, nervous, bright-eyed, feverish, "interesting" boy, with a big head and a small bottom and thin legs, who is the "captain," the miracle of the school; dux for his brief year or two of glory, and, *if he live*, booby for life. I am, of course, not going in for a complete *curriculum* of general ignorance; but I am for calling the attention of

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teachers to drawing out the minds, the energies, the hearts of their pupils through their senses, as well as pouring in through these same apertures the general knowledge of mankind, the capital of the race, into this one small being, who it is to be hoped will contrive to forget much of the mere words he has unhappily learned.

For we may say of our time in all seriousness, what Sydney Smith said in the fulness of his wisdom and his fun, of the pantologic master of Trinity—Science is our *forte;* omniscience is our *foible*. There is the seed of a whole treatise, a whole organon in this joke; think over it, and let it simmer in your mind, and you will feel its significance and its power. Now, what is *science* so called to every 999 men in 1000, but something that the one man tells them he has been told by some one else—who may be one among say 50,000—is true, but of the truth of which these 999 men (and probably even the teaching thousandth man) can have no direct test, and, accordingly, for the truth or falsehood of which they, by a law of their nature, which rejects what has no savour and is superfluous, don't care one fig. How much better, how much dearer, and more precious in a double sense, because it has been bought by themselves,—how much nobler is the knowledge which our little friend, young Edward Forbes, "that marvellous boy," for instance—and what an instance!—is picking up, as he looks into everything he sees, and takes photographs upon his retina—the *camera lucida* of his mind—which never fade, of every midge that washes its face as a cat does, and preens its wings, every lady-bird that alights on his knee, and folds and unfolds her gauzy pinions under their spotted and glorious lids. How more real is not only this knowledge, but this little knowledger in his entire nature, than the poor being who can maunder amazingly the entire circle of human science at second, or it may be, twentieth hand!

There are some admirable, though cursory remarks on "Ornithology as a Branch of Liberal Education," by the late Dr. Adams of Banchory, the great Greek scholar, in a pamphlet bearing this title, which he read as a paper before the last meeting of the British Association in Aberdeen. It is not only interesting as a piece of natural history, and a touching co-operation of father and son in the same field—the one on the banks of his own beautiful Dee and among the wilds of the Grampians, the other among the Himalayas and the forests of Cashmere; the son having been enabled, by the knowledge of his native birds got under his father's eye, when placed in an unknown country to recognise his old feathered friends, and to make new ones and tell their story; it is also valuable as coming from a man of enormous scholarship and knowledge—the most learned physician of his time—who knew Aristotle and Plato, and all those old fellows, as we know Maunder or Lardner—a hard-working country surgeon, who was ready to run at any one's call—but who did not despise the modern enlightenments of his profession, because they were not in Paulus Agineta; though, at the same time, he did not despise the admirable and industrious Paul because he was not up to the last doctrine of the nucleated cell, or did not read his Hippo-

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crates by the blaze of Paraffine; a man greedy of all knowledge, and welcoming it from all comers, but who, at the end of a long life of toil and thought, gave it as his conviction that one of the best helps to true education, one of the best counteractives to the necessary mischiefs of mere scientific teaching and information, was to be found in getting the young to teach themselves some one of the natural sciences, and singling out ornithology as one of the readiest and most delightful for such a life as his.

I end these intentionally irregular remarks by a story. Some years ago I was in one of the wildest recesses of the Perthshire Highlands. It was in autumn, and the little school supported mainly by the Chief, who dwelt all the year round in the midst of his own people, was to be examined by the minister, whose native tongue, like that of his flock, was Gaelic, and who was as awkward and ineffectual, and sometimes as unconsciously indecorous, in his English, as a Cockney is in his kilt. It was a great occasion: the keen-eyed, firm-limbed, brown-cheeked little fellows were all in a buzz of excitement as we came in, and before the examination began every eye was looking at us strangers as a dog looks at his game, or when seeking it; they knew everything we had on, everything that could be known through their senses. I never felt myself so studied and scrutinized before. If any one could have examined them upon what they thus mastered, Sir Charles Trevelyan and John Mill would have come away astonished, and, I trust, humble. Well then, the work of the day began; the mill was set a-going, and what a change! In an instant their eyes were like the windows of a house with the blinds down; no one was looking out; everything blank; their very features changed—their jaws fell, their cheeks flattened, they drooped and looked ill at ease—stupid, drowsy, sulky—and getting them to speak, or think, or in any way to energize, was like trying to get any one to come to the window at three of a summer morning, when, if they do come, they are half awake, rubbing their eyes and growling. So with my little Celts. They were like an idle and half asleep collie by the fireside, as contrasted with the collie on the hill and in the joy of work; the form of dog and boy are there—he, the self of each, was elsewhere (for I differ from Professor Ferrier in thinking that the dog *has* the reflex ego, and is a very knowing being.) I noticed that anything they really knew roused them somewhat; what they had merely to transmit or pass along, as if they were a tube through which the master blew the pea of knowledge into our faces, was performed as stolidly as if they were nothing but a tube.

At last the teacher asked where Sheffield was, and was answered; it was then pointed to by the dux, as a dot on a skeleton map. And now came a flourish. "What is Sheffield famous for?" Blank stupor, hopeless vacuity, till he came to a sort of sprouting Dougal Cratur—almost as wee, and as glegg, and as tousy about the head, as my own Kintail terrier, whom I saw at that moment through the open door careering after a hopeless rabbit, with much benefit to his muscles and his wind—who was trembling with keenness. He shouted out something which was liker "cutlery" than anything else, and was

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received as such amid our rapturous applause. I then ventured to ask the master to ask small and red Dougal what cutlery was; but from the sudden erubescence of his pallid, ill-fed cheek, and the alarming brightness of his eyes, I twigged at once that *he* didn't himself know what it meant. So I put the question myself, and was not surprised to find that not one of them, from Dougal up to a young strapping shepherd of eighteen, knew what it was.

I told them that Sheffield was famous for making knives and scissors, and razors, and that cutlery meant the manufacture of anything that cuts. Presto! and the blinds were all up, and eagerness, and *nous*, and brains at the window. I happened to have a Wharncliffe, with "Rodgers and Sons, Sheffield," on the blade. I sent it round, and finally presented it to the enraptured Dougal. Would not each one of those boys, the very boobiest there, know that knife again when they saw it, and be able to pass a creditable competitive examination on all its ins and outs? and wouldn't they remember "cutlery" for a day or two! Well, the examination over, the minister performed an oration of much ambition and difficulty to himself and to us, upon the general question, and a great many other questions, into which his Gaelic subtlety fitted like the mists into the hollows of Ben-a-Houlich, with, it must be allowed, a somewhat similar tendency to confuse and conceal what was beneath; and he concluded with thanking the Chief, as he well might, for his generous support of "this aixlent CEMETERY of sedication." Cemetery indeed! The blind leading the blind, with the ancient result; the dead burying their dead.

Now, not greater is the change we made from that low, small, stifling, gloomy, mephitic room, into the glorious open air, the loch lying asleep in the sun, and telling over again on its placid face, as in a dream, every hill and cloud, and birch and pine, and passing bird and cradled boat; the Black Wood of Rannoch standing "in the midst of its own darkness," frowning out upon us like the Past disturbed, and far off in the clear ether, as in another and a better world, the dim Shepherds of Etive pointing, like ghosts at noonday, to the weird shadows of Glencoe;—not greater was this change, than is that from the dingy, oppressive, weary "cemetery" of mere word-knowledge to the open air, the light and liberty, the divine infinity and richness of nature and her teaching.

We cannot change our time, nor would we if we could. It is God's time as well as ours. And our time is emphatically that for achieving and recording and teaching man's dominion over and insight into matter and its forces—his subduing the earth; but let us turn now and then from our necessary and honest toil in this neo-Platonic cavern where we win gold and renown, and where we often are obliged to stand in our own light, and watch our own shadows as they glide, huge and misshapen, across the inner gloom; let us come out betimes with our gold, that we may spend it and get "goods" for it, and when we can look forth on that ample world of daylight which we can never hope to overrun, and into that overarching heaven where, amid clouds and

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storms, lightning and sudden tempest, there is revealed to those who look for them, lucid openings into the pure, deep empyrean, "as it were the very body of heaven in its clearness;" and when, best of all, we may remember Who it is who stretched out these heavens as a tent to dwell in, and on whose footstool we may kneel, and out of the depths of our heart cry aloud,

*Te Deum venerамur,*
*Te Sancte Pater!*

we shall return into our cave, and to our work, all the better of such a lesson, and of such a reasonable service, and dig none the worse.

Science which ends in itself, or still worse, returns upon its maker, and gets him to worship himself, is worse than none; it is only when it makes it more clear than before who is the Maker and Governor, not only of the objects, but of the subjects of itself, that knowledge is the mother of virtue. But this is an endless theme. My only aim in these desultory hints is to impress parents and teachers with the benefits of the *study*, the personal engagement—with their own hands and eyes, and legs and ears—in some form or another of natural history, by their children and pupils and themselves, as counteracting evil, and doing immediate and actual good. Even the immense activity in the Post-Office-stamp line of business among our youngsters has been of immense use in many ways, besides being a diversion and an interest. I myself came to the knowledge of Queensland, and a great deal more, through its blue twopenny.

If any one wishes to know how far wise and clever and patriotic men may occasionally go in the way of giving "your son" a stone for bread, and a serpent for a fish,—may get the nation's money for that which is not bread, and give their own labour for that which satisfies no one; industriously making sawdust into the shapes of bread, and chaff into the appearance of meal, and contriving, at wonderful expense of money and brains, to show what can be done in the way of feeding upon wind,—let him take a turn through certain galleries of the Kensington Museum.

"Yesterday forenoon," writes a friend, "I went to South Kensington Museum. It is really an absurd collection. A great deal of valuable material and a great deal of perfect rubbish. The analyses are even worse than I was led to suppose. There is an ANALYSIS OF A MAN. First, a man contains so much water, and there you have the amount of water in a bottle; so much albumen, and there is the albumen; so much phosphate of lime, fat, hæmatin, fibrine, salt, etc. etc. Then in the next case so much carbon; so much phosphorus—a bottle with sticks of phosphorus; so much potassium, and there is a bottle with potassium; calcium, etc. They have not bottles of oxygen, hydrogen, chlorine, etc., but they have cubical pieces of wood on which is written 'the quantity of oxygen in the human body would occupy the space of 170 (*e.g.*) cubes of the size of this,' etc. etc." What earthly good can this do any one?

No wonder that the bewildered beings whom I have seen wandering

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through these rooms, yawned more frequently and more desperately than I ever observed even in church.

So then, cultivate observation, energy, handicraft, ingenuity, cutness in boys, so as to give them a pursuit as well as a study. Look after the blade, and don't coax or crush the ear out too soon, and remember that the full corn in the ear is not due till the harvest, when the great School breaks up, and we must all dismiss and go our several ways.

J. Brown.

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## X. SENNACHERIB AND HEZEKIAH.

### A TRANSLATION FROM AN ASSYRIAN INSCRIPTION.

(*Continued from page* 89.)

The former part of this translation included what was in the second column of Colonel Taylor's Cylinder; I now begin with the third. Towards the beginning of this, there is, I believe, a defect in the Cylinder. At any rate, my notes fail me as to the third, fourth, and the greater part of the sixth lines, where I have indicated omissions by dots. It is plain from the context that these omissions are of no importance.

At Ekron I arrived, and the priests and the *magistrates* who had caused the crime to be committed I put to death; and in the . . . . about the city I left their corpses. The citizens . . . . I counted for a spoil. The remainder of them . . . . who in their wicked deed had not taken part, I ordered to be *rewarded* [*'hussur-sun aqbi*; perhaps *yu* or *nhu*]. Padiya, their king from Jerusalem [Yurshalimmu], I caused to be brought; and on the throne of dominion over them I caused him to sit; and a tribute to my majesty I laid upon him.

[u Khazhaqiya'hu Ya'hudaya, sa la iknusu ana niriya]
Also Hezekiah of Judah, who had not submitted to my yoke, forty-six of his chief towns, and castles, and small towns attached to them, of which they took no account. . . . .* I looked at, I captured. Two hundred thousand, one hundred and fifty persons, young and old, male and female, and horses, *mules*, asses, camels, oxen, and sheep [zhi'hini; this includes goats], which were not numbered, I brought out from them, and counted for a spoil. Himself like a sitting hen,† within Jerusalem, his capital city, I had made (to stay). I

* Two lines follow, describing different military operations by which the success here recorded was obtained; my copy is imperfect, and I am ignorant of the meaning of some leading words. I therefore omit the whole, as Sennacherib himself did in the Bull-inscription.

† Literally, "like a bird of incubation" [quppi]; the root qpp has this sense in Syriac. It has been translated "like a bird in a cage," which gives a plausible sense, but not, as it appears to me, what was intended to be conveyed. The verb in this sentence, anhpusu, as iknusu above, I translate as a pluperfect. I entertain no doubt that the final *u* had this force.

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constructed *moving towers* against him, and those who would come out of the gate of his city I turned back.

Afterwards, such of his towns as I had plundered I severed from his country, and gave to Mitintu, King of Ashdod [Ashdudi], Padiya, King of Ekron and *Ishminh-Binkil*, King of Gaza [Khaziti], and I made his country small ['huzhakhkhir].* To the former tribute paid by their countries, I added a *proportional* tribute to my majesty, and I laid it upon them. As for that Hezekiah, fear of the presence of my majesty had overwhelmed him; and his *generals* and *picked* soldiers, whom for the defence of Jerusalem, his capital city, he had brought, and who *carried the offerings*, with thirty talents of gold, eight hundred talents of silver . . . . † an immense treasure, and his daughters and the women of his palace, as male and female *hostages*,‡ he caused to be brought after me to Nineveh, the city of my majesty; and for the pay-

* I give a transcription of this verb, which is the first person singular of an aorist of the third (or Pihel) conjugation, partly to show how the Assyrians double a guttural, which the Hebrews would not do; and partly to draw attention to the substitution of *kh* for *ḥ*, not only in this root, which corresponds to the Hebrew חזק, but in the name of Gaza, which is in Hebrew עזה. The same thing happens in other instances. Khaziz in the extreme north of Syria is now عزز; and I entertain no doubt that the Khiribu of the Egyptian inscriptions were the ערב of the Hebrews; but on this root in its different significations, on which the Assyrian inscriptions have thrown much new light, a long dissertation is required, which I leave to others.

† A great number of articles are here mentioned, as to most of which I can offer no opinion. Thrones, or chairs of state, are indicated by a well-known group, which, however, does not express a Semitic word. Ivory, or rather elephants' tusks, are afterwards mentioned, and also two kinds of wood; of the former of which bows were made; the latter I have identified with a wood mentioned in the hieroglyphic inscriptions, which, according to Mr. Birch, is that of the birch tree. Of this wood arrows appear to have been made; and it is very possible that bows and arrows, and not the wood in an unmanufactured state, are here intended. *Apropos* to trees, I have noticed what appears to me a very extraordinary mistake, into which Mr. Goodwin and Mr. Birch (and I presume M. de Rougé also, but I have not seen his translation) have fallen in respect to the romance of the Two Brothers. The "Ash" was not the Acacia, as they have all assumed, but the Cedar; it was the tree which yielded the best timber. The place to which the younger brother went was "the valley of Cedars," in Mount Lebanon, upon which he hunted. This error has led to others. His heart was on a *cone* of a *cedar*, not a *flower* of an *acacia*. And again, the water spoken of in col. 10, is not the *river*, but the *sea*. I long since remarked that ym was a Semitic word, adopted by the Egyptians. It is exclusively, so far as I am aware, applied to the Mediterranean. The notion that it was used in this papyrus for the river Nile, was, I suppose, what led M. Bunsen to think that it was a primitive Egyptian word. It was *across the sea*, not *down the Nile*, that the lock of hair was borne to Egypt.

‡ If I rightly interpret these two words, they are the key to the meaning of this long sentence, which contains nine lines and a half; the accusative beginning the first line, and the verb, on which it depends, not appearing till the tenth. The men mentioned in the first line, and the women mentioned in the eighth, were sent by Hezekiah as hostages, the former being laden with the presents that he found himself under the necessity of offering. The words, which are in some measure ideographic, begin with the male and female monograms; they both terminate with the plural sign; and their second character is the same. It may be read *lul*. Now the usual words for "hostages" in the Assyrian inscriptions are *lidhiy* and *lidhuti*. In no other Semitic language, so far as I am aware, is there any cognate root. It therefore appears to me most probable that *lul*, the Accadian or old-Chaldean root, and *ludh*, the corresponding root among the Semites of Assyria, were cognate. *Lidh* is the regular form of the participle of *ludh;* just as *mit*, "dead," comes from the root *mut*.

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ment of the tribute, and the doing of obeisance, he sent his charioteer [ana nadan mandatti u nhipis '*hard*uti ispura rakbusu].*

EDW. HINCKS.

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## XI. IPHIGENIA IN TAURIS:

### NOTES AND EMENDATIONS.

THE last choral song of the Iphigenia in Tauris (1234-1283) appears to me, after reading it as exhibited by Mr. Paley, still so full of manifest corruptions, as to be open to conjectural emendation. Without farther preface, I exhibit the text which I desire to recommend, and add the justification in Notes. I denote my own changes by an asterisk.

STROPHE.

| | |
|---|---|
| 1. εὔπαις ὁ Λατοῦς | |
| 2. γόνος, ὃν *ποτὶ Δηλιάσιν | [for ποτε] |
| 3. (τέκε) καρποφόροις γυάλοις, | [inserted] |
| 4. Φοῖβόν *τε χρυσοκόμαν ἐν | [for τὸν] |
| 5. κιθάρᾳ σοφὸν, ἃ τ' ἐπὶ τόξων | |
| 6. εὐστοχίᾳ γάνυται. *Φέρε δ' ἴνιν | [for φέρων ἰνιν] |
| 7. ἀπὸ δειράδος εἰναλίας, | |
| 8. λοχεῖα κλεινὰ λιποῦσα, *(καλ- | [inserted] |
| 9. λι)στάκτων *κρατῆρ' ὑδάτων, | [for μάτηρ] |
| 10. τὰν βακχεύουσαν Διονυ- | |
| 11. σῳ Παρνάσσιον *παρ' ἄκραν | [for κορυφάν] |
| 12. ὅθι ποικιλόνωτος οἰνωπὸς δράκων | |
| 13. σκιερᾷ †κατάχαλκος εὐφύλλῳ δάφνῃ, | [καθέλικτος?] |
| 14. γᾶς πελώριον τέρας, ἄμφεπε μαν- | |
| 15. τεῖον χθόνιον ∪ ∪ – \| * * * \| | |
| 16. ἔτι μὲν ἔτι βρέφος, ἔτι φίλας | |
| 17. ἐπὶ μάτερος ἀγκάλαισι θρῴσκων, | |
| 18. ἕκανες, ὦ Φοῖβε, μαν- | |
| 19. τείων δ' ἐπέβας †ζαθέων, | [ξαφεγγῶν?] |
| 20. τρίποδί τ' ἐν χρυσέῳ | |
| 21. θάσσεις, ἐν ἀψευδεῖ θρόνῳ | |
| 22. μαντείας βροτοῖς θεσφάτων νέμων | |
| 23. ἀδύτων ὕπο, Κασταλίας ῥέεθρων | |
| 24. γείτων, μέσον γᾶς ἔχων μέλαθρον. | |

* This last is certainly a complete sentence, and it terminates the portion of the inscription referring to Hezekiah. After the events here described, which manifestly correspond to what is related in 2 Kings xviii. 14-16, Sennacherib returned to Assyria. What we read in the 17th and following verses of the chapter cited cannot relate to the same expedition. In one of his subsequent years he must have returned: and his annals must have ignored the fact; for the Assyrian annals never record any disaster; but beyond this we have not, and it is not likely that we shall ever have, any information.



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ANTISTROPHE.

1. Θέμιν δ' ἐπεὶ Γᾶς
2. *(παρ)ιὼν *(ἐπὶ) παῖδα *(θεᾶς) [insertions]
3. ἀπενάσσατ' ἀπὸ ζαθέων
4. χρηστηρίων, νύχια Χθὼν
5. ἐτεκνώσατο φάσματ' Ὀνείρων,
6. οἳ πολέσιν μερόπων τά τε πρῶτα,
7. τά τ' ἔπειθ' ὅσ' ἔμελλε τυχεῖν,
8. ὕπνου κατὰ δνοφερὰς *χαμεύ- [for γᾶς εὐνὰς φράζων]
9. νας ἔφραζον· Γαῖα δὲ (τὰν)
10. μαντείων ἀφείλετο τι-
11. μὰν Φοῖβον, φθόνῳ θυγατρός.
12. ταχύπους δ' ἐς Ὄλυμπον ὁρμαθεὶς ἄναξ
13. χέρα παιδνὸν ἔλιξεν *ἵκτειος θρόνων, [for ἐκ Διὸς]
14. Πυθίων δόμων χθονίαν ἀφελεῖν
15. [θεᾶς] μῆνιν νυχίους τ' ἐνοπάς. | * * * | [θεᾶς was probably inserted to explain χθονίαν.]
16. †γέλασε δ', ὅτι τέκος ἄφαρ ἔβα
17. πολύχρυσα θέλων λατρεύματα σχεῖν,
18. ἐπὶ δ' ἔσεισεν κόμαν,
19. *παύσων νυχίους Ὀνείρους, [for παῦσεν]
20. ἀπὸ δὲ μαντοσύναν
21. νυκτωπὸν ἐξεῖλεν βροτῶν,
22. καὶ τιμὰς πάλιν θῆκε Λοξίᾳ
23. πολυάνορι δ' ἐν *γανάεντι θρόνῳ [for ξενόεντι]
24. θάρση βροτοῖς θεσφάτων ἀοιδαῖς.

NOTES ON STROPHE.

In 2, the old text had Δηλίας ἐν, which is corrected into Δηλιὰς ἔν, or better into Δηλιάσιν. Yet the latter needs a preposition: that is why I have changed ποτε to ποτί. But to join ὃν φέρεν ἶνιν into one clause is simply impossible. Ὃν (γόνον) refers to the twins instantly named; but ἶνιν is Apollo alone; and the complication is unendurable. That ἔτεκε or ἐγείνατο is wanted, seems clear. I at first thought that ποτε should be τέκε; but there is room for τέκε in line 3, if we write the antistrophe as I have done. The editions suppose the hiatus to be *after* ἀπενάσσατο, which I have placed before.

6. When τέκε has been introduced, it is obviously necessary to stop after γάνυται, and change φέρεν to φέρε δ'.

9. μάτηρ is both redundant and out of place. To join λοχεῖα ὑδάτων is very awkward, and μάτηρ ὑδάτων cannot be intended. The Delian lake is τροχοειδὴς in Theognis and Herodotus, τροχόεσσα in Callimachus, and is called an *oval basin* by Colonel Leake. This justifies κρατῆρ', as likewise κύκλιον for κύκνειον in v. 1104 of the preceding chorus.

The editions have λιποῦσ' ἀστάκτων, or λιποῦσα, ἀστάκτων. The latter is impossible with μάτηρ, and in any case hard to admit. Unless we are willing to cut down the antistrophe, as by writing δνοφερεύνας or δνοφοέσσας for δνοφερὰς γᾶς εὐνὰς, something is lost in the strophe. Since the basin is not filled by a river, but by tricklings from the rocks around, ἀστάκτων is not intrinsically so good as καλλιστάκτων.

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11. κορυφὰν seems to me decidedly to need a preposition; otherwise no one can join it on to φέρεν intelligently. The mildest form of change is to suppose κορ·α false writing of παρ', and that υφαν has come out of ακραν.

13. κατάχαλκος is not in itself a bad epithet of a serpent; but here it must be joined intimately with δάφνᾳ, and a verbal or participle seems needed. Besides, the two epithets which precede sufficiently describe the superficial aspect of the serpent. The sense here needed is, *hidden by* or *coiled around*, κατάκρυπτος or καθέλικτος. The latter pleases me the better.

15. If a single anapæst alone is wanted, περιβὰς before χθόνιον would do. But, in the antistrophe also, something is probably deficient. If the omission of νυχίους τ' ἑνοπὰς is approved, excellent *metre* results from

. . . μαντεῖον χθονός. | and . . . ἀφελεῖν μῆνιν θεᾶς.

19. If the antistrophe is sound, a Bacchic foot is needed in place of ζαθέων. If the poet wrote ζαφεγγῶν, it might easily have been superseded by the more familiar word. It is a more violent change in the antistrophe to eject ὀνείρους and transpose ἑνοπάς.

NOTES ON ANTISTROPHE.

2. ἰὼν παῖδα is defective alike as to sense and metre; for ἰὼν is far too abrupt, and does not add to the thought. Γᾶς almost needs the addition θεᾶς, to make it intelligible for the first time.

8. Γᾶς εὐνὰς can hardly justify itself. If the word γαιεύνας be admissible, this would be nearer to the old text than χαμεύνας. In the caves of Amphiaraus, of Æsculapius, etc., where the consultor of the oracle slept *on the skin of the victim* (probably a general mode), χαμεύνη would be the characteristic word to describe it.

Dindorf's metre, εὐνὰς | φράζον | Γαῖα δὲ τὰν | , is to me so heavy, that ἔφραζον seems on this ground preferable. Τὰν is an insertion. Another form of metre would not be worse, if it were thought that δνοφερὰς γᾶς εὐνὰς contains a spondee too much: namely,

| | |
|---|---|
| λοχεῖα κλεινὰ λιποῦσ', ἀσ- | ὕπνους κατὰ δνοφερεύνας |
| τάκτων κρατῆρ' ὑδάτων, | ἔφραζον· Γαῖα δὲ μαν- |
| τὰν βακχῶσαν Διονύσῳ | τείων ἀφείλετο τιμὰν |
| Παρνάσσιον παρ' ἄκραν· | Φοίβου, φθόνῳ θυγατρός. |

But the changes thus made are greater than in the other arrangement.

13. ἐκ Διὸς θρόνων for ἐς Διὸς θρόνον is in itself extraordinary; but ἀφελεῖν needs a participle (λιπαρῶν, λισσόμενος) before it, and Διὸς (it seems) ought to be a trochee. In Æsch. Suppl., ἵκταιος is altered by Dindorf to ἵκτιος, but it must be equivalent to ἵκτειος, ἱκέτειος, ἱκέσιος, just as ἱκετεία to ἱκεσία.

15. γέλασε (Ζεὺς) is far too abrupt. It is possible that the poet wrote, ὁ πατὴρ δ' | ἐγέλασ', ὅτι τέκος . . . ; or a whole line may be lost.

23. ξενόεντι, if there were such a word, would be a mere tautology here. Γανόωντι would be Homeric.

F. W. NEWMAN.

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# XII. REVIEWS.

## I. WATSON'S LIFE OF PORSON.*

In Dr. Burney's list of the Pleiad of English scholars of the last century, which begins with Richard Bentley and ends with Richard Porson, he ends his inflated panegyric with the words, "Vos, Ricardi illustres, Bentleium dico et Porsonum, vos . . . . collaudaverunt æquales, et collaudabunt posteri." In spite, however, of the admiration of posterity, it was not till 1830, eighty-eight years after Bentley's death, that Bishop Monk's very admirable life of that great critic appeared; and now, fifty-two years after Porson's death, we have for the first time anything like an elaborate biography of him, from the hand of Mr. J. S. Watson.

The lives of scholars can seldom offer any great variety of incident; and thus in most instances, excepting in so very remarkable a case as that of Bentley, they must generally be confined to the petty details of the individual's life, with an account of the works he published, and the influence these have had upon the peculiar branch of literature to which he devoted himself. We suspect any one who tried his hand at a biography of Dawes or Toup, would find no very rich or interesting body of materials for his purpose. Bentley in this, as in all else, must be regarded as an exception, from the marvellous skill which he displayed throughout the whole of his tortuous career, from his distinguished academic position, and his being confessedly at the head of the scholars of his time; yet even he owes not a little to the admirable manner in which his biographer has made the petty university squabbles, in which so large a portion of his life was spent, so full of interest to all readers, however unfamiliar with their scene, and to the clear view he has given of the influence Bentley has had upon all who came after him, so that we are easily able to form an idea of the position he deserves to hold in literature, and especially in that branch to which his energies were applied.

And here, we think, is the chief defect of Mr. Watson's book. If any one, who had never heard of Porson, were to read it, he would be at a loss to divine why he deserved so lengthy a biography, or what his claims could be to such a position in the world of letters as his admirers claim for him. Though towards the end of his volume (p. 374), Mr. Watson has given some comparison of what Porson did with what has been effected by Wyttenbach and some other of the continental scholars, yet we look in vain for any sketch of the influence he has had upon scholarship, or for the reasons why he has been placed on a pinnacle of critical fame higher than Scaliger or Bentley. And some may rise from the perusal of this biography without thinking that Porson was guilty of an excess of modesty when he said (as he is stated to have

* *The Life of Richard Porson, M.A., Professor of Greek in the University of Cambridge from* 1792 *to* 1808. By the Rev. John Selby Watson, M.A., M.R.S.L. London: Longmans. 1861.

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done), that he should be quite content if, three hundred years hence, it shall be said that "towards the close of the eighteenth century one Porson lived, who did a good deal for the text of Euripides." We might also have expected that the biographer of such a man as Porson would have given, at the end of his work, a careful and well-balanced summary of his hero's character. During his lifetime, Porson was called idle by the world. Afterwards, it has been said that the "Letters to Travis" and the Four Plays of Euripides are hardly sufficient to justify his being put in the same category as the author of the *Dissertation on Phalaris*, or the *Diatribe in Euripidis perditorum dramatum reliquias*. And we should like to have found, in Mr. Watson's Life, reasons why Porson, who apparently did so little, in reality effected so much.

While, however, we think Mr. Watson has failed in this portion of a biographer's duty, in the other, perhaps still more important, that of diligent research and care, he is deserving of the highest praise. Of the sources of information for the facts of the great critic's life, we are not aware that he has neglected any; and as regards his works, printed or in MS., we have discovered very few omissions. The amount of information respecting Porson to be found here is very much greater than has yet been anywhere brought together, and can have been no slight task to have amassed. Mr. Watson seems to have neglected no means of obtaining information, whether from the survivors of Porson's family, the heirs of his personal friends, others in possession of papers or memorials, or, lastly and chiefly, from the large body of still unpublished MSS. preserved in the library of his college. On the whole, too, the book is tolerably accurate. We do not mean to say there are no errors; we shall have occasion to point out several: but there are few works in which the author is more liable to error than a biography of this description, and Mr. Watson has fallen into fewer than might have been expected; indeed, several of those which we have observed are due to his having followed others instead of investigating for himself.

Of the materials for illustrating Porson's life afforded by the library of Trinity College, Cambridge, Mr. Watson has largely availed himself. Indeed, the chief points which are new in the present volume are the letters addressed by foreign scholars to Porson, preserved in that noble repository, and some other letters, some of which, also, are there, and some in private hands. The letters of Heyne, Hermann, Villoison, Gail, are interesting, as showing the continuance of the intercourse between the continental and English scholars, which bore such fruits in Bentley's time, and of which the correspondence of Tyrwhitt furnishes a connecting link. We are sorry Mr. Watson has thought it necessary to translate these; even Gail's, which are in French, appear here in an English dress. His book is not likely to be read by any to whom these languages are not familiar, and, as these letters are published for the first time, it would have been surely better to have printed them in their own languages. Had Mr. Watson collected all the letters of interest, both to and from Porson, and placed them

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together at the end of his volume, its value would have been materially enhanced. In a similar spirit, Mr. Watson has taken the trouble to translate into English a Latin thesis of Porson's, when a young man at college, on Charles II., which Beloe has published at the end of his *Sexagenarian*, forgetting that the only interest attaching to such an exercise is its being a specimen of the author's Latinity.

The leading facts of the great critic's life are soon told. Porson was born at East Ruston, a village in Norfolk, on Christmas Day, 1759. His father was clerk of the parish, and his mother, who had been in service, was the daughter of a shoemaker in a neighbouring village. His remarkable quickness attracted the notice of the clergyman, and Mr. Norris, of Witton Park, who afterwards founded the Norrisian Professorship at Cambridge, interested himself about the lad; and partly by raising a fund, partly by contributing largely himself, obtained the means for his being sent to Eton, where he went in his fifteenth year, and thence to Cambridge, where he was entered of Trinity College in the year 1778, having gone to Eton too late to have any chance of succeeding to King's. It is said that, though engaged, while still a boy at Eton, in those studies in which he was afterwards to become so great a proficient, it was the vacancy of the Craven scholarship in the third year of his undergraduateship that gave the turning-point to his career. Not long after being successful in obtaining this, he took his degree; the medal followed as a matter of course, and he became Fellow of his College in October of the same year, 1782. His fellowship lasted till 1792 (Mr. Watson says 1791, incorrectly, in p. 93, though he has given the true year in p. 102, but we believe the month should be July, instead of June), as he had scruples about taking holy orders; the same year, however, he became Greek Professor at Cambridge. Soon after, in 1796 (not 1795, as Mr. Watson says), he married Mrs. Lunan, sister of Perry of the *Morning Chronicle*, who died shortly afterwards. In 1806, when the London Institution was founded, he was made its first librarian, an office which he held, together with his professorship, till his death in 1808.

It is obvious that the interest that can attach to a life of so little incident as this must arise from its literary character; and the pages of the volume before us are filled, as was to be expected, with accounts of the literary works, acknowledged or anonymous, which Porson produced, and sketches of the various literary controversies of his time in which he bore a share, and of the chief literary men with whom he was intimate or connected. Thus Mr. Watson gives us full and interesting details of the Travisian controversy, the Ireland Shakspeare forgeries, the prosecution of Frend for publishing *Peace and Union*, and sketches of Wakefield, Parr, and others. It must always be difficult to draw a distinct line as to how far this is to be allowed or discouraged in such a biography as the present. On the one hand, there must be some limits, or the life of a literary man who has mixed much in the questions mooted in his time never could be written; on the other, unless a man's contemporaries are

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drawn with a tolerably clear pencil, his own portrait will be but a very poor one. Mr. Watson appears to us to have used great judgment in this respect, both as to what he has inserted, and what he has omitted.

We proceed to give some corrections of various inaccuracies through the volume. P. 9, Porson's earliest benefactor, Mr. Hewitt, is called Charles, instead of Thomas, though immediately afterwards, p. 13, a letter appears, signed T. Hewitt. P. 10, speaking of Mr. Hewitt's sons, the fifth is said to have died soon after taking his degree. He died an undergraduate. P. 21, Murphitt should be Murfitt. P. 34, Thomas Robinson, the well-known Vicar of Leicester, is said to have been the author of *Female Scripture Characters*. His book, a very well-known one, is entitled *Scripture Characters*. The work mentioned by Mr. Watson is a much smaller one, and was published anonymously, we know not by whom. P. 79, Mr. Watson speaks of Dr. Turton, the present Bishop of Ely, as being "utterly mystified and deluded by the phrases which he (Porson) uses concerning Gregory of Nazianzen." Our own belief is, that the utter mystification and delusion belongs to Mr. Watson. Dr. Turton is indulging in a bit of sly irony in the manner of him whom he is vindicating. Unluckily, there is an erratum in the passage of the *Vindication*, which should be read thus:—

"I am resolved not to acknowledge, except 'on compulsion,' that Mr. Porson can be convicted of a mistake, from the pages of Gregory Nazianzen; an author who, as he was well aware, was the constant delight of an eminent Regius Professor of Divinity of his own College, and for whom he has himself more than once avowed his fondness."— *Vindication of Porson*, p. 45.

P. 122, Mr. Watson should have mentioned that the copy of Pauw's Æschylus, corrected by Porson, from which the Glasgow edition was printed, is now among his books in Trinity College Library; so that the amount of what he did for Æschylus in this edition may be accurately ascertained.

P. 131, speaking of Porson's second transcript of the Photius, Mr. Watson says, "The manuscript, a handsome quarto volume, he deposited in the library of his college." This is quite a mistake; it came into the possession of Trinity College with Porson's other books and papers, which were purchased after his death for one thousand guineas. The Photius, included in them, was valued at £400.

P. 176. The article in the *Quarterly* on Barker's extraordinary pamphlet, *Aristarchus Anti-Blomfieldianus*, was written, not by Dr. Blomfield, as Mr. Watson seems to think it was in part, but by Bishop Monk, the Greek professor of Cambridge.

P. 200. Mr. Watson's readers will be somewhat surprised at learning that Porson thought the fac-simile of the famous *Codex Bezæ* an "undertaking utterly useless, *as the manuscript was in no respect* (!) valuable, and a chapter or two of it would have amply satisfied the curious as a specimen." So far from this being anything like Porson's opinion, he has defended its value (see Kidd's *Tracts and Criticisms of Porson*, p. 292). He thought the printing it in the fac-simile type

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useless, as he says "all the ends of its publication would be as well answered by printing the text in common capitals, and giving only a fac-simile of the most remarkable passages." (*Gent. Mag.*, Oct. 1788, p. 875.) This is reasonable enough; for, of course, a book printed in this way cannot constitute a real fac-simile. Mr. Watson, though he speaks of it, does not seem to be familiar with the review of Kipling's book in the third volume of the *British Critick* for 1794, which proceeded certainly in part from Porson, as we learn from Beloe (*Sexagenarian*, vol. ii. p. 323), who, as one of the three editors of that Review, of course spoke with certainty. We think the following paragraph is evidently from the Professor's hand, as stamped with the peculiar vein of bitter irony in which he indulged sometimes. He is speaking of the defect in Kipling's book, arising from there being no notice of chapter and verse, excepting the meagre index at the beginning; and he adds:—

"If Dr. Kipling had found as much difficulty in consulting all the books to which he had occasion to refer, as we have found in occasionally hunting for passages in his book, he would not have been the scholar he is at present."*

P. 222. For *Burgess*, read *Burges*. (Also in p. 147.) The translation of the nursery rhymes here given is attributed to Porson himself, as Mr. Watson might have seen in Barker's Parriana, ii. p. 710.

P. 240. For *Foster*, read *Forster*. One would think from what Mr. Watson says of Wakefield's degree, that it was only because he was second wrangler, that he was entitled to compete for the Chancellor's medals.

P. 317. Porson "is said to have carried with him [into Norfolk] for perusal, a manuscript of some portion of Plato, which he had borrowed from Dr. E. D. Clarke." This, as Mr. Watson's readers would hardly guess from his description, is the famous Patmos Plato, now in the Bodleian Library, where any one may see it, paged throughout in Porson's hand, and with the table of contents at the beginning, which Mr. Kidd has printed. (*Tracts*, p. 267.) See Otter's Life of E. D. Clarke, vol. ii. p. 237, where is a letter, an extract from which begins "Truly, as touching Porson, all the accounts I have heard of this wonderful man for so many years, have not raised my expectations high enough, to see him without astonishment." Clarke mentions that "Porson is all rapture and joy about the Plato." There is also following this a letter from Porson himself on Greek MSS. with a date.

P. 318. Savage's Librarian. This work reached three, not two volumes, as Mr. Watson says.

P. 335. "The last of the Cantabrigian heroes," says Mr Watson, "whose funerals were honoured with verses, is said to have been Dr. E. D. Clarke," in 1821. This practice was observed at Dobree's

* Our readers, or such of them as have not already heard of it, will be glad to be informed that a new edition of this *Codex* has been undertaken by Mr. Scrivener, whose fitness for the task has been already shown by his edition of the *Codex Augiensis*, to be published in a volume similar to that. We understand the Syndics of the Cambridge University Press have offered a liberal contribution towards the expenses.

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funeral in 1825, and at Dr. Wood's (the Master of St. John's), in 1839.

P. 340. Mr. Watson does not seem to be aware that Porson was a good Italian scholar, though he seems to have thought differently in p. 295. In his hand we have seen an ode of Anacreon written out on a small card, in Greek, English, and Italian. Of German, doubtless he was ignorant. But who knew German in those days in England?

P. 345. What is meant by saying that Porson used "frequently" to point out the error in Bentley's Phalaris, here mentioned? The passage quoted by Mr. Watson is written in the copy of Bentley's book, in the library of the London Institution, as stated by Mr. Kidd. *Tracts*, p. 315.

P. 364. Mr. Watson, who is not unfrequently given to indulge in platitudes, has here some remarks on the condition of a man of reading and thought, sprung from a humble family, when detached from it. He says, "His visits will be like that of Lady Staunton to the wife of Butler, of which both were glad to see the termination." We do not defend the taste of this reference to the Heart of Mid-Lothian.

We have already spoken of Mr. Watson's sketch of the Shakspeare forgeries by the younger Ireland. He does not seem to be aware that the father was, if possible, a greater rogue than the son. We believe that there is no doubt that after the whole thing was exposed, and the confession had been published, that the son made a considerable profit by selling the pretended MSS. and even afterwards *forged his own forgeries*. As to the father, the object of the *Vindication of his conduct* (1796), was to exonerate him "from all knowledge of, or participation in, the forgery. Yet the whole confession, or at least the substance of it, was itself a fabrication, Samuel Ireland being the original concocter of the whole scheme of deception, and the person who himself forged several of the signatures, etc." In the *Confessions of W. H. Ireland*, "he professed that he alone was answerable for the forgeries; and he writes, that not only was his father 'a total stranger to every proceeding of mine as regarded the composition of the papers, but, from principle, totally incapable of having even connived, much less have been himself the fabricator. There existed in my father's character a marked tenacity respecting adherence to truth.' . . . Yet this man of scrupulous truth, positively trained his whole family to trade in forgery. He himself was the general who devised and methodized the strategy, and executed the simulated handwriting. W. H. Ireland's duty was merely that of an amanuensis and copier for his excellent parent; the elder daughter of Samuel Ireland wrote the imitations of the dramatist, *Vortigern and Rowena*, etc., while her younger sister was her assistant. The house of the Irelands was, in fact, a manufactory of forgeries, done for the sole object of making money." *

Mr. Watson has printed in his Appendix several specimens of Porson's trifles, charades, burlesques, etc. This collection might have

* Ingleby's *Shakspeare Fabrications*. London, 1859, p. 100.

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been enlarged with advantage. We should like to have seen the lively and pleasant rhymes on Sheridan's Pizarro, preserved in Beloe's *Sexagenarian*, vol. ii. p. 304, and the well-known macaronic verses on the war:—

> "Ego nunquam audivi such terrible news,
> As at this present tempus my senses confuse," etc.

There are several Latin enigmas too, said to be Porson's, in a small periodical work called *The Crypt* (vol. ii. p. 103), edited by the late Rev. P. Hall.

While giving some specimens of Porson's emendations, it would have been better if Mr. Watson had picked out the best, especially as he would have found this done to his hand by Mr. Kidd, *Tracts*, p. xxvi.

In conclusion, while we have not hesitated to point out various inaccuracies and deficiencies in the volume before us, it is one for which we cannot but feel very much indebted to Mr. Watson, when we regard the labour, which cannot have been small, which he has bestowed upon it. The generation that knew Porson is so rapidly passing away, that much of the matter which is here brought together, in a few years would have been lost altogether. Though it would be absurd to class this volume with Monk's Life of Bentley, it yet, we believe, will attain a permanent place in our literature, as the life of the man who, according to Dr. Young, was decidedly the most successful of any man on record in the department of literature to which he devoted himself.

## II. LIFE OF EDWARD FORBES.*

The late Professor Edward Forbes died in 1854; this Memoir appears in 1861. During that interval many of his personal friends and associates have passed away, and the change that time invariably brings has exerted its influence on the feelings of the survivors. Yet still there are many companions of his labours and enjoyments who will welcome the present volume as the long-wished for memorial of a beloved friend; and a still wider circle who will be glad to possess such a record of one who held an honoured place in biological science, and whose name they have ever associated with expressions of respect and affection.

The first six chapters (187 pages) are from the pen of the late Professor George Wilson, who died in 1857. They "were never revised by him," and are now "printed as they came from his pen." Had the amiable author of the life of Cavendish been spared to complete the Memoir of his friend, Forbes, there can be little doubt it would have assumed a more finished shape under his judicious revision.

* *Memoir of Edward Forbes, F.R.S.* By George Wilson, M.D., F.R.S.E.; and Archibald Geikie, F.R.S.E., F.G.S. Macmillan and Co., Edinburgh and London. 1861.

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On Mr. Geikie devolved the task of taking up the MS. material which Professor Wilson had left, of extending the narrative of Forbes' student life in Edinburgh, and continuing the entire Memoir to its close. Sparing of comment, and obviously anxious that the reader should, whenever possible, draw his own conclusions directly from the facts supplied, he has never neglected an opportunity of letting Forbes or his personal friends speak for themselves. In this, we think, he has done well. And, although the book labours under the disadvantage of its double authorship, yet, we feel that in it we are brought face to face with a truthful, earnest man, one who loved science for its own sake, and who, in the interval between the ages of twenty-four and thirty-nine, accomplished what might have seemed enough for one whose term had extended to the full span of "three score years and ten."

Edward Forbes was born in 1815, in the Isle of Man. The men of his family seem to have been active, energetic, and fond of travel. "A love of roving," says Wilson, "certainly runs in the blood of the Manx Forbeses, and in none of them was it stronger than in Edward." His father's position as a banker was such, that the earlier years of Edward Forbes's life lacked none of the appliances which wealth could furnish. But his health was so delicate, that he was confined to his bed or to the sofa for weeks together, living within a little circle of relatives and friends. "His mother and grandmother were noted in the Isle of Man for their love of flowers, and for their skill in rearing them, and we may willingly believe that a similar love descended to him, and was fostered by their precept and example."

Strange it is to think of the group that assembled round the weakly boy, and offered to his growing taste those objects, with which his fame as a man of science became afterwards associated. One calls to mind the somewhat similar case of the lad who, when a few years older than Forbes then was, lay in bed from the breaking of a blood-vessel, and in the store of history, romance, and poetry, which he then read, laid in materials, destined afterwards to render him renowned as Sir Walter Scott.

Before Edward Forbes was ten years old, "his father has built for him a museum at his country-house. His sister is installed as curator. His playmates are under requisition to bring contributions from all quarters. Minerals, fossils, shells, dried sea-weeds, hedge flowers, and dead butterflies, accumulate around him; and hours are spent in arranging and classifying them."

With his twelfth year better health sets in, and he is free to ramble as he pleases. He goes to school. "Out of school, he takes no part in athletic exercises, in boisterous play, or in battle. He quarrels with no one, and no one dreams of quarrelling with him. The other boys, however, observe, with surprise, that he never passes a stone in the grass without turning it up to see if there are worms or other 'beasts' below it. He has an unaccountable fancy for gathering weeds, and filling his pockets with creeping things. A tame lizard has a pocket to itself; and there seems to be a mysterious free-masonry between

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him and all the cats and dogs he meets. No one, old or young, sympathizes with him in these tastes, or directly encourages them."

When at school in Douglas, "he was never known to neglect his lessons; whatever they were, they were sure to be prepared; he would sit quietly down to them and master them. When asked, 'how is it you always are ready when we are not?' 'I just give my mind to it for half an hour, that is all,' was his answer." This habit continued through life. He worked in earnest, when he had work to do, and then, school-boy like, turned with fresh zest to his recreation.

In speaking of his early life, Professor Wilson judiciously remarks, "It was still worse for him that his home-circle included no intelligent senior of his own sex, who could have wisely trained him to habits of systematic study, and taught him, by precept and example, the importance of rule and method in intellectual as well as physical work;" and adds, no less truly, "that no scheme of discipline would have made Edward Forbes a methodical student. His sympathies were too many and too wide to make it possible for him to concentrate his thoughts for any length of time on a few limited objects. He could not work unless his mind were free to roam backward and forward over a far wider field than he was professedly exploring. To abridge his freedom was to abolish, or at least greatly to narrow, his power of working."

The boyhood of Forbes has passed. In 1831 he went to London, intending to study as an artist. At the end of four months this idea was abandoned. He then entered the University of Edinburgh, and for five years gave his bodily presence for several hours weekly to the customary classes, with the intention of taking out a medical degree. But his heart was not in the work. "He regularly attended the prescribed lectures, and none of the note-takers in the class used the pen more diligently than he. But his pen insensibly and swiftly changed from a writing into a drawing instrument, and, instead of reporting the prelection, sketched, with a dash of caricature, the likeness of the professor, or of one or more of the students, and then disported in pictorial fancies, showing how far away the thoughts of the artist were from the lecturer or the lecture."

He quitted College in 1836, without obtaining a degree, and so for ever abandoned medicine as a profession.

But though an idler in one respect during the five years thus spent in Edinburgh, he was acquiring literary tastes, and pursuing those natural history studies which led him ultimately to that walk in life which he was so well adapted to fill. Much it is to be wished that those who were his companions at that time would record their reminiscences of the life that is shadowed forth in the present Memoir, and of the detail of which we have a tempting specimen furnished by his valued friend, Professor Goodsir.

The next five years were given sedulously to the pursuit of natural history. He attended the meetings of the British Association for Science; he delineated several courses of lectures; and he published scientific papers on various subjects, valuable in themselves, and sug-

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gestive of that peculiar line of thought and research in which he was afterwards to become so distinguished,—the relation of organic beings to space and time. His aim was to fit himself for a natural history chair, and to found such a reputation as might warrant his becoming a candidate for such an appointment. His love of travel had been indulged in to some extent, and was now prosecuted with increased ardour, as bringing in rich accessions to his knowledge of living forms and their distribution. In 1833, he had visited Norway, and spent several weeks in admiring its scenery and collecting its minerals and plants. In 1835, he had made a tour in France, Switzerland, and Germany. The winter of 1836 was spent in Paris, and, at the close of the winter course at the Jardin des Plantes, he visited the South of France, and from Avignon passed over to Algiers. The summer of 1838 was spent on the Continent. He went by Frankfort and Vienna through Styria and Carniola, as far as Trieste. To botany he gave special attention, and collected above 3000 specimens. Add to these explorations his dredgings in the Irish Sea, a tour in Ireland in 1840, and the preparation of his "History of British Starfishes," and it is obvious that a large amount of labour was expended, seemingly in a desultory manner, but really in amassing the materials which were to form the groundwork of wide and philosophic generalization at a future day.

But while all this was going on, Forbes had no clear prospect as to the future, and "he began to weary of the uncertainty and dependence of his lot." "I mean," he says, in one of his letters at this period, 1840, "to give science another chance for a year, and if there are no better prospects at the end of it, I must bid it adieu."

But a sudden change was at hand. In February 1841, a proposal was made to him to go out to the Ægean, as naturalist to H.M.S. "Beacon," under the command of Captain Graves. To Forbes this, as he himself expressed it, "would be the acme of naturalizing happiness." His father gave his consent; his friend, William Thompson of Belfast, was prevailed on to accompany him; and, on the 1st of April 1841, they left London together for Malta, where the vessel was then lying.

His sojourn on board the "Beacon" was in many respects all that Forbes could wish, and a few weeks of intercourse with the officers and crew sufficed to enlist all their sympathy in his pursuits. Even "the first lieutenant," says Captain Graves, "although anxious, as all first lieutenants are, to keep the decks clean, never objected to the contents of the dredge being spread out, but almost became a convert." "It was quite amusing," he continues, "to see how Forbes gained the good opinion of the sailors of the 'Beacon,' and how they all endeavoured to add to his collections. If a boat returned from surveying, there were always some shells for Mr. Forbes."

On the important scientific results of this expedition our space does not here permit us to dwell. They were in part made known, soon after his return, at the Cork meeting of the British Association in 1843. He found that the Ægean Sea could be subdivided into eight

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provinces of depth. "Each of these zones showed a marked and peculiar assemblage of living beings, and could even be further separated into sub-regions." Two laws were deduced from these investigations:—

1. That "the range of a species in depth is commensurate with its geographical distribution."

2. That "parallels in latitude are equivalent to regions in depth, correspondent to that law in terrestrial distribution, which holds that parallels in latitude are representative of regions of elevation."

His travels in Lycia, in conjunction with Lieutenant (now Captain) Spratt, R.N., were given to the world in 1846.

While still in the Ægean, Forbes was seized with fever. He was at the time in a small caique, with Lieutenant Spratt, on his way from Rhodes to rejoin the "Beacon;" and "for eight miserable days he lay in the bottom of the boat, without medical advice or comfort of any kind." From the effects of this illness there is reason to fear he never perfectly recovered.

Another change was now impending; one that transferred him from the sunny Cyclades, and the blue seas of the Ægean, to the toil, the bustle, and the intellectual life of London. Mr. Don, the Professor of Botany in King's College, had died, and Edward Forbes was appointed his successor. Nor had he long returned, when the death of Mr. Lonsdale, the curator of the Geological Society, caused a fresh vacancy which he was selected to fill.

In some respects it was well that these appointments, with salaries which, though small, were certain, fell to his lot. His father's affairs had become embarrassed; an allowance of £150 a year, which he had received from the time he went to Edinburgh, had ceased; and he was absolutely thrown on his own resources. That he should chafe at times under the continual labour which his new duties imposed was but natural; but what especially grieved him was that the routine of daily employment left him no time for working up that mass of material which he had brought home with him from the Ægean. His complaints find expression in letters to his intimate friends. Thus:—

"Dear Thompson,—Time! time! time! no time now, I fear, for anything! You say I'm lucky, but you are far luckier yourself in being able to work at what you like, and at *your own work*. . . . I wish to God somebody would leave me £300 a year, and then I would keep my professorship and work out my work; but, as it is, I see no prospect."

And again, in a few days:—

"Dear Thompson,—You mistake me, if you fancy I find fault with my work and amount of occupations; what annoys me is that, under such circumstances, all the original matter I have collected must lie dormant."

Later in 1844, he writes to the same correspondent:—"My plants are rotting, and half my collections going to ruin. I wish I had stuck to the brush, and never meddled with natural history, which is only fit for independent amateurs." And, in another letter we have

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this striking sentence:—"You 'Gentlemen who sit at home at ease,' must not be too hard on us poor professionals, to whom a spare moment is like the intermissions of an ague, too valuable to be spent in doing anything."

There is something touching in the frequent complaint of limited means and over-work. Mr. Geikie enters fully upon the subject of the "uncongenial drudgery" which consumed his time, the confinement that told upon his health, and "the inability to find time for study, especially for the preparation of the Ægean sea researches." We admit with him that as Forbes "had never yet been accustomed to regular and continuous labour, he would have felt any situation irksome that demanded it." But, acknowledging this to the fullest extent, we may be permitted to ask why should England send forth a naturalist of his attainments, to enter on investigations of high scientific importance, and fail to provide him on his return with facilities for completing his labours, and a moderate competence while engaged in bringing them to a conclusion? This is not the only instance in which such penny-wise economy has prevailed; an economy, in many respects, unworthy of a great nation. The extent to which science has suffered under this system no man can estimate. In the case of Forbes, a portion, and but a small portion, of his Ægean work was published; the rest remains utterly lost to science, for he alone could have arranged the heterogeneous mass, and given utterance to the truth it was fitted to unfold.

In 1844, it was determined that a Palæontologist should be added to the officers of the Geological Survey. Forbes, who was pre-eminently qualified for its duties, obtained the appointment, and, in November 1844 entered on his new office, under Sir Henry de la Beche. The salary was £300 a year. The curatorship of the Geological Society was now resigned; and henceforth, during the remainder of his London life, his time was mainly devoted to the duties of his new post, and those of the Professorship of Botany at King's College.

Mr. Geikie gives us a pleasant sketch of the manner in which the out-door work of the Survey was then carried on, and furnishes us with illustrations of the cheerful, genial, friendly spirit that pervaded the little brotherhood of workers. In all this there was much to Forbes's taste, and much also to his liking in the duties in which they were engaged. But his thoughts still turned to the Ægean specimens, neglected and unarranged. The leisure to work them up never came, and gradually he was led to the conviction that, if the long coveted leisure was ever to be his, it could come only with the Natural History Chair of Edinburgh.

In April 1854, the death of Professor Jameson, which had long been anticipated, took place. Forbes was appointed his successor, and, on the 13th of May 1854, left London, "to take his place as a Professor in the University which, rather more than two-and-twenty years before, he had joined as a student." On the 15th of May, when he delivered his inaugural lecture, the largest class-room in the University

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was filled to overflowing. Ere the ensuing November was ended that eloquent tongue was mute, and a large concourse of the most distinguished citizens of Edinburgh stood sorrowing around the grave of Edward Forbes!

Were we disposed to dwell on the vanity of human wishes, we might point to his anxious life and his early death as an illustration. The Chair of Natural History in Edinburgh had been the dream of his youth and the aspiration of his manhood; he had striven for the prize, had reached the goal, "and then he died."

Had his life been prolonged for ten or twenty years, and a band of naturalists, actuated by his zeal for science, been sent into the world, the effects would, doubtless, have been great, but how great we can only conjecture.

His writings are numerous, and of the most diversified character. Some of them are highly suggestive, and embody great conceptions, or demand long-continued and extensive research. To treat of his published works would, however, require a separate article.

The estimation in which he was held as a man of science is attested by the fact that, although young in years, he had successively filled the offices of President of the Geological Society and President of the Geological Section of the British Association.

He was eminently social, avoiding solitude save only when at work, and joining in the song, the dance, or the frolic of the hour, with a thorough and hearty zest. His mirth at such times was particularly joyous and catching, winning the gravest and most austere to forsake the wisdom of their ways, and join in the merriment of which he was the leader. When a spell so potent was thrown over men of his own standing, what wonder was it that the young were attracted around him?

His spirit was one that found pleasure in pursuits the most varied and even opposite. He delighted in literature, in poetry, and in art. He could observe minute specific details, yet rise from them to the loftiest generalizations. He desired to diffuse among the masses the lore that had hitherto dwelt among the learned; to pursue truth for its own sake, not for self-glorification; and to bring men of the most varied character and attainments to work together for the common good.

The spell by which this was achieved was not the authority of the man of science nor the fascination of the humorist, but it was that of a lofty intellect joined with a genial, kindly, joyous nature. This it was that rendered him so universally beloved, and caused the deep wail of sorrow at his decease. A man never lived who more truly than Edward Forbes exemplified the lines:—

> "One who in life, where'er he moved,
> Drew after him the hearts of many."

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## XIII. NOTICES OF BOOKS.

*The Epics of Hesiod, with an English Commentary.* By F. A. Paley, M.A. Whittaker & Co., London. 1861.

It is surprising, to say the least, that no adequate edition of the remains of Hesiod's poetry should until this time have issued from the press of this country. Hesiod and Homer are so coupled, by the Father of history, and by most recent inquirers into early Greek literature and mythology, that it might have been expected that English scholarship would have done more for one of the oldest Greek poets, a poet too, whose extant works are entirely *sui generis*, and represent a class of didactic compositions, of which there are no specimens of a date equally early. Up to the present time, however, the insufficient edition of Robinson (A. D. 1737), with that of Gaisford, in the *Poetæ Minores* (if we may except the translation in Mr. Bohn's series, which is furnished with notes, critical and explanatory), stands almost alone as the result of the lucubrations of English scholars in the field of Hesiod. In the University of Oxford, so far as our recollection serves, the "Works and Days" and the Theogony are very rarely placed upon a classman's list of books; whilst, at Cambridge, the few students who acquire a knowledge of this poet, of a special style and time, for the purposes of the classical tripos or the University scholarship, have been obliged to have recourse to Goettling or Van Lennep, the most trustworthy foreign editors, in default of any sufficient edition of home production. Hence perhaps Hesiod is not so generally read and appreciated as his merit deserves; or, indeed, as he will probably be, when Mr. Paley's edition, just put forth, has supplied the undoubted want of a sound and complete English edition of Hesiod, by a competent hand. That Mr. Paley approaches his task with special qualifications, it is unnecessary to refer to his Æschylus and his Euripides, or to his long familiarity with the works of Hesiod, for the purpose of proving. His high academical repute augurs well for the work, and careful examination justifies the assertion that, as a critical edition, the volume before us will supply all the chief requirements of the "tyro," as well as what is looked for by the advanced scholar. The preface is replete with original thought and matter, as well as with critical siftings of the opinions of Müller, Mure, and others. A careful account is given of the manuscripts which the editor has himself collated; and an extremely interesting synopsis of the application of the Æolic Digamma to the versification of Hesiod, is an addition which enhances the value of the prefatory matter. Mr. Paley, with much reason on his side, considers Hesiod's use of the digamma "to be pretty constant, though not absolutely invariable," and the result of his inquiries into a subject, which former editors of Hesiod have passed over *sub silentio*, is the removal of numerous minor corruptions of the text of the poet, and the ejection, in many places, of



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a γε or τε, or a ν ἐφελκυστικὸν, which vanish with the recognition of the digammatic principle. In examining the notes to this edition, particularly those to the proem of the Theogony, it strikes us that if a fault might be suggested, where all is well done as a whole, the apparatus is rather critical than explanatory and illustrative, and that Mr. Paley's standard of editing is too exclusively the provision of a sound text and a thorough *grammatical* commentary. Doubtless, the Germans have occasionally run into the opposite extreme, but we must interpose a word in favour of that mode of classical editing which adduces authors ancient and modern, parallel passages old and new, to illustrate and elucidate the meaning of the text. As an example of our meaning, the beautiful lines of Hesiod, Theog. 40, 41—

> γελᾷ δέ τε δώματα πατρὸς
> Ζηνὸς ἐριγδούποιο θεᾶν ὀπὶ λειριοέσσῃ
> σκιδναμένῃ

are passed over without comment by the present editor; whereas to this passage Æschylus, Theognis, Homer, Lucretius, not to mention a score of moderns, furnish apt parallels, which, if unnecessary for critical purposes, still refresh the poetic fancy, cultivate the taste, and withal relieve the tedium resulting from notes too strictly grammatical and textual. We could have been glad to see parallels of the beautiful image (Theog. 195)—

> ἀμφὶ δὲ ποίη
> ποσσὶν ὕπο ῥαδινοῖσιν ἀέξατο.

for which there exist ample materials, instead of the somewhat brief and barren note on the passage, which we give entire; "194. ἐξέβη, stept on shore:" and to which we can imagine a student responding—.

"There needs no ghost, my lord, to tell me that."

Doubtless the editor would reply that he aims at higher and more advanced criticism, and that therefore he discards much of the mass of illustrative commentary which he might have drawn from his own stores, as well as those of his predecessors. But if we refer to other volumes of the *Bibliotheca Classica* (of which series the Epics of Hesiod are a unit), *e.g.*, Blakesley's Herodotus, or Parry's Terence, or Conington's Virgil, we shall find that in these neither point of view is overlooked, and as the Hesiod is a thinner volume than its fellows, there is less reason for omissions which detract from the pleasure and profit of an hour or two with the poet. Now and then, as in his note on Theog. 119, Mr. Paley vouchsafes a quotation from Shakspeare; but if he rightly knew how welcome these are to the scholar who reads for pleasure, not less than in pursuit of grammar, he would become more and more unsparing of these links between a new literature and an old.

Occasionally, too, it seems to us that Mr. Paley assumes a too complete preparation for the study of the poet on the part of his readers. Words and constructions, peculiar in their character and structure, are passed over without explanation. An editor of Hesiod should

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remember that he is dealing with comparatively new ground, and leave no portion of it unturned.

But these are small matters, where so much good and thorough work has been done, in this edition. It is but fair to say that if we approach any obscure passage, such as that in Theog. 35, ἀλλὰ τίη κ.τ.λ. we find the subject exhaustively dealt with. Use has everywhere been made of the acute suggestions of Müller in his History of Greek Literature respecting the arrangement of the "Works and Days," and of the "Theogony;" and wheresoever the hints of that distinguished writer are not adopted, they are always carefully laid before the reader, whilst the editor exercises an independent judgment. There can be no doubt that Mr. Paley approaches his task after long and careful study of his author, and even where he is unduly brief, or leaves too much to be supposed by a less thorough scholar, less acquainted with the field, it must yet be remembered in fairness, that a mind long made up upon the meaning of a difficult passage is all the less likely to see the difficulties as others see them, and is apt to credit other minds with the same clearness which it has itself attained.

Any notice of this volume would be incomplete if it did not draw attention to the curious fac-simile of the Gale MSS. which, by permission of the Master and Fellows of Trinity, Cambridge, is presented to the reader. The picture of the Hesiodic wain, and other agricultural instruments, is a decidedly successful feature in an edition, which, without it, is far in advance of its predecessors.

It may be averred, without fear of contradiction, that Paley's Hesiod will take a high place as a standard edition by an English scholar, and that the study of the original will increase in proportion to the pains and ability bestowed upon it by its most recent editor.

*The Poems of Catullus translated into English Verse, with an Introduction and Notes.* By Theodore Martin. London: Parker, Son, and Bourn.

CATULLUS is not a writer who plays any important part in classical education. Half his poetry is unfitted by its character for the study of youth; and the other half is not so well fitted for it as Horace or Virgil. He is read only by those who read Latin literature for pleasure, but such men read him with the most cordial admiration. He belonged to the age before Imperialism began; to an age, indeed, of much discord and misery, but of great passions and great genius. His fortune and social position enabled him to use to the utmost the intellectual freedom which still remained to a Roman. There is accordingly a freshness and vigour—a recklessness of power—about him, which has a charm of its own distinct from the kind of charm belonging to Horace. You like Catullus immensely if you like him at all. And that many people have so liked him is abundantly evident in modern literature. He has been imitated by Ben Jonson, and Herrick, edited by Wilkes, and parodied in the *Anti-Jacobin*.

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There is only one English translation of Catullus likely to be put in any comparison with the one before us by critics. We allude to the translation by the Hon. George Lamb (a brother of the celebrated Lord Melbourne) published in 1821. But it is very inferior to Mr. Martin's both in spirit and grace. Catullus, like Byron, was wit as well as poet—perhaps even more decidedly wit than poet—and to render him requires as much fun as sentiment. Here, as in his *Horace*, Mr. Martin shows the advantage of his *Bon Gaultier* training, and plays gracefully with the lighter poems, as he did with the *Lydia*, *dic*, of the Venusian. The following specimen of his version of the *Ad Camerium* illustrates this quality:—

"I beseech you, if 'tis not impertinent, say,
In what cunning corner you're hidden away.
In vain have I sought you in park and in hall,
In the temple of Jove, in the libraries all;
The Circus I've traversed with no better fate,
And coursed through the gardens of Pompey the Great.
I stopped all the wenches, wherever I went,
And especially those who look'd pleased and content.
'My friend, my Camerius, where does he hide?
Restore him, ye mischievous minxes!' I cried.
One, her bosom unbaring, made answer to me,
'He's hidden in here 'mongst the roses, you see!'
But if you were pillow'd where such roses grow,
Not Hercules' self could dislodge you, I know."

There is a Catullian ease and gaiety about these lines, and in the last couplet the translator has added a *point* to the poet which does not belong to him. The original lines following on—

"En hic in roseis latet papillis;"

viz.:—

"Sed te jam ferre Herculei labor est;
Tanto te in fastu negas, amice,"

are not in such immediate connexion with it, and don't bear the humorous meaning with which Mr. Martin has cleverly endowed them. This is an allowable license, however. Elsewhere, Mr. Martin has added to the poet's tender little poetic offering "at his Brother's Grave," the line—

"A day will come when we shall meet once more!"

for which he has no warrant in the original. Catullus, in fact, concludes the poem with an—

"Atque in perpetuum, frater, ave atque vale."

which is in direct contradiction to it.

The least successful translation in the book we take to be that of the famous fragment from Sappho—

"Ille mi par esse Deo videtur"—

an earlier version of which—

"Blest as the immortal gods is he," etc.,

has been made familiar to everybody by Addison. The great hit of the present volume is the *Atys*. The Atys stands alone in literature—a unique expression in the noblest poetry of the spirit of the madness

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and wildness of ancient fanaticism. We quote a few stanzas of Mr. Martin's translation, taken from that deeply impressive part of the poem in which reason returns to the crazed and mutilated victim of Cybele, and he staggers miserably down to gaze at the vast expanse of the sea:—

"The frenzied dream was past, and when the wretch saw what it was and where,
Again it tottered to the shore, in agony of fierce despair,
There, gazing on the ocean's wide and waste expanse with streaming eyes,
With choked and broken voice unto the country of its birth it cries:—

"'My country, oh, my country, my mother, and my nurse! from whom
I, like a recreant slave, have fled to Ida's dreary forest-gloom,
To rocks, and snows, and frozen dens, to make with beasts my savage lair,
Where dost thou lie, thou loved land, my country, oh, my country, where?

"'Oh, let me see thee, whilst my brain is yet awhile from madness free!
My very eyeballs turn, and turn, unceasingly in quest of thee:
Friends, country, parents, all, all gone!—the throng, the struggle for the goal,
The wrestler's gripe—oh, misery!—weep, weep, for ever weep, my soul!

"'What grace, what beauty, but was mine? Boy, youth, and man, I was the flower
Of the gymnasium; and the best, that wore the oil, confess'd my power:
My doors were ever throng'd, and when I left my couch at break of day,
Fair garlands hung by beauteous hands around them welcomed me alway.

"'What am I now? Slave to the gods—crazed votary of horrid rites—
Maimed, barren, ever doomed to freeze on Ida's green and snow-girt heights,
'Neath Phrygia's frowning crags, where roam the stag and forest-ranging boar,
Woe, woe, that e'er I did the deed! that e'er I touched this fatal shore!'"

This is a happy example of the variety of Mr. Martin's powers, and it only remains to recommend his "Catullus" to those who can enjoy the results of such labours, and appreciate their difficulty. Men engaged in teaching the classics are perhaps more likely than other scholars to relish a high class of translations from them, because these help to keep alive that sense of the beauty and humanity of the old writers which long-continued labour on the mechanism of their language and so forth is too apt to impair.

*Principia Latina.* A First Latin Course, comprehending Grammar, Delectus, and Exercise Book, with Vocabularies. By William Smith, LL.D., Editor of the Classical and Latin Dictionaries. Second Edition. London: John Murray. 1860.

*Principia Latina. Part II.* A First Latin Reading-Book, containing Fables, Anecdotes, Mythology, Geography, and Roman History, with a short introduction to Roman Antiquities, Notes, and a Dictionary. By the same. London: John Murray. 1861.

*De Viris Illustribus Urbis Romæ a Romulo ad Augustum.* A Latin Reading-Book, after L'Homond. By the Editor of "the Graduated Series of English Reading-Books." London: Rivingtons, Waterloo Place. 1861.

The practice of compelling boys to commit to memory all the grammatical forms, and all the rules of syntax in the Latin and the Greek grammar, before they require to turn one fact or one principle to a practical use, is unfortunately not yet extinct. The Germans, followed by the late Mr. T. K. Arnold, introduced another

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and a better method, which obtained high favour for a time, but which has brought disrepute upon itself, by seeking to accomplish too much. In some of the elementary works referred to, the rules, exceptions, cautions, explanations, differences of idiom, and other devices, very excellent in themselves, become so numerous as to bewilder even diligent pupils. Between these two extremes, Dr. Smith has endeavoured to steer; and while, from the very first, he affords abundant practice in the use of inflexions, and in the application of the syntax rules, which are interspersed among the paradigms, he at the same time takes care to teach by synthesis rather than by analysis, to deduce general principles from numerous examples, rather than to load the memory prematurely with dry abstractions. "The main object of the work," he says, "is to enable a beginner to fix the declensions and conjugations thoroughly in his memory, to learn their usage by constructing simple sentences as soon as he commences the study of the language, and to accumulate gradually a stock of useful words." This is all as it should be; but it is possible to force a good principle too far, and to follow too long a practice which is highly beneficial in its own place and at its proper time. Hence we think Dr. Smith continues, to an unnecessary extent, those isolated sentences which, in the first instance, are quite indispensable, but which should not run on throughout the whole book. He has endeavoured, it is true, to remedy this defect by Part II., which he advises should be read *in conjunction* with Part I., but we believe he would have improved both books, if to Part I. he had added some pages of continuous reading-lessons such as are found in the companion volume; and if, on the other hand, he had expanded, and transferred to Part II., those syntactical rules with their illustrative exercises, which form the latter section of Part I. The arrangement of the verb which Dr. Smith has adopted is not quite according to our notions, nor do we think that his nomenclature of the tenses, though having much to recommend it, will convey to boys clearer ideas on the relations of time and of action, than the simpler names usually employed. On the whole, however, *Principia Latina* is a very good book for beginners; judicious in what it advances, and specially judicious in what it omits. It will, we doubt not, meet with much success.

The second volume is entirely a reading-book, intended as a connecting link between the detached sentences of Part I., and the complex periods of Nepos and Cæsar. The extracts are intended to be "interesting and intelligible" to young people,—a consideration which is of infinitely more importance in elementary education than most persons have any idea of;—but we fear the details of mythology and geography soon become monotonous, and too dry to satisfy one at least of the foregoing conditions. These two sections, therefore, we should like to see curtailed in a new edition, and some matter more congenial to the young substituted for them. It must be confessed, however, that among the Latin authors we are very ill supplied with boy-books, from which to procure suitable passages for early training; in this respect the compilers of Greek Readers are

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much better provided. The main part of the extracts, the Roman History, is taken from M. l'Homond's "*De Viris Illustribus Urbis Romæ.*" And here it is only due to the venerable Professor of Humanity in the University of Edinburgh, to state, what Dr. Smith has not acknowledged, that Mr. Pillans was the first man in this country, so far as we know, to call attention to the value of M. l'Homond's book as an instrument in elementary instruction. In his preface to *Curtius*, published some years ago, he speaks in the highest terms of the matter and the manner of the learned Frenchman's labours; and we think this commendation, which Dr. Smith could hardly be ignorant of, ought to have received its due recognition.

Were we to compare the two competing versions of l'Homond now before us, we should say that Dr. Smith's text is the more elegant in its Latinity, and the more judicious in its punctuation. Each is supplied with a vocabulary, which on the whole is correct, though we have noticed a few slips inseparable from a first issue; and Dr. Smith has moreover added to his volume, a table of the "chief dates in Roman History," and a "short introduction to Roman Antiquities." The notes in Dr. Smith's edition are of a more general kind, and therefore more useful to boys at that state of advancement for which the book is intended; while those of the rival work are too exclusively of an antiquarian and geographical character. Both volumes are clearly printed, and well got up; Dr. Smith's having the recommendation of *special* elegance, and the other the advantage of greater cheapness.

*A Pictorial Hand-book of Modern Geography, on a regular plan;* compiled from the best authorities, English and Foreign, and completed to the present time, with numerous tables and a general index. By Henry G. Bohn, F.R.G.S., etc. Illustrated by 150 engravings on wood, and 51 accurate maps engraved on steel. London: Henry G. Bohn. 1861.

This volume, which extends to upwards of 500 pages, is not only a miracle of cheapness, like all the volumes in Mr. Bohn's series, but also a miracle of time and energy, being edited by himself, one of the busiest publishers in the world. The explanation is to be found in the fact that Geography has been a favourite study with Mr. Bohn from boyhood. He says in the preface:—"The first book I bought out of my own pocket after I left school, was a quarto Guthrie, in which I used to revel with so much delight, that a great portion was retained in my memory." To lighten his editorial labours, Mr. Bohn shared them at first with an assistant; but this gentleman's dissent from Mr. Bohn's views, particularly in the matter of tables, put an end to their co-operation, after the work was more than half done; and Mr. Bohn finished it himself. To this misunderstanding is probably due the insertion, in four parts of the book, of supplementary leaves distinguished by an asterisk, and containing

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tabulated matter. The description of the British isles has not been supplemented in this way. Hence their statistics are exhibited with less detail than those of some foreign countries. For example, the area and population of the French departments are shown at p. 147*; those of the British counties nowhere.

Statistics however, do not play a conspicuous part in Mr. Bohn's handbook; how indeed could they in one which is really, as it professes to be, pictorial? Teachers of geography who are great in statistics, would do well to open their eyes, as many an honest inquirer besides Mr. Bohn has done, in amazement, "at the extraordinary discrepancies, which accredited authorities present in respect to measurement and population." In eight statements of the population of Valparaiso, taken from as many manuals of fair reputation, and tabulated in Mr. Bohn's preface, said population rises gradually from 10,000 to 75,000. The fact is that the uncertainty of statistics increases rapidly with the area they cover; and the grossest mistakes are sometimes in the highest authorities. In 1860, a worker in the same field with Mr. Bohn was urged to take his statistics from the Gotha Almanac of that year; under the heading Great Britain, he found the population of Glasgow set down at 148,116, and that of Edinburgh at 66,734! This year these cities have more than doubled their population in the Gotha Almanac.

More in accordance with the popular character of the book are the pictorial views representing the physical features of the world. Two are devoted to the principal lakes, one representing those of the eastern hemisphere, and another those of the western; and the only thing to be desired in connexion with them is that, for the purpose of facilitating comparison, they had faced each other. The pictorial view of the principal rivers shows also the mountains in which they rise, and the largest towns situated on their banks; that of the principal mountains is blemished by a couple of what, in the light of the text, must be called inconsistencies. Ben Nevis is rightly set down in the pictorial view as the highest summit in the British isles; but at p. 111 of the text that honour is assigned to Ben Macdhui, which has been omitted from the pictorial view altogether. Again, Chimborazo stands in the pictorial view as the highest summit in the New World, while immediately opposite, at p. 21 of the text, that honour is assigned correctly to Aconcagua, which does not appear in the tabular view at all. We have noticed only one other such inconsistency: at p. 429, Baltimore, with a population of 210,000, is mentioned as the largest city in the slaveholding states; at p. 431, the same is said of Charleston, with its population of 41,000.

The maps are neat as well as accurate, but necessarily small; it would require young and sharp eyes to read off easily the names marked upon them. The engravings are generally valuable illustrations of the subject. The most marked exception is that of Mars Hill, which, by answering to the name rather than to the thing, tends to perpetuate a mistake such as prevails regarding Mount Calvary. Mount Calvary is so little of a hill that it is comprised within the

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church of the Holy Sepulchre; in like manner, Mars Hill is a mere rock, to the top of which travellers ascend by means of some sixteen steps. It is neither detached nor conical, nor, now at least, crowned with buildings, as represented in the engraving.

Those who have tried, with whatever degree of honesty and ability, to compose a work embracing multifarious details, know that imperfections like the above are incident to the first edition. The few that exist in Mr. Bohn's work are no more to its general merit than are the inequalities on the earth's surface to the vast bulk of the earth itself, *i. e.*, to quote Mr. Bohn, than is "a grain of sand to an ordinary artificial globe." The promise of the title-page is amply fulfilled. The pen as well as the pencil has painted, not indeed by tracing flashy words, but by faithfully delineating the geographical world in its natural complexity, without those interminable details which weary and baffle the student. Mr. Bohn has selected his matter with a supreme regard to the sympathies, and with a mercifulness rare among the writers of geographical hand-books, to the mnemonic powers of the general reader; hence he has produced a book eminently readable throughout. It is indeed a book for everybody. Whoever desires to become or to remain well informed in geography; parents and others who would engage their children in conversations at once pleasing and instructive; teachers of geography who know the advantage of adding to the usual book-lesson a fresh oral illustration, and of gathering up details into a memorable general view: all would find their account in travelling through the world with Mr. Bohn. Finally, though not a school-book, Mr. Bohn's work is sure to become a favourite with schoolboys.

*A Progressive Greek Anthology for the use of Schools.* By the Rev. Henry Musgrave Wilkins, M.A. London: Longman. 1861.

This book consists of poetical extracts, pp. 162, and of notes thereupon occupying one hundred pages more.

The extracts are taken from twenty-eight different authors, but in very unequal proportions. They begin with seventeen pages from Anacreon; then come the first four books of the Odyssey, which equal in bulk all the other extracts put together; these are succeeded by a series chronologically arranged, from Simonides of Amorgus B. C. 690, to Meleager B. C. 60, and to this part of the anthology the word Progressive in the title specially refers; they end with twenty pages from Euripides.

The notes are judicious, referring only to difficulties, and not superseding, but wisely aiding the student's endeavour to surmount them. They are rich in parallel expressions drawn from other authors, both Greek and Latin.

The Anthology is intended to succeed the Delectus in schools, and will commend itself to those teachers—but only to those—who think it advisable to introduce pupils at so early a stage to the various and variously commingled dialects of the Greek language. This opinion

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would appear to have some eminent scholastic authorities on its side; for Mr. Wilkins states in his preface that he consulted with some of the masters of Harrow School, and with others in similarly high position, on the subject of his Anthology, and it may therefore be presumed that its main features accord with their views.

*Greek Lessons; showing how useful and how easy it is for every one to learn Greek.* By W. H. Morris. London: J. B. Bateman.

To learn a few Greek words and forms is not, indeed, difficult; and Mr. Morris here enables the beginner to do so on Ahn's method, and without the accents. But to learn Greek, *i.e.*, to acquire any considerable mastery over that, or any other language which is both foreign and ancient, is not easy for any one, much less for every one as the title-page asserts.

In the preface, which is a *multum in parvo* of crudities, Mr. Morris exalts the language of the New Testament, as a vehicle for Divine truth, by a depreciation of English so sweeping, that the soul of every Englishman ignorant of Greek would seem to be in peril: "No other language will ever express the meaning of God's Spirit. In this the English language *totally fails*." The italics are his.

In the body of the work, the words have been selected partly for the purpose of showing what a large contribution Greek has made to the English vocabulary. Many of the etymological illustrations proceed on the antiquated mistake that Greek and Latin are mother and daughter; for on what other principle could a man trace up, *e.g.*, *oval* to ὠὸν, *alteration* to ἄλλος, *dentist* to ὀδοὺς? Sometimes the author is betrayed into gross mistakes by similarity of sound, as when he traces *tact*, which really comes from the past participle of *tangere*, along with *tactics*, up to τάσσω; and again, when *Boston*, a corruption of *Botolph's-town*, is set down as a derivative from βοῦς!

The book is well got up in respect of paper and type; but it proclaims, from beginning to end, the sciolism of its author.

*England under the Tudors and Stuarts: A History of Two Centuries of Revolution.* By James Birchall. London: Simpkin, Marshall, and Co. 1861.

It is a distinctive feature of this work, as of the same author's "England under the Normans and Plantagenets" to which it is a sequel, that it incorporates the views on constitutional points of standard authorities, such as Hallam and Mackintosh, and that in regard to controverted questions, the opinions of leading authors, such as Lingard, Macaulay, Froude, and Forster, are invariably referred to. The Reformation and the Revolution are the two great crises in which the interest of this disturbed epoch centres. It would be as difficult to understand the former of these events apart from the contemporary history of continental Europe, as it would be to comprehend the latter without reference to the history of popular rights

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and the principles of constitutional government. Mr. Birchall's work fully meets these requirements. Prominence is given to the principles contended for in both of these struggles, and care has been taken to incorporate the results of recent research in connexion with the heroes of the Reformation and of the Commonwealth. There is occasionally a little looseness in the style, the result evidently of hasty composition. In matters of fact, however, the work is generally accurate. Special chapters devoted to the progress of the Constitution, to the social and domestic condition of the people, and to literature and education, conduce to the completeness of the work.

*Encyclopædical Guide to the French Language.* By P. E. Tapernoux, M.C.P., Professor of the French Language. London: J. B. Bateman.

The author's primary object in this work, viz., the imparting of conversational French to those whom study has already familiarized with the language of Fénélon and La Fontaine, is not attainable on the method adopted, save by a writer of high culture and great literary skill. What sort of dialogues, indeed, can be expected from an ordinary painstaking French teacher, who resolves to travel over the wide domain of human knowledge in the course of 354 pages? Not such dialogues as are ever actually spoken; but dialogues in which each character speaks like a book, yea, like the driest of books, uttering chiefly definitions, classifications, and miscellaneous details. Such, accordingly, are the dialogues of M. Tapernoux. Everywhere, they bristle with proper names, figures, and scientific terms: witness, especially, the ten pages devoted to an enumeration of the notable places, monuments, and institutions of Paris; and again, the ten pages, beginning with p. 309, devoted to purely statistical matter.

Towards the end of his preface, M. Tapernoux reveals a secondary object which, unintentionally perhaps, but most certainly, has turned out the main one in execution, viz., to produce a book that might be useful to school-boys and school-girls. For their benefit, grammatical rules are applied, and etymologies traced at the bottom of almost every page; and by getting up M. Tapernoux's dialogues, any young person would no doubt acquire much the same smattering of everything which is derived by many from Mangnall's Questions. The book is not to be commended on that account. Nevertheless, there is one class of young persons for whom it is well adapted; those, namely, who are sent to finish their education in French schools. Such young persons usually lose months by not understanding from the first the French correspondents of the technical terms used in teaching. Now, about one-third of M. Tapernoux's book is put into the form of school-lessons, which are a perfect repertory of such terms. A boy could even learn to play at cricket in French out of M. Tapernoux's book. In private families, also, where the governess endeavours to make French the language of the school-room, these dialogues would be found extremely useful.

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*A Symbolic French and English Vocabulary.* By L. C. Ragonot. Seventh Edition. London: Simpkin, Marshall, & Co.

*The Symbolic Anglo-German Vocabulary.* Edited and Revised by Falck Lebahn, Ph.D. London: Simpkin, Marshall, & Co.

THE latter of these two books is an adaptation of the former to German, by the translation of the French. The peculiarity of both consists in their being so profusely illustrated, that considerably more than half of each volume is occupied by woodcuts. Still farther to relieve the aridity of mere nomenclature, some descriptive text is interspersed. There is a chapter on almost every subject interesting to man in the various stages by which he passes from the cradle to the grave: the only notable omission is certainly a surprising one in such a book, viz., the school, its furniture and work.

The abuse of the word "symbolic" in the title-page—for the woodcut of a ship cannot properly be called a symbol of it—augurs ill for the accuracy of the work itself; but the omen is not fulfilled.

These illustrated vocabularies are specially adapted to two classes of learners: on the one hand, to beginners of a tender age; and, on the other, to those who, having mastered the grammar, are desirous of acquiring conversational power. The woodcuts must prove a great attraction to the former; indeed, by their aid skilfully employed at home or in a very small class, the names of most common things may be learned in sport. The advanced student will appreciate the ample and varied stores of the text.

*Suggestions on Popular Education.* By N. W. Senior, one of the Commissioners appointed to inquire into the State of Popular Education in England. London: John Murray.

THIS volume exhibits to us the part taken by Mr. Senior in the work of the Education Commission. It consists of a number of papers containing resolutions, suggestions, and recommendations which he laid before his colleagues during the course of their inquiries and deliberations. Some of these were adopted and embodied in the Report, others did not meet with the approval of the majority and were rejected. Their publication cannot, we think, be considered superfluous, for as unanimity was not attained by the Commissioners, and was not, indeed, to be looked for, it is well that we should have the opportunity of knowing the grounds on which the minority dissented, and the recommendations which they were desirous of substituting.

Mr. Senior, then, begins by laying down a series of formal resolutions, of which the substance is, that education is a right to which every child is entitled, a necessary of life with which it cannot dispense; that the State is bound to assist in providing education, and that the best way of doing this is not by means of a rate, but through the existing Privy-Council system, which should be extended, modified, and improved. He next proceeds to discuss the various plans which the Commissioners had to consider, gives reasons for his preference of

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the Privy-Council system, discusses the chief objections brought against it, and shows how, in his opinion, it can be advantageously modified and adapted to the educational wants of the country. On this last head his suggestions take the form of twelve distinct proposals, some of which, such as the improvement of the education of workhouse children, the promotion of evening-schools, the training of mistresses for infant-schools, and the application of wasted or abused charities to educational purposes, were approved of and adopted by the other Commissioners, and are incorporated in their Report.

The discussion of these proposals occupies the greater part of this volume. Among the chief points wherein he differs from his colleagues are, "the fears as to the indefinite increase of expense and of pressure on the central Office, and the proposed remedies by means of county and borough education rates, and of county and borough education boards."

As to the fears of a break-down in the Council Office, he is altogether sceptical; finds it "difficult (he says) to treat the objection seriously."

But, on the other hand, the evidence of Mr. Lingen, Mr. Chester, and Dr. Temple, tends to make one think that there must be some ground for such an apprehension. It should be remembered that the extension of the Privy-Council system over the whole country involves its direct action upon nearly 30,000 parishes and districts, and will require frequent correspondence between the central Office and each one of those localities. This correspondence is not purely formal, but calls for the consideration of individual cases, attention to special applications, and often the nice and delicate handling of complaints and objections.

It may be possible, by great simplification of the present complicated mechanism, and by liberal enlargement of the staff and *matériel* of the Office, to surmount all the supposed difficulties, and work the system efficiently; but it will be a striking instance of a central organization existing, not as the mere regulator of an established system worked by local agents, not as an ultimate referee and final court of appeal, but as the direct administrator of a variety of local operations with a minimum of local aid.

And then, after all, there remains the consideration that, simplify the Privy-Council system as you may, it cannot, without abandoning the essential principles on which it acts, render any assistance to a large proportion of our rural schools. To meet the case of what are called "poor and apathetic districts," it would be necessary to relax the terms on which grants are made to an extent that would involve a very lavish outlay of public money. Dr. Temple's opinion that the educational vote might in the course of time, through constant relaxation of conditions, reach five millions, is no doubt somewhat extravagant; but it is quite certain that it would be continually increasing for years to come, and that in each succeeding year its increase would bear a less satisfactory proportion to accomplished results. Mr. Senior virtually admits this, but, at the same time, while pointing out the

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defects of the Privy-Council system, scarcely seems to appreciate at their full value the strongest objections which may be made to it. It is curious too to observe the philosophy with which he contemplates the heavy burden imposed by the system on the Anglican clergy. It is unjust, he says, but it is inevitable, and the nation must be content to "submit to it." The nation, doubtless, will find no difficulty in allowing the clergy to tax their limited incomes to supply a national shortcoming, but it is very doubtful whether the clergy will continue to do so when they discover, as they sooner or later must, that popular education is taking a direction by no means favourable to dogmatic theology and distinctive church teaching. Now, Mr. Senior proposes a plan of his own for meeting the case of the "apathetic districts." When the owners of property are indifferent or hostile to education, and the circumstances of the parish such that voluntary effort cannot be secured, "the remedy is a rate."

To an education rate in the abstract he is strongly opposed. He considers it the most unjust and objectionable method of providing for the educational wants of the country. Some of the arguments which he urges against it are no doubt forcible enough. That which at first sight appears the most unanswerable, viz., the injustice of imposing on eighty millions of property, a charge which should be borne by five hundred millions, is really of less account than he seems to think. The peasantry of this country are still in some sense *adscripti glebæ*, and the land should therefore bear a large share in the burden of their education. To the agricultural labourer the land owes a heavy debt. On his bone and muscle its productiveness depends; by the sweat of his face it is nourished and fertilized. It again will be the chief and immediate gainer by an improvement in his moral and physical condition. Moreover, as the agricultural labourer has never yet been adequately remunerated for his work, very long arrears are due to him from landlords and farmers, and these may very fairly be taken out in education.

Averse, however, as Mr. Senior is to a rate, he is fain to appeal to this alternative in the last resort.

He proposes to divide the country into districts, and to appoint an inspector of rate-supported schools. This officer is to traverse the country, to communicate with the other inspectors, to ascertain where education is defective and where it is inadequately supported, and to report confidentially to the Committee of Council, who shall then, if it seem expedient, direct the formation of a school-rate district and the imposition of a school-rate.

The limits of the district and the amount of the rate are to be fixed by the inspector, who will indeed, according to Mr. Senior's scheme, be a somewhat obnoxious personage, discharging functions savouring in some degree of the Secret Police.

These rate-supported schools are to be un-denominational, and in some cases they are to be assigned to a district, formed by a union of two or three parishes. It is of course supposed that they will be exceptional, but they imply, much more than the County Boards, the

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insertion of the thin end of a wedge which may be driven home at a convenient season. Whatever objections some may feel to the County Rate and County Board system, it appears to have the advantage of Mr. Senior's proposal in many very important particulars. It provides not for education, but for that mechanical substratum of instruction on which education may be based. It leaves the denominational plan intact. It does not interfere with details of management, has no interest in supporting or opposing particular methods, surrenders to voluntary effort all that voluntary effort cares for, and simply requires, tests, and pays for a specific result.

While, however, we feel unable to recommend the most important proposal in Mr. Senior's volume, we gladly bear testimony to the value of many of his suggestions. His view of the condition and requirements of workhouse schools is sound and good; his arguments for shortening school hours are at least ingenious; and his proposal to simplify education, and adapt it more completely to the wants of the class to be educated, is worthy of all acceptation. Beyond all controversy he has proved himself an enlightened and effective member of the Commission, and his book may be received as a kind of companion to the Report, and should be studied by all who wish to understand the great question of education in all its bearings.

*The Graduated Series of Reading-lesson Books for all Classes of English Schools.* Book the Fifth. London: Longman and Co. 12mo. Pp. 480.

In an introduction of some length, the editor of this series comments upon the character of reading-books in current use, and points out the aim of his in particular. Dividing reading-books into two classes, he says, that in the one they consist chiefly of rhetorical or elegant compositions; in the other they bristle all over with hard facts; and that both, by failing to inspire any living interest, fail also to promote good reading. While heartily concurring in the condemnation passed on such books, we are not ready to admit that they are now in common use, or that, for some time past, they have been found in well-conducted schools.

Assuming that the grand aim of education should be to develop the power and the habit of independent observation and thinking, the editor seeks to give unusual prominence to what naturally amuses and attracts the young, to allow due scope, not merely for the perceptive and reflective faculties, but also for the healthy play of those imaginative and emotional powers which are strong in youth.

In this Fifth Book of the series, 72 pages are occupied with miscellaneous extracts, chiefly with a moral bearing, generally short, pithy, and good. Then follows Descriptive Travel, to which 166 pages are devoted, the scene of two-thirds of the lessons being in America, and of the others in South and Eastern Asia. These lessons are very interesting; but we think that the area, the subjects, and the authors might have been more varied. History forms

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the third, the largest, and the best section. The lessons are not only good individually, but the selection and arrangement are such as to embrace all the more important points of British history, from the Danish conquest of England to the English conquest of India. The history of foreign states and ancient times is wisely omitted. The fourth section, Natural Science, is the shortest and the least satisfactory. Not only is there nothing like completeness in it, but the subjects selected are such as are likely neither to receive illustration within school, nor to lead to observation without.

On the whole, however, we cordially welcome the Book as a valuable contribution to our school literature. We believe that the editor, with equal success and with more profit, might have taken a wider range both of sections and subjects; but so far as it goes it does well, and will, we trust, help forward that result so desirable, yet so rare,—pleasing, intelligent, expressive reading.

*The Student's Manual of Ancient Geography, based upon the Dictionary of Greek and Roman Geography.* Edited by William Smith, LL.D., with maps, plans, and numerous illustrations. London: John Murray. 1861.

This manual has been drawn up by the Rev. W. L. Bevan, M.A., Vicar of Hay, Brecknockshire, to whom Dr. William Smith, the responsible editor, pays a handsome and well-merited compliment in the preface. Besides abridging, and grouping under the usual territorial headings, the matter of the original work, Mr. Bevan has contributed, out of his own stores, a history of ancient geography extending to upwards of 50 pages, a thorough digest of Scriptural geography, and a running commentary of classical quotations in footnotes.

The distinguishing feature of the book is the wealth of illustration furnished by beautiful engravings. There are nearly 250 of them to 683 pages of letterpress, *i.e.*, one to every two or three pages of the work; and they represent a great variety of subjects,—ancient coins and charts, famous buildings in ruins and restored, ground-plans and bird's-eye views of once powerful cities, and classic landscapes.

The size and price of this manual may interfere with its use as a school-book, but it has no rival as a handy book of reference. The ample information which it contains is rendered accessible by a complete index; and all the resources of typography have been employed to facilitate the discovery of the name sought for in the closely printed page. Its value is not to be measured by the brevity of this notice. Its highest commendation is an accurate description.

*A New, Practical, and Easy Method of Learning the French Language.* By F. Ahn, Ph.D. First Course. Author's own Edition. London: Trübner & Co. 1861.

The original article does not always remain the best; but its inferiority must be very clearly proved before men relinquish their natural

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prepossession in its favour. In July 1860, a judgment was obtained in Chancery restraining Allman from using improperly the name of Ahn in the title-page or any other part of a book; which was a public testimonial to the popularity of Ahn's method, and the marketableness of books bearing his name. Ahn's manuals are valuable auxiliaries, when used as introductions to the actual speaking and writing of a language; but they can never replace either the study of a regular grammar, or the reading of classic authors.

*Principes de la Grammaire Arabe suivis d'un traité de la langue Arabe considérée selon le système des grammairiens Arabes, etc.*, par J. B. Glaire.—*Essai de Grammaire Japonaise, traduit du Hollandais*, par Léon Pagès.—*Méthode pour étudier la Langue Sanscrite, d'après les idées d'Eugène Burnouf, etc.*, par Emile Burnouf et L. Leupol. 3 vols. 8vo. Paris: B. Duprat. London: Barthes & Lowell.

The study of oriental languages has during the last fifty years been carried on in France with an ardour and a success which deserve to be noticed. Besides the various lectureships comprising the *école des langues orientales*, the *Collége de France* is likewise provided with a staff of able professors who give instructions in Arabic, German, Turkish, Sanscrit, Chinese, and other cognate idioms, and we need only mention the names of Sylvestre de Sacy, Etienne Quatremère, Eugène Burnouf, and Stanislas Julien, to show that this impulse has been productive of the greatest results. We must add, however, that until lately the elementary works available for French oriental students were very insufficient, and in this particular direction there remained much to be done. The three treatises at present under consideration appear to us therefore most opportune, and calculated to develop still further the taste for a class of studies which is equally important, whether we consider it in its relation to the study of antiquity, or as calculated to extend our present commercial and political transactions with the eastern world. The Arabic grammar we have to notice first is from the pen of a well-known Roman Catholic divine, late Professor in the Paris *Faculté de Théologie*, and author of several valuable works, particularly a volume entitled *Principes de Grammaire Hébraïque et Chaldaïque*, which was favourably reviewed in the *Journal de Savants*, by M. Sylvestre de Sacy. The verdict passed by so competent a judge decided M. Glaire to write an Arabic grammar on exactly the same plan, and the task was comparatively an easy one, on account of the perfect analogy which exists between the two languages in their syntax and their etymology. M. de Sacy, we may add, has also written a similar work, but it is far too complicated for general use, and its utter want of method cannot fail to strike those who compare it with the volume we are now noticing. M. Glaire gives first the elements of the grammar, and then by way of supplement he adds a kind of recapitulation entitled *la langue Arabe considérée selon le système des grammairiens Arabes*. This section is designed for more



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advanced students, and the constant references it contains to the foregoing division make it exceedingly useful. A table of paradigms of the Arabic verbs completes the work, simplifying the study of what is generally deemed the most difficult part in the whole grammar. M. Léon Pagès is a truly ardent and enterprising Japanese scholar: his *bibliographie Japonaise* has only lately appeared, and now he announces the speedy publication of a Japanese dictionary, to be followed, at no distant time, by a history of Japan, in four volumes. The grammar he now presents us with is a translation of the celebrated Dutch work, printed in 1857 at Leyden, and which was the result of the joint labours of Dr. Hoffmann and M. Donker Curtius. M. Pagès deserves the best thanks of students for this undertaking; he has added to it a great many valuable notes of his own, and above all an excellent index, which makes consultation singularly easy. Of MM. Leupol and Burnouf's Sanscrit grammar we shall just say that, as the title sufficiently points out, it is an application of the well-known *méthode pour étudier la langue Grecque* composed by the late J. L. Burnouf. The authors have not deemed it necessary to dwell upon all the details given in the works of Bopp and Wilson, and the alterations they have introduced affect especially the theory of the verb, which is reduced by them to a few plain easy rules. The Sanscrit words are written throughout this treatise in European characters, but we should recommend, when a second edition is prepared, that the *devanagari* equivalents be likewise added, if only to facilitate the reading of Sanscrit texts as they are still usually printed.

*The First French Book.* By Ferdinand E. A. Gasc, M.A., French Master in Brighton College. 1858.

*The Second French Book: being a Grammar and Exercise Book.* By the Same. 1860.

*French Fables for Beginners.* By the Same. 1861.

*Histoires Amusantes et Instructives; or, Selections of Complete Stories.* With English Notes. By the Same. 1859.

*Materials for French Prose Composition; or, Selections from the Best English Prose Writers, to e turned into French.* By the Same. 1860.

London: Bell and Daldy, Fleet Street.

M. Gasc is an exception to the general rule, that Frenchmen don't master English. The thoroughness which characterises all his books is due, in great measure, to his practical and critical acquaintance with English.

The First French Book is a grammar and exercise-book combined, no less than the Second, which is a sequel to the First, and begins with the irregular verbs. Both are divided, according to a not very simple plan, into three parts; the first and by far the largest consisting of exercises intermingled with grammatical matter; the second, of a grammatical summary; and the third, which extends over very few pages, of a vocabulary additional to the words prefixed to the several exercises, and indexed at the end of each volume. The First Book is

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a less successful performance than the Second, chiefly because the author does not sympathize sufficiently with the juvenile mind; nevertheless, taken together, they leave nothing to be desired in respect of accuracy and completeness.

The wants of the advanced student are thoroughly appreciated and met by M. Gasc in his Materials for French Prose Composition. This work, like his Fables, which are taken from Æsop, La Fontaine, and Florian, but not slavishly in respect of style, merits unqualified approbation.

*A First German Course; containing the Elements of Grammar, with Exercises, a Selection of Anecdotes, and a Complete Vocabulary.* By Falck Lebahn. Second Edition. London: Charles H. Clark.

There is a great, and, so far as appears, an objectless want of proportion in the selection of materials for this book: not only are some subjects treated fully and others incompletely, but, what is strange in a book for beginners, the two subjects treated most meagrely are fundamental, viz., the declensions of the German noun, and the conjugations of the German verb. Hence, the very first thing the learner must do, after going through this volume, is to buy a regular grammar, which many will think had better have been done at the beginning.

At pp. 105-9, the German equivalents of *shall* and *will*, *should* and *would*, are exhibited with such fulness as to give an insight into English no less than into German idioms. On the other hand, and notwithstanding the author's observation, as teacher and examiner (Pref. p. iv.), of the perplexity resulting to the learner from the neglect of grammatical tables at the commencement, he has omitted those lists of common words without which definiteness cannot be given to the rules for the declension of German nouns.

The grammatical tables suffer in effectiveness by being distributed piecemeal, as in Ahn's method, throughout the whole book—an arrangement which not only makes reference difficult, but greatly impairs the opportunity for local memory in learning them. A number of the exercises (pp. 34-41) are needlessly uninteresting, as when the learner is required to translate into German, *This time, Of thy calf, His sons*, and the like. Youth loves the concrete.

The author's praise is, that the best parts of his book are those in which he enters most fully into his subject.

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We have received,—but want of space prevents our noticing at greater length in the present number,—Mr. Herbert Spencer's Essays from the *Westminster, North British*, and *Quarterly Reviews* on *Education: Intellectual, Moral, and Physical*—(London: Manwaring); another of Mr. Page's readable and popular scientific summaries, *The Past and Present Life of the Globe*, being a sketch in outline of the world's life-system—(Edinburgh: Blackwood); a reprint of De Quincey's *Letters on Self-Education*, and other papers supposed to have an educational bearing, which, however valuable in themselves, do not in the present unedited edition appear at all suitable for educational purposes—(London: Hogg); the third edition of an excellent *School and College History of England*, by J. C. Curtis, B.A.—(London: Simpkin, Marshall, & Co.); and of Mr. Davenport's useful

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*Historical Class-Book*, containing 110 daily reading-lessons in Modern History—(London: Relfe); a second edition of Mr. T. Morrison's excellent and practical *Manual of School Management*—(Glasgow: Hamilton); and a third of Mr. Currie's thoroughly philosophical work on *the Principles and Practice of Early and Infant School-Education*—(Edinburgh: Gordon); *Outlines of Hebrew Accentuation, Prose and Poetical*, by the Rev. A. B. Davidson, M.A.—(London: Williams & Norgate); a second edition of *A Summary of Sacred History*, by A. Taylor—(Edinburgh: Menzies); and of Mr. Baker's *Bible-Class Book*, in which neither the poetry nor the illustrations indicate high taste; (London: Wertheim, Macintosh, & Hunt), also Mr. W. R. Groser's *Bible Months*, and the third edition of his *Illustrative Teaching*, containing practical hints on the use of illustrations in Bible Classes—(London: Sunday School Union); a new edition of M. A. Havet's *French Studies*, arranged on the conversational method which he has so successfully developed in his "Household French," and other works—(London: W. Allan); a *Key to Dr. M'Culloch's Course of Reading*, by James Whitton, which contains, we cannot tell why, a life of Napoleon I., filling half the book—(Edinburgh: Sutherland & Knox); an *Introduction to the Art of Reading*, by J. G. Graham, on which we cannot bestow unqualified praise—(London: Longman); a second edition of Mr. Douglas's judicious *Selections for Recitation*—(Edinburgh: Black); Mr. Manson's well arranged *Progressive Exercises in Arithmetic*, for junior and for senior classes—(Glasgow: Hamilton); *Exercises for the Improvement of the Senses, for Young Children*, apparently by the late Horace Grant, from which elementary teachers may gather useful hints—(London: Darton); a *Catechism of Latin Grammar*, evidently designed either to enable the public to dispense with teachers, or teachers to dispense with learning—(London: Cassell); Dr. Pick *On Memory*, in which he gives a history of Mnemonics, and explains his own "rational" method of aiding the memory by calling in the principles of association—(London: Trübner); third editions of *The English Matron* and *The English Gentlewoman*, containing practical hints for young wives and young ladies—(London: Hogg); *Chronological Cards of Eight Centuries*, A.D. 1000 to 1800, by A. W. H. J., well arranged and handily got up, which teachers will find very useful to lay before them when giving their oral lessons—(Edinburgh: T. C. Jack); *Forty Slip History Papers*, adapted to Collier's "History of the British Empire," and intended as a preparation for examinations—(London: Longman); A Schoolroom *Map of Europe*, published by the Society for Promoting Christian Knowledge, etc., in which the physical features are boldly marked, and the clearly-printed details are not too numerous for school purposes—(London: Stanford); *A First Cheque Book for Latin Verse Makers*, by Rev. F. E. Gretton—(London: Bell & Daldy); Symmers's *Sol-fa Method of Singing* at sight from the common musical notation—(Glasgow: Hamilton); Hunter's *School Songs for Advanced Classes*, an excellent sequel to the "School Songs for Junior Classes," by the same author—(Edinburgh: Gordon); Sampson's *Sacred Harmonies for the Sabbath-school and Family*, a good but meagre collection—(London: Jackson & Co.); and specimens of Rooker's *Public School Registers*—(London: Kent & Co.)

We have also received a number of educational pamphlets. A Burgh Schoolmaster's Letter to the Lord Advocate for Scotland on *Scholastic Emancipation*, contains many truthful remarks, strongly stated—(Edinburgh: T. C. Jack). With most of the views advanced in *The Common Sense of Competition, a Plea for an open Civil Service*, we heartily sympathize—(London: Ridgway). We can safely recommend Mr. Fraser's excellent lecture on *The Educational Equipment of the Trained Teacher* to all who are preparing to enter the scholastic profession—(Edinburgh: Gordon.) Mr. D. Nasmith's Lecture on *Education* delivered before the London Association of Schoolmasters, abounds in valuable practical hints, the results of long and wide experience—(London: Philip & Son). We have in conclusion, to thank their authors for copies of *An English Education, what it means and how it may be carried out*, by Rev. G. Iliff—(London: Bell and Daldy); *The Church and the Sunday School*, by Charles Reed—(London: Jackson & Co.); *Popular Education, what it is and what it is not*, by M.A. B.—(London: Bell and Daldy); and a Lecture on *the Life, Genius, and Poetry, of William Cowper*, by Dr. J. M. Pollock—(London: Hamilton, Adams, & Co.)

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## XIV. CURRENT LITERATURE.

NOTWITHSTANDING the appearance of completeness which a copious index gives to the posthumous volume of Lord Macaulay's "History of England,"* that great work stands as a broken pillar, to indicate at once the grandeur and the unattainable magnitude of its author's design. The fragment on the death of William of Orange—the mere rough sketch of the author's conception though it be—helps to round off the Revolution period, and almost entitles the work to be called a history of that great event: still there is a serious hiatus of some sixteen months at the close of William's reign, which deprives the work even of this approximate completeness. Commencing with the controversy on standing armies which followed the conclusion of the Treaty of Ryswick in the end of 1697, the volume continues the narrative to the struggle between the Lords and the Commons on the Irish Forfeitures Bill early in 1700. Though thus covering a period of little more than two years, these supplementary chapters contain many characteristic features, and not a few of those brilliant passages into which Lord Macaulay's narrative at artistic intervals spontaneously rose. Such are the admirable descriptions of Peter the Great's visit to London, and of Portland's embassy to France; the masterly portraits of Montague and Duncombe and Somers, of Charles II. and his minister Portocarrero; and the bold exposition and defence of the Partition Treaties which preceded the wars of the Spanish Succession. Then come the death of the exiled Stuart king, and the unexpected recognition of his son by Louis XIV.; and on the indignation which this act excited in England the curtain falls, only to rise again for a brief space, and reveal to us the deathbed of the man who had carried England safely through her troubles. Brilliancy, as of the hard and clear-cut diamond, is the quality which we most naturally associate with Macaulay's style, and it is undeniable that, as a historian, he never threw off the character of essayist and advocate; but that would be an unfair and too partial estimate of his character which gave him credit for no more than brilliant partisanship, overlooking the liberality of his sentiments, the loftiness of his aim, the clearness of his perception of character, and the laborious research which he devoted to the elucidation of the great crisis in the modern History of England.

We congratulate Mr. Helps on the completion of his calm and eminently impartial "History of the Spanish Conquest in America,"† and we thank him for a work which, in its thoughtful remark, its striking illustrations, and its strong common-sense view of national questions, reminds one of the felicities of "Friends in Council." This volume continues the History from 1533 to 1556. The first of the five books

* *The History of England from the Accession of James* II. By Lord Macaulay. Vol. v. Edited by his Sister, Lady Trevelyan. London: Longman & Co. 1861.

† *The Spanish Conquest in America, and its relation to the History of Slavery and to the Government of the Colonies.* By Arthur Helps. Vol. IV. London: Parker, Son, & Bourn. 1861.

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into which it is divided narrates the savage feud between the Pizarros and the Almagros, which Mr. Helps felicitously compares to the quarrelling of wild beasts over the prey they have hunted down. The work concludes with a general survey of Spanish colonization in America, appropriately terminating at a time when colonization was almost complete, and colonial organization was far advanced towards its final settlement. We do not know how far Mr. Helps' laudation of the humanity and chivalry shown by the Spaniards in their treatment of the conquered Indians will be satisfactory to Mr. Buckle, who, in the second volume of his "History of Civilisation in England,"* places Spain and Scotland at the opposite poles of bigotry, the former typifying intolerance in its Papal, the latter in its Protestant development. As regards Scotland, it must, unhappily, be admitted that there is only too much ground for many of Mr. Buckle's charges. His impetuosity, however, has carried him too far. He is obviously incapable of feeling much sympathy with deep religious convictions of any kind, and is, therefore, unable to comprehend how civil liberty and political liberality should be the fruits of the glorious struggles which, under the banner of religion, have been carried on on Scottish soil. It does not accord with Mr. Buckle's theory that religion should get credit for conducing to human progress; and when facts are against him, that is only "so much the worse for the facts." Mr. Buckle at the end of his second instalment of 600 pages is only yet in his preface or introduction, in which he is developing, inductively and deductively, his theory of history. It is probably to his influence that we partly owe the recent agitation of the question, "Is a science of history possible?"—a question which has been, perhaps too decidedly, answered in the negative by the Professors of History both at Oxford† and Cambridge,‡ who see in the attempt to demonstrate the existence of a "permanent order," a self-sustaining and self-evolving power, pervading nature; a necessitarian shaft directed against the stronghold of free-will. Both extremes are equally untenable. It is difficult to see how any one can deny the existence of principles which regulate the progress of nations as of men, or why these should abrogate individual freedom and responsibility. Indeed, unless history is studied with a view to some such generalization as this, it will be studied to very little advantage. The "self-evolving" theory is at fault only in so far as it represents the laws of national and those of individual progress and morality as existing in a state of antagonism; if they be not really identical, they are at least closely allied.

We referred in last number to the large mass of new information on the early history of our country which the publications issued by

* *History of Civilisation in England.* By Henry Thomas Buckle. Vol. II. London: Parker, Son, & Bourn. 1861.

† *The Study of History.* Two Lectures delivered by Goldwin Smith, M.A., Regius Professor of Modern History in the University of Oxford. Oxford: J. H. and James Parker. 1861.

‡ *The Limits of Exact Science, as Applied to History.* By Rev. Charles Kingsley, M.A., Professor of Modern History in the University of Cambridge. Cambridge: Macmillan and Co. 1860.

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the Master of the Rolls have made available for the historian. The first systematic attempt, on any considerable scale, to use these materials is now before us, in Professor Pearson's "Early and Middle Ages of England;"* an able work, abounding in original thought, and written in a clear, sensible, and vigorous style. Great prominence is given to the delineation of individual character, and wisely; for on our grasp of this depends, more than upon aught else, the truth and force of our conceptions of a period. In regard to the Roman occupation of Britain, Mr. Pearson is of opinion that it was chiefly, though by no means wholly, of a military and temporary character. In this view he differs from Mr. Wright, whose opinion on such subjects is entitled to high consideration, and who holds that the amalgamation of the native British with their Roman conquerors was far more extensive than is generally believed. The new edition of Mr. Wright's work† on the subject is at once the best guide to the Celtic remains in Britain, and contains the most reliable description of the country under its Roman and Saxon conquerors. Gothic literature has recently been receiving a large share of attention. On the Teutonic side, we have to welcome Mr. Thorpe's admirable edition and translation of the "Anglo-Saxon Chronicles."‡ On the Scandinavian side, we have a more novel contribution in Dr. Dasent's translation of the "Story of Burnt Njal."§ The accomplished translator of the Njal Saga claims for it the highest credibility as a historical narrative, asserting that it is more trustworthy than many parts of Thucydides and Tacitus, or even of Clarendon and Hume. Its period extends from the middle of the tenth century to the beginning of the twelfth. Its scene is in Iceland. Its hero is one of those great lawyers whom the Icelanders regarded as prophets, and whose advice was accepted with authority in all matters of national or personal dispute. There is fine, simple grandeur in the character of Njal. There is something noble, too, in the constancy of his wife, Bergthora, who, when offered her life, said, "I was given to Njal young, and I have promised him this, that we would both share the same fate." The book abounds in striking pictures of true nobility, tenderness, dignity, shrewdness, and valour as of giants. Nothing could be finer than the severe simplicity of the closing scene,—the burning of Njal, his wife, and grandchild:—"So they lay down, both of them, in their bed, and put the boy between them; then they signed themselves and the boy with the cross, and gave over their souls into God's hand, and that was the last word that man heard them utter." Dr. Dasent deserves the highest praise, not only for the great labour and erudition which this transla-

* *The Early and Middle Ages of England.* By Charles H. Pearson, M.A. London: Bell and Daldy. 1861.

† *The Celt, the Roman, and the Saxon.* By Thomas Wright, F.S.A. London: Hall and Virtue. 1861.

‡ *The Anglo-Saxon Chronicles, according to the Several Original Authorities.* Edited, with a Translation, by Benjamin Thorpe. 2 vols. London: Longman and Co. 1861.

§ *The Story of Burnt Njal; or, Life in Iceland at the End of the Tenth Century.* From the Icelandic of the Njal's Saga. By G. W. Dasent, D.C.L. Edinburgh: Edmonston and Douglas. 1861.

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tion displays, but for the admirable introductory chapters, which contain so many interesting particulars regarding Iceland in its physical aspect, and the manners and institutions of its inhabitants.

Ecclesiastical history has received two notable accessions during the last quarter, in Dr. Stanley's "Lectures on the Eastern Church,"* and the Count de Montalembert's "History of the Monks of the West."† With the feelings and position of the latter as the advocate and panegyrist of monasticism it is difficult in the nineteenth century to sympathize. Though every page of his work bears unmistakable evidence of laborious research, and though there can be no question of his sincerity, we cannot but feel that his defence of the monastic system is as one-sided in view as it is weak in argument. The work is designed to extend from the sixth to the thirteenth centuries; but with so much elaboration are the lives of the sainted monks, great and small, narrated, that these two volumes cover but a limited portion of that period. Of greater value historically, as well as more in harmony with modern feelings, is the work of Professor Stanley, the most important and eloquent contribution which ecclesiastical history has recently received. Nothing is more remarkable in these lectures than the discrimination with which the really important events are fixed down upon, and the power with which their relation to the progress of the Church is displayed. The three cardinal points in the present volume are, the Nicæan Council, the rise of Mahometanism, and that of the Russian Church and empire. The three introductory lectures contain an admirable exposition of the principles which regulate the study and construction of Church history. It is not necessary, however, to peruse these lectures in order to know how thoroughly Professor Stanley understands these principles. The work itself—so vigorous in its portraiture of character, so brilliant in its descriptions of the great actions in religious warfare, so just and philosophical, so liberal and impartial in its views—is a masterpiece of historical writing.

It is in some respects fortunate that the attempt of Bishop Tomline, Pitt's tutor and authorized biographer, to write the life of that great statesman, so signally failed. To that failure we owe the present admirable "Life of Pitt" by Lord Stanhope.‡ In the interval, too, between the two biographies, a large number of important facts have been accumulating; advantage has been taken of the Rutland Papers, of fragments furnished by the Duke of Bedford, Lord St. Germans, and Mr. Dundas of Arniston; the Malmesbury, Buckingham, and Cornwallis Papers have been given to the world. All these sources of information, as well as the Biographies of Sidmouth and Wilberforce,

* *Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History.* By Arthur Penrhyn Stanley, D.D., Oxford. London: Murray. 1861.

† *The Monks of the West, from St. Benedict to St. Bernard.* By the Count de Montalembert. Authorized Translation. Vols. I. II. Edinburgh and London: Blackwood & Sons. 1861.

‡ *Life of the Right Hon. William Pitt, with Extracts from his Unpublished Correspondence and MS. Papers.* By Lord Mahon. Vols. I. and II. Post 8vo. London: John Murray. 1861.

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the Memorials of Fox by Lord John Russell, and the more recently published Colchester Diary, have been made available in adding new points of interest, in clearing up doubts, in correcting errors. These two volumes reach from Pitt's birth in 1759 (the eventful year of Minden, Quebec, and Quiberon), over his early life and education, down to the year 1796, by which time he had suddenly passed from the schoolroom to the very summit of political influence. Lord Stanhope possesses both that reverential and sympathizing spirit which becomes the biographer of a great man, and that grasp and breadth of view which are necessary to the unravelling of the intricate schemes of diplomacy. It is, moreover, delightful, in these days of slovenly and rapid writing, to meet with a work so pure, so elegant, and so severely simple in its style.

The transition from William Pitt to Charles Lord Grey* is only too naturally suggested. The latter was a member of the "All the Talents" administration formed on the death of the former in 1806. The addition just made by General Grey to the political annals of the reign of George III. is by no means a complete or exhaustive biography of the Reform Premier of England. The regular narrative comes no further down than the year 1817. The fragments of correspondence, however, on which the account of the "opinions" of Lord Grey is based, extends over a wider area. The completion of the narrative, embracing a history of the Reform Administration, General Grey hands over to his brother, the present head of the family. The narrative and the correspondence alike exhibit in pleasing colours Lord Grey's strong attachment to home and the quietness of domestic life. They no less strongly prove the integrity and unwavering consistency of his public character. For this, however, all men were prepared; and it is questionable whether there was any occasion for the apologetic and even polemical tone which General Grey sometimes assumes.

In his Lecture on History above referred to, Professor Kingsley emphatically says that the best way to study history is to "take by all means biographies; wheresoever possible, autobiographies; and study them." All biographies, however, cannot be made available for the purposes of history. In some, the personal interest predominates; in others, this is merged in that of social and national life. To the latter class,—those works which, while interesting as personal narratives, are still more valuable for the light they throw upon the political, social, and domestic features of their time,—belong such autobiographies as those of Alexander Carlyle of Inveresk, and of a very different man, Thomas Somerville, of Jedburgh,† author of a history of "The Revolution," and of "The Reign of Queen Anne." Dr. Somerville was in the later years of his long life a contemporary both of Earl Grey and of Pitt, of whom, as well as of Fox and Burke and

* *Some Account of the Life and Opinions of Charles, Second Earl Grey.* By Lieutenant-General Hon. C. Grey. London: Bentley. 1861.

† *My own Life and Times*, 1741-1814. By Thomas Somerville, D.D., etc. Edinburgh: Edmonston & Douglas. 1861.

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Sheridan, together with some four or five hundred others of the "men of the time," from George III. downwards, we have interesting glimpses in the characteristic volume before us. In this work, too, there will be found valuable hints regarding every phase and feature of the national life of Scotland at the close of the last century, referring amongst other things to the state of education in the colleges and schools. To the other class of biographies,—those whose interest is mainly personal and anecdotical,—belongs the instructive account of the life and services of Sir James M'Grigor.* In this work another name is added to the long list of persevering Scotchmen who, leaving their own country with little more than their wits, have earned for themselves fame and affluence in distant quarters of the world. The career of the man who joined the army in 1793 as Assistant-Surgeon to the Connaught Rangers, and quitted it in 1851 as Director-General of the Army Medical Department, may be expected to contain many examples of perseverance triumphing over difficulties. It also contains much interesting adventure, and not a little that is humorous and entertaining; all being described in a plain, frank, business-like style.

Before quitting the department of biography, we may refer briefly to the new edition of the "Works of Lady Mary Montagu," chiefly on account of the new light which the last editor, Mr. W. Moy Thomas, has been able to throw upon certain mysterious passages in her life.† For more than a century the object of the calumnies of Pope, of the slanderous gossip of Walpole, and of the injudicious treatment of her son-in-law, Lord Bute, who destroyed her papers to save his wife's family from the taint of a literary connexion,—her character and the events of her life have been a source of perplexity not more to critics than to the members of her own family. These mysteries, however, Mr. Thomas has succeeded in a great measure in clearing up. He exposes and corrects the errors of dates and names in Lord Wharncliffe's editions of her Letters,—errors inherited from Dallaway's edition, in which her "Turkish Letters" were unscrupulously tampered with; and he has so entirely succeeded in defending her against the aspersions of Pope and Walpole, that the Montagu family have intrusted him with the task of writing a new and original biography of the friend of Addison and the rival of Pope.

It is impossible to regard the recent and hasty publication of a volume of sermons by Dr. Temple of Rugby‡ apart from his last unfortunate public appearance in connexion with "Essays and Reviews." The tone and general tendency of the thought in his very fanciful essay on "The Education of the World," was so dubious, that it might be regarded either as very harmless or very dangerous, according to

* *The Autobiography and Services of Sir James M'Grigor, Bart.*, late Director-General of the Army Medical Department, etc. London: Longman & Co. 1861.

† *The Letters and Works of Lady Mary Wortley Montagu.* By Lord Wharncliffe. Third Edition, with Additions. Edited by W. Moy Thomas. Vol. I. London: Bohn. 1861.

‡ *Sermons preached in Rugby School Chapel in* 1858, '59, '60. By the Rev. Frederick Temple, D.D., etc. London: Macmillan & Co. 1861.

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circumstances; and the company in which it appeared seemed to indicate that the latter was its character. Dr. Temple has nowhere uttered any disclaimer of his sympathy with his heterodox brethren; but the publication of this volume may be accepted as an apology for himself, and as a proof that, whatever he may be abroad, he is perfectly orthodox at home. They are indeed thoughtful, telling, often eloquent, evangelical discourses, and certainly remove, on many points if not on all, the doubts and anxieties which their author's former conduct had naturally engendered.

The additions to our literature which, during the last quarter, have excited the greatest public interest, have been in the department of Travel and Adventure. Africa has been the scene and centre of the most recent and most important explorations. It is the part of the world of which most remains to be discovered; and the prospect of a possible failure of the supplies of cotton from America has given practical interest to the expeditions which may have to determine how far that great continent, with its 150 millions of inhabitants, is capable, in addition to its vegetable oils, coffee, tobacco, ivory, timber, gums, of supplying our manufacturers with raw cotton. In exploring this vast continent, the division-of-labour principle has, whether by accident or by design, been successfully adopted. The south is the field allotted to Dr. Livingstone; the north has been the scene of the travels of Dr. Barth, and more recently of Mr. Tristram, whose work we noticed in last number; in the east, Dr. Krapf traverses the regions rendered classical by the name and fame of Bruce. The western region of equatorial Africa is, however, at present the most popularly interesting, from its being the scene of M. Du Chaillu's adventures* in hunting the gorilla, a monstrous and ferocious ape, which has driven almost every other animal from the thick forests it frequents. There is every prospect, too, that the long-contested question of the sources of the Nile will speedily be solved. Mr. Petherick,† who was the first European who attempted to ascend the Bahr-el-Gazal, is at present exploring its course. Captain Speke, who was likewise the first Englishman who penetrated to the Lake Nyanza in Southern Africa, 3750 feet above sea-level, is of opinion that the Bahr-el-Gazal is in all probability connected with that lake; and as he too is at present in that region, it is expected that he will meet Mr. Petherick at Gondo Koro before the close of the present year. In Mr. Hutchinson's latest work‡ on Africa, we have much valuable information regarding the manners and customs of the swarthy tribes, civilized and uncivilized, who inhabit the western coast, from Senegal to Gaboon. He has had another purpose in view, however, than to add to our geographical knowledge or to extend our commerce. The question forced upon us by his work is, whether it is possible to elevate these Ethiopian tribes, who, while they

* *Explorations and Adventures in Equatorial Africa.* By M. Du Chaillu. London: Murray. 1861.

† *Egypt, the Soudan and Central Africa, etc.: being Sketches from Sixteen Years' Travel.* By John Petherick, F.R.G.S., etc. Edinburgh: Blackwood & Sons. 1861

‡ *Ten Years' Wanderings among the Ethiopians.* By Thomas J. Hutchinson F.R.G.S. London: Hurst & Blackett. 1861.

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are "the lowest in civilisation of all created species," are yet masters of a soil "the richest in the production of such industrial resources as tend to the comfort of the great human family." If Mr. Hutchinson required ten *years* to "observe" the Ethiopians, the results of a ten *weeks'* sojourn in Japan will hardly be expected to be very solid or very trustworthy. Yet the Bishop of Victoria* has given us an eminently readable book, thoroughly life-like in its pictures of the Japanese, and quite as valuable as some more pretentious works as a transcript of their manners and customs, and their peculiarities of feeling in things sacred and profane. In Mr. Tylor's work on Mexico,† ancient and modern, the historical and geographical elements of the subject will be found in happy combination; and as works of travel undertaken chiefly for pleasure, and to be read chiefly for entertainment, we can heartily recommend to our readers the thirteen essays of the "Vacation Tourists,"‡ who marshal themselves under the editorship of Mr. Galton, and the most agreeable account which Mr. Wyndham has given us of his sporting rambles over the wild Fjelds of Norway.§

The idea of collecting and republishing articles originally written for periodicals is one which appears now to be established throughout the world of literature; so far M. Ducrocq has merely conformed to general usage in giving us an elegant and correct edition of M. Letronne's miscellaneous dissertations.‖ The peculiar feature of the work consists in its being, not a *recueil* of papers recently composed and of fugitive interest, but a series of essays permanently valuable, referring to historical subjects, and borrowed from the pages of the *Journal des Savans*, or the memoirs of the *Académie des Inscriptions et Belles Lettres*. The voluminous transactions issued periodically by the learned societies of Paris abound in works which are extremely interesting, but not easily accessible, and accordingly we think that M. Ducrocq is rendering a true service to students and literary men, by extracting from these imperfectly explored treasures some of the choicest specimens they contain. M. Walckenaer's biographical sketch prefixed to the *Mélanges d'Erudition* supplies very full particulars about M. Letronne's life and writings. An extraordinary degree of activity, an intense love for science, were his chief characteristics, together with the most decided hatred of that *esprit de système* which was so universal in France during the eighteenth century. The first disquisition published by M. Ducrocq in the present volume, being M. Letronne's memoir on the famous Zodiac controversy, is a very good illustration of the author's learning, and of his mode of carrying on a discussion. We need not

* *Ten Weeks in Japan.* By George Smith, D.D., Bishop of Victoria, Hong-Kong. London: Longman & Co. 1861.

† *Anahuac; or Mexico and the Mexicans, Ancient and Modern.* By Edward B. Tylor. London: Longman & Co. 1861.

‡ *Vacation Tourists, and Notes of Travel in* 1860. Edited by Francis Galton, M.A., F.R.S. London: Macmillan & Co. 1861.

§ *Wild Life on the Fjelds of Norway.* By Francis M. Wyndham. London: Longman & Co. 1861.

‖ *Mélanges d'Erudition et de Critique Historique par M. Letronne. Précédés de l'Eloge de l'Auteur par M. le Baron Walckenaer.* 8vo. Paris: Ducrocq. London: Barker & Lowell. 1861.

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examine here the theory brought forward by Dupuis in the *Origine de tous les Cultes* for the purpose of overthrowing the chronology of the Holy Scriptures—a theory based upon a pretended explanation of the Zodiac of Dendarah. Suffice it to say that M. Letronne has completely refuted this theory, and at the same time done much to elucidate, in his memoir, the ancient history of Egypt. The second paper contained in this volume treats of the Isthmus of Suez, and discusses the possibility of establishing a communication between the Mediterranean and the Red Sea. We are thus reminded of a question which is still *à l'ordre du jour*, and we see that Napoleon I. already, fifty years ago, thought of carrying into execution the plan so strenuously advocated at the present time by M. de Lesseps. The history of Egyptian civilisation has suggested to M. Letronne one of the best chapters in the whole volume. Previous to the publication of this paper—that is to say, as late as the year 1821—the most erroneous ideas prevailed respecting the progress and development of the arts in Egypt. All *savans*, and particularly those who joined Bonaparte's expedition, started from the hypothesis that the invasion of the Persians had for two centuries destroyed the civil and religious institutions of the Egyptians, and consequently the fine arts, which are the manifestation of these institutions. M. Letronne took the opposite side, refuting with much talent the theories of his predecessors in a series of chapters which are here reprinted, and which, as he says in his preface, seemed flagrant paradoxes at the time when they were first maintained by the learned author. We recommend the perusal of the *Mélanges d'Erudition* to all those amongst our readers whose attention has been directed to the study of Egyptian history and antiquities.

To the same class of works—collections of occasional papers—belong Archbishop Whately's "Miscellaneous Lectures and Reviews" and Mr. Hannay's Essays from "the Quarterly." The Archbishop's valuable volume* is very characteristic, both in the subjects treated of and in the manner of their treatment. There appears in these papers the same determination to take up and exhaust every view of a subject, to look at all questions in their moral aspects, to turn everything to didactic account, that are to be found in all Whately's writings; but there is also the same vigorous thought, the same close and clear reasoning, the same sagacious remark by which all his expositions are characterized. Mr. Hannay's volume† makes claims of a different sort upon our regard. His specialty, as to subject, is genealogy, which leads him to view history chiefly in its personal and family aspects. His pages are encrusted with a fine classic conservatism, which is so genuinely honest that it commands our respect even when it fails to gain our concurrence. His style, in its terseness and force, and the startling felicity of its illustrations, is thoroughly original, and throws so great a charm over the somewhat recondite topics with which he deals that we could find

* *Miscellaneous Lectures and Reviews.* By Richard Whately, D.D., Archbishop of Dublin. London: Parker, Son, and Bourn. 1861.

† *Essays from The Quarterly Review.* By James Hannay. London: Hurst & Blackett. 1861.

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no better point of transition than this volume from the more serious to the lighter phases of our current literature.

Those who are no more than novel readers are hardly likely to consider "Silas Marner"* light literature; and those who are something more will certainly not esteem it so. Its merits and its interest are not those of the ordinary work of fiction. It is as a wonderful piece of anatomy of character—keenly analytic and almost purely psychological—that it arrests our attention. There is certainly far more of this than of what is usually called human interest in the work; and it abounds so in disagreeable people that it is difficult to feel any real sympathy with either their sorrows or their joys. Notwithstanding this, however, and though the work is a mere sketch as compared with the other works of George Eliot, it is a masterpiece of philosophical character-drawing. The style is at once graceful and forcible, the remarks and descriptions are always shrewd and true to nature; and though there is not much witty dialogue in the work, there is something far higher—really humorous character. Italy, the engrossing object of the solicitude of statesmen, seems at present to have an unusual charm also for novelists. The author of "Who Breaks—Pays"† has taken advantage of the present crisis in Italian fate to import into his work an exile and a patriot as his hero. Mr. J. A. Trollope, who in "Paul the Pope, and Paul the Friar"‡ has described the quarrel of the Papacy with the Venetian Republic in the seventeenth century, narrates in "La Beata"§ an interesting story of Italian life on its domestic and social side. "The Englishwoman in Italy"‖ details, modestly and gracefully, the experiences of an English lady during a residence of ten years in the sunny land. Mrs. H. B. Stowe, moreover, who has recently added the "Pearl of Orr's Island"** to the list of our semi-religious fictions, is now giving us from month to month in the pages of the *Cornhill*, instalments of "Agnes of Sorrento," a tale whose scene, if not Italian, is at least placed in Italy. Such of our readers as are fond of a quietly pathetic story modestly told will find their tastes gratified in "All for the Best,"†† an unpretending tale of "quiet life" of the "John Halifax" school. There is no class of readers who will not welcome a second series of Dean Ramsay's "Reminiscences of Scottish Life and Character."‡‡ Delightful, however, as these illustrations are as mere anecdotes, charming as is the rich vein of humour which they take, not more from

* *Silas Marner, the Weaver of Ravelos.* By George Eliot, author of "Adam Bede." 1 Vol. Edinburgh: Blackwood & Sons. 1861.

† *Who Breaks—Pays.* By the author of "Cousin Stella." London: Smith, Elder, & Co. 1861.

‡ *Paul the Pope, and Paul the Friar.* A Story of an Interdict. By J. Adolphus Trollope. London: Chapman & Hall. 1861.

§ *La Beata.* By J. A. Trollope. 2 vols. London: Chapman & Hall. 1861.

‖ *The Englishwoman in Italy.* By Mrs. G. Gretton. London: Hurst & Blackett. 1861.

** *The Pearl of Orr's Island.* A Story of the Coast of Maine. By Mrs. Harriet Beecher Stowe. London: Sampson Low, Son, & Co. 1861.

†† *All for the Best; a Story of Quiet Life.* 3 vols. London: Hurst & Blackett. 1861.

‡‡ *Reminiscences of Scottish Life and Character.* By E. B. Ramsay, M.A., LL.D., F.R.S.E., Dean of Edinburgh. Second Series. Edinburgh: Edmonston & Douglas.

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the national character than from that of their genial editor, we cannot but think that the Dean is wise, both for himself and for his subject, in resolving that his labours as a "collector" shall here cease and determine. "A Dean Ramsay" is already in danger of signifying something quite different from the reverend author of "Diversities of Christian Character."

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## XV. RETROSPECT OF THE QUARTER.

1. Educational Societies.

*The College of Preceptors.*—In his paper on "The Teaching of Euclid," read at the March meeting, which we merely mentioned in last number, Mr. Isbister said it was his object to inquire how far the common modes of teaching geometry could be improved, so that the study might be made an interesting and pleasing pursuit. Euclid's work, he remarked, was originally intended for grown men; not for boys, to whom his rigorous reasoning and minute statement were tedious and cumbrous. The language was strange and uncouth, and there was no gradation of difficulties to make the study progressive. As regards the definitions and axioms, he suggested that the use of models, or tangible illustrations, would materially aid the teacher. He also advised the use of numbers in verifying the propositions of Book II. His main suggestion, however, was, that as every proposition is in reality a series of equations, they should be worked out algebraically by the pupils in copy-books prepared for the purpose.

At the April meeting, Mr. Bidlake read an elaborate paper on "Heraldry as an Auxiliary to the Study of History," in which he maintained that, though a knowledge of heraldry may be worthless in itself, it is incidentally useful in helping to illustrate more important matters. It is one of those appendages to the feudal system, which have never been abolished; and intimately connected with that system as it is, a knowledge of it is calculated to elucidate history by presenting to our notice many of the customs peculiar to the early inhabitants of Europe.

Dr. Pinches read an interesting paper at the May Meeting on "Public Examinations," in which he investigated the results of the examination of schools and scholars recently instituted by corporate bodies, to ascertain their bearing upon the public service and upon schools. As regarded the public service, he was of opinion that their effects were good, and hoped that the principle of open competition would be still further extended. He also maintained that they had a highly beneficial effect upon schools, referring particularly to the Examinations of the College of Preceptors, and the Local Examinations of Oxford and Cambridge.

*The United Association of Schoolmasters of Great Britain.*—The following papers have been read and discussed at the monthly meetings of the present year:—

On the Educational labours of De Fellenberg. By Mr. Tilleard, Corresponding-Secretary.

A Schoolmaster's View of National Education. By Mr. Jules.

On Teaching Writing. By Mr. Wilson, F.R.G.S.

On Mr. Ellis's work, "Religion in Common Life." By Mr. Langton, B.A.

On the Effects of our Improved Systems of Education. By Mr. Tate, President.

At the reading of the last-mentioned paper, the chair was taken by Mr. Tuffnell, Her Majesty's Inspector of Schools.

Mr. Tate's address, which gave great satisfaction to the meeting, and was warmly applauded, was followed by a discussion, in which the speakers generally confirmed the views put forth in it. Mr. Daintree concurred with Mr. Tate in estimating at a low rate the teaching which aimed entirely or chiefly at producing mechanical results. Mr. Shields maintained that in many cases the present Government Inspectors were inefficient, and that the *élite* of the

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schoolmasters were well qualified for discharging the duties of the office. He thought the schoolmasters had been treated with insolence and coarseness by the Commissioners. Mr. Tilleard drew attention to the revolution lately effected in the character of primary education in Prussia, and warned those present to be on their guard against any similar movement which might be made in this country. After other gentlemen had spoken, the chairman expressed his agreement with the general tone of the remarks which had been made. He said that, in estimating the value of the education given in any school, he always made a point of inquiring into the moral results, by following the career of previous scholars after they had left school. If he found most of them keeping their places, and bearing a good character, he unhesitatingly set down the school as a good one; but no exhibition of mere acquirements would satisfy him in the absence of testimony. He thought the errors both of commission and of omission in the Report needed very careful consideration. As one of the Inspectors of Schools, he was willing to confess that a collegiate education failed, in many respects, to qualify a man for duly estimating the work of a schoolmaster specially trained for his office. The schoolmaster had been taught to regard as all-important, certain objects with which the collegiate man had no acquaintance and no sympathy.

*The Educational Institute of Scotland.*—At the April meeting of the Edinburgh Branch Association (the closing one of the season), a paper was read by Dr. Collier, on "Our Modern English Grammars." The lecturer, taking Latham and Morell as the types of the new school of English Grammarians, gave a short analysis of their leading grammatical works. In referring to the light which recent Anglo-Saxon scholars have cast upon the etymology of our language, he hoped a clear and concise sketch of Anglo-Saxon grammar would ere long be added to our educational literature. A constantly recurring confusion between things and their names, the almost total ignoring of that great law of change which strips languages of their inflections, and substitutes for them the use of auxiliary words, and the general use of difficult terms, derived from Greek and Latin, were particularized as prominent defects in even our most popular works on Grammar. The address was followed by an animated discussion, which is to be resumed at the first meeting of next session.

*General Associated Body of Church Schoolmasters in England and Wales.*—Several meetings of the District Branches of this Association have been held during the past quarter, at Bath, Birmingham, Bristol, Chester, Durham, London, Newcastle, Northampton, York, etc. The report of the Royal Commission on Education has been the chief topic of discussion, and the feeling of teachers is generally favourable to the report as a whole, though on one point decidedly opposed to the conclusions of the commissioners. The commissioners affirm that the augmentation grants in aid of teachers' salaries are not, and have never been, considered as for the benefit of the teachers, but for the benefit of the school, and argue that as this augmentation was paid out of sums voted annually by Parliament, the Government may withdraw it at any time without any breach of faith. The schoolmasters, however, have always considered that the augmentation was offered originally to induce teachers of a superior grade to enter the profession as teachers in elementary schools, and every certified teacher in Great Britain has worked for and received his or her certificate in the full belief that the grant would be paid so long as the conditions of its payment were complied with; consequently, they regard the withdrawal of these augmentation grants as a breach of faith on the part of Government.

The general officers have decided that they will petition Parliament on this matter, and petitions setting forth the obligation of the Government to continue the augmentation on teachers' certificates are now in course of signature. But with regard to other propositions contained in the Report of the Royal Commissioners, they recommend delay, till such time as the Government shall have laid before Parliament their views thereon, when, if needful, they will summon a general conference of the whole country to consider the proposals.

Copies of the petition can be had of the general secretary, Mr. Graves, Lamport, Northampton.

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*The Schoolmasters' Social Science Association.*—The Session 1860-61 ended on the 20th of June. During the last quarter weekly meetings for the discussion of questions in social economy have been regularly held. These meetings have been numerously attended. The topics discussed include the following subjects:—Standards of Measure, the Precious Metals, Interchange, Rent, Credit, Paper Money, Real Wages, Profit. Under the direction of the moderator, Mr. Shields, the class has also studied the art of teaching, as applied to the subject in hand. The course in social science was summed up in the investigation of the following propositions:—I. That the principal causes of destitution are removable. II. That destitution unrelieved is intolerable to a community. Mr. Marshall's course of lectures on Physiology has been most successfully concluded. Information regarding this Association may be obtained from the Hon. Sec., Mr. Alfred Jones, Shakspeare Terrace, Albion Grove, Stoke-Newington (N).

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II. NATIONAL EDUCATION.

*The Report of the Royal Commission on Education.*—We need only supplement the article on the subject of the Report at p. 155, by giving somewhat more formally here the following outline of the recommendations of the Commissioners as to schools for the independent poor:—

1. That grants for the annual maintenance of schools shall be of two kinds—first, grants paid out of the general taxation of the country; second, grants paid out of the county rates.

2. That no school shall be entitled to these grants which shall not fulfil the following general conditions:—The school shall have been registered at the office of the Privy Council, on the report of the Inspector, as an elementary school for the education of the poor. The school shall be certified by the Inspector to be healthy and properly drained and ventilated, and supplied with offices; and the principal schoolroom shall contain at least eight square feet of superficial area for each child in average daily attendance.

3. That there shall be paid upon the average daily attendance of the children during the year preceding the Inspector's visit, as the Committee of Council shall fix from time to time, sums varying from 4s. 6d. to 6s. for each child, according to the opinion formed by the Inspectors of the discipline, efficiency, and general character of the school.

4. That there shall also be paid an additional grant of 2s. 6d. a child on so many of the average number of children in attendance throughout the year as have been under the instruction of properly qualified pupil-teachers, or assistant teachers, allowing thirty children for each pupil-teacher, or sixty for each assistant teacher.

5. That every school which applies for aid out of the county rate shall be examined by a county examiner within twelve months after the application, in reading, writing, and arithmetic, and that any one of Her Majesty's Inspectors of Schools under whose inspection the school will fall shall be entitled to be present at the examination.

6. That, subject to recommendation 7, the managers of all schools fulfilling the conditions specified in Rule 2, shall be entitled to be paid out of the county rate a sum varying from 22s. 6d. to 21s. for every child who has attended the school during 140 days in the year preceding the day of examination, and who passes an examination before the examiner in reading, writing, arithmetic, and who, if a girl, also passes an examination in plain work. That scholars under seven years of age shall not be examined, but the amount of the grant shall be determined by the average number of children in daily attendance, 20s. being paid on account of each child.

7. That the combined grants from the Central Fund and the County Board shall never exceed the fees and subscriptions, or 15s. per child on the average attendance.

With respect to the constitution of County and Borough Boards, the Commissioners recommend:—

1. That in every county or division of a county having a separate county rate there shall be a County Board of Education appointed in the following manner: The Court of Quarter Sessions shall elect any number of members, not exceeding six, being in the Commission of the Peace, or being Chairmen or Vice-Chairmen of Boards of Guardians, and the members so elected shall elect any other persons not exceeding six. The



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number of ministers of religion on any County Board of Education shall not exceed one-third of the whole number.

2. That in corporate towns, which at the census last preceding contained more than 40,000 inhabitants, the Town Council may appoint a Borough Board of Education, to consist of any number of persons not exceeding six, of which not more than two shall be ministers of religion. This Board shall within the limits of the borough have the powers of a County Board of Education.

3. That where there is a Borough Board of Education, the grant which would have been paid out of the county rate shall be paid out of the borough rate, or other municipal funds.

4. That the election of County and Borough Boards of Education shall be for three years, but at the end of each year one-third of the Board shall retire, but be capable of re-election.

5. That an Inspector of Schools, to be appointed by the Committee of Council, shall be a member of each County and Borough Board.

6. That the Boards of Education shall appoint examiners, being certified masters of at least seven years' standing, and receive communications and decide upon complaints as to their proceedings.

The Commissioners further recommend that the grants now made to Training Colleges, and to Queen's scholars in them, be continued; but that the hours of study should be shortened, and that more attention should be given in the syllabus of study to subjects of practical utility, such as Political Economy; that evening schools should be more perfectly organized and more widely extended; that steps should be taken to turn educational charities to better account, and that with this view the Charity Commission should be converted into a department of the Privy Council.

On the subject of the education of vagrants and criminals, they suggest—

That ragged schools be regarded, as at present, "as provisional institutions constantly tending to become elementary schools;" and that public assistance be continued to those which are also industrial schools.

That the English Act for industrial schools being too limited, the Scotch Act (Mr. Dunlop's, 17 and 18 Vict. c. 74) be extended to England.

That though certified industrial schools are at present very effective, they should be regarded as provisional institutions; and that children who are peculiarly in danger of becoming criminal be educated in the district or separate schools for pauper children.

That district or separate schools for pauper children be declared to be *ipso facto* industrial schools.

That the education of children in reformatories being satisfactorily conducted, the aid given to them be continued.

*Sir J. K. Shuttleworth's Letter.*—Sir James K. Shuttleworth has addressed a letter to Earl Granville on the Report of the Commissioners, generally defending the Privy Council system, and objecting strongly to every proposal of the Commissioners which interferes with it. He is opposed, in the first place, to the proposal to transfer the burthen of public education from the Consolidated Fund to the local rates, on the ground that it would require to be accompanied with such a transference of authority in the management of the schools as would be subversive of that of the religious communions. He thinks, moreover, that the tendency of the local rating would be, not to stimulate, but to benumb voluntary exertion. He therefore regards the proposed County Board as either the thin end of the wedge of a total change in administrative action, or as having powers too insignificant to justify the doubling of the county rates. He looks upon the proposed change in the mode of carrying on the business of the education department by means of county treasurers, not as a "simplification," but as a needless and expensive complication of the present system. He entertains "an alarming suspicion" that it may lead to the plan of holding the examinations of pupil-teachers half-yearly in certain places, and of sending their papers to a London office, where they are to be examined, and the apprentice passed or examined without appeal. If there be any material change in the present plan of examining apprentices, he expects that the system of apprenticeship will give continually less and less satisfaction, and ultimately fail. Sir James further objects to the triple scale of capitation grants proposed to be paid out of the Consolidated Fund, on the ground that it would be unfair to the pupil-teacher system, and tend to throw the

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whole machinery of the education department into confusion. He equally objects to the fourth capitation grant—that to be charged on the county rate—because, from its unconditional character, it would operate as a premium on discarding certificated and pupil-teachers, and on "restricting the instruction to a mechanical drill in the reading, writing, and arithmetic." In short, he thinks that this rating scheme, like its predecessors, will, as it deserves, prove a failure; and he considers the Report valuable only in so far as it "approves of the present system."

*Ragged Schools.*—In the House of Lords, the Earl of Shaftesbury lately charged the Commissioners with making statements on the subject of ragged schools which were untrue, unfair, and ungenerous. The Duke of Newcastle defended the Commissioners, stating that, if they had made a mistake in their statistics, they had been misled by the secretary of the Ragged School Union, whose figures were given. He believed that the children in ragged schools might be better educated in ordinary industrial schools, and especially in the pauper schools advocated in the Report.

A Select Committee of the House of Commons has been nominated, on the motion of Sir S. Northcote, "to inquire how the education of destitute and neglected children may be most efficiently and economically assisted by and from the public funds." The Committee consists of Sir Stafford Northcote, Mr. Lowe, Sir John Pakington, Mr. Massey, Mr. Adderley, Mr. Hanbury, Mr. Cave, Mr. Black, Mr. Liddell, Sir Jas. Graham, Lord Naas, Sir Baldwin Leighton, Mr. Henry Austin Bruce, Mr. Pease, and The O'Connor Don.

*Annual Report of the Committee of Council on Education.*—In our next issue we shall give an analysis of this volume, for the benefit of those who, though afraid to encounter the proverbial dreariness of a Blue Book, are yet desirous to be informed of the educational results of the year. At present we only remark that the total expenditure during the twelve months ended 31st December 1860 was £724,403, 5s. 4d., of which nearly £88,000 was spent on schools in Scotland. The Church of England gives unmistakable evidence of its wide-spread influence and its educational activity, in claiming nearly four-fifths of the grants made in England and Wales. From the Lord President's general Report, prefixed to the volume, and which contains little or nothing calling for remark, we quote the following figures, which give a fair idea of the amount of work done in connexion with this department:—"During 1860, sixty inspectors (including twenty-four assistant-inspectors) were employed in visiting schools and holding examinations. They visited 10,403 daily schools, or departments of such schools, under separate teachers. They found present in them 962,932 children, 7249 certificated teachers, and 14,949 apprentices." 1477 of the schools visited were infant schools. The inspectors also visited 38 separate training-colleges, occupied by 2826 students in preparation for the office of schoolmaster or schoolmistress; and 426 schools for pauper children, containing 27,728 inmates.

*The Education Question in Scotland.*—In the recent General Assembly of the Church of Scotland, a motion on the subject of the parish schools was carried by a large majority, in which were the following clauses:—"The General Assembly adhere to the principles which this Church has always maintained in regard to its obligations to promote the godly upbringing of the young, and are deeply impressed with the urgent necessity of steps being taken to improve the condition and increase the emoluments of the parochial schoolmasters. The Assembly instruct the [Education] Committee carefully to consider any bill which may be introduced into Parliament for this purpose, and to use their utmost endeavours that such bill shall contain adequate securities for the religious belief of the schoolmaster, and the religious character of the instruction given in the schools." In the General Assembly of the Free Church, at the same time, a motion was unanimously carried deprecating any partial legislative settlement of the question, such as the increase of the salaries of the present parochial schoolmasters, and the renewal of tests, "without full consideration being at the same time given to the whole educational necessities of the country."

From a return recently made to Parliament, on the motion of Mr. Dunlop, regarding the operation of tests in the

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grammar, high, and burgh schools of Scotland, we gather that, of the 112 teachers in these schools, 59 are at present members of the Church of Scotland. During the last sixty years there have been 388 appointments of teachers in these schools. In only twenty-five instances are the teachers known to have been examined by the presbytery, and not even all these were required to subscribe the Confession of Faith, and Formula. During the same period, there have been seventeen dismissals or removals, but in no case was the presbytery consulted regarding them.

*The New Parochial and Burgh Schools Bill.*—A bill has been introduced into the House of Commons by the Lord Advocate, "to alter and amend the laws relating to parochial and burgh schools, and to the test required to be taken by schoolmasters in Scotland." The bill does not propose a general scheme of national education, but has in view the two main objects, first, of increasing the salaries of parochial schoolmasters; and, second, of abolishing the tests which at present exclude from these schools all who are not members of the Established Church. The following is a summary of the chief provisions of the bill:—

1. The salaries of parochial schoolmasters shall not be less than *thirty*, nor more than *sixty* pounds per annum; where there are two or more schools in one parish, the *total* sum payable to the schoolmasters shall not be less than *forty*, nor more than *sixty* pounds.

2. The salary within these limits shall be fixed by the minister and heritors in each parish. Where they fail to do this, the sum shall be held as fixed at *fifty* pounds. *One-half* of the salary shall be paid by proprietors, and *one-half* by tenants or occupiers.

3. The schoolmaster may require the collector of the poor-rate to collect his salary.

4. Where fixed below the maximum amount, the salaries may be increased from time to time.

5. Heritors may grant retiring allowances to infirm and aged schoolmasters, payable during life, not exceeding *two-thirds* of the yearly salary payable at the date of resignation.

6. The examination of schoolmasters-elect by Presbyteries shall be abolished, and this function shall henceforth be performed by a Board of Examiners appointed by each University Court; each board to consist of *six* persons (*four* Professors of Arts, and *two* Professors of Divinity in the University), who shall hold office for *two* years, and who may make regulations (subject to the approval of the University Court), as to the time, manner, and subjects of examination. For the purposes of this examination, Scotland shall be divided into *four* districts, one in connexion with each University.

7. The Commissioners of the Treasury shall pay one guinea to each examiner, in respect of each examination.

8. Parochial schoolmasters shall not be required to sign Confession of Faith or Formula, but to make the following declaration before the Principal or a Professor of Divinity in the University in which he has been examined:—"I, *A. B.*, do solemnly and sincerely, in the presence of God, profess, testify, and declare that, as schoolmaster of the parochial school at , in the parish of , and in the discharge of the said office, I will never endeavour, directly or indirectly, to teach or inculcate any opinions opposed to the divine authority of the Holy Scriptures, or to the doctrines contained in the Shorter Catechism agreed upon by the Assembly of Divines at Westminster, and approved by the General Assembly of the Church of Scotland, in the year one thousand six hundred and forty-eight; and that I will faithfully conform thereto in my teaching of the said school."

9. The jurisdiction of the Presbytery in cases of immoral conduct or cruelty shall be transferred to the Sheriff or Sheriff-substitute of the county, whose sentence of "censure, suspension, or deprivation" shall be final, and not subject to review.

10. Burgh schoolmasters shall not be required to sign the Confession of Faith or Formula of the Church of Scotland.

*Proposed Education Test Bill.*—An educational movement, of a very important kind, has been inaugurated in Glasgow. A meeting was lately held there of gentlemen favourable to the application of an education test to children before entering on employment. The principal heads of the Bill then proposed were, that no child under nine years of age should be permitted to work for hire at any kind of continuous labour; and

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that no child under twelve should be permitted so to work who has not passed an examination in reading, writing, and arithmetic, and obtained a certificate from an examiner to that effect. This is the best form which a compulsory education measure can take in this country.

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### III. INTELLIGENCE.

*University of Oxford.*—A Form of Decree was discussed at the meetings of Convocation in May, regarding the rearrangement of certain professorships in the University. The proposal to consolidate the two Professorships of Law was negatived. The clause proposing to bring the Professorships of Natural Science under the control of the Board that appoints the new Law Professor was adopted. The attempt to settle the vexed question of the Greek Professorship (Professor Jowett) by bringing it under the same Board entirely failed. A subsequent attempt in Congregation to raise the salary to £400, under the New Professor Statute, was equally unsuccessful. A large party in Oxford seems to have resolved that Mr. Jowett's position shall not be made more comfortable, either in a social or a pecuniary point of view. He is at present "passing rich on forty pounds a year," in so far, at least, as his salary is concerned.

A statute was recently passed in Convocation abolishing the "Ad Eundem" degrees granted to members of the University of Cambridge and of Trinity College, Dublin. Degrees, however, may still be conferred *comitatis causâ* upon those who have *resided*, in order to graduate, at these Universities, and not obtained their B.A. by mere examination.

*Oxford Local Examinations.*—The Fourth Annual Examination began on the 28th of May, and continued till the 5th of June. The total number of candidates examined was 943, an increase of 79 on last year. This increase has taken place chiefly at Exeter, Bath, and the south-western centres. The Statute establishing these examinations, having been passed originally only for three years, required renewal this summer. It has been continued by Convocation for another period of three years, with the modification in the regulations regarding the Examination in the Rudiments of Faith and Religion to which we referred in last number. The limitation of the Statute to three years, is not to be understood as implying any want of confidence in the system, on the part of Convocation. It rather has reference to the "religious difficulty" with which, apparently, every educational measure is beset. By limiting the period of the operation of the Statute, Convocation reserves to itself the right of making further changes in the plan at the end of that period, or at least of considering how far the present change has been beneficial. A slight modification in the age at which junior candidates are admitted has come into operation this year. Formerly they were required to be under fifteen "on the day when the Examination begins;" now they must be under fifteen "on the first day of January preceding the Examination." This extension of five months has, in some instances, been taken advantage of to send up candidates who had previously obtained certificates, a second time for the junior Examination. It is to be hoped that this will not become a general practice; for it is obviously an abuse of the system. Those who make trial after trial are likely to come out in a high place in the end; but the multiplication of certificates which results cannot be of much service to the candidate, while it is apt to become merely a means of advertising schools. The successful senior candidates are this year to be arranged in an aggregate list in order of merit, in which, of course, only those can take a high place whose general education has been systematically pursued, and from which those will be excluded who have been "crammed" in a special subject so as to take a "first class" in a particular department.

According to the abstract of accounts for 1860, the expenses for the year amounted to £939, which left a balance of £22; so that the scheme is self-supporting.

*University of Cambridge.*—At the annual Commencement held in May, the honorary degree of D.D. was conferred upon Mr. Gell, the recently appointed Bishop of Madras, and the honorary degree of LL.D. upon the Earl of Elgin, Lord Stratford de Redcliffe, Sir W. R. Hamilton, Sir Roderick Murchison, Major-General Sabine, Dr. Robinson, of Dublin, and Mr. Grote and Mr. Motley, historians.

The Council of the Senate have pre-

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pared a scheme of Military Education to be conducted in the University, and have submitted it to Government.

*Cambridge Local Examination.*—A Report, setting forth the results of these Examinations has been presented to the Senate, by which it appears that the number of candidates has diminished, while the papers show much inferiority compared with those of last year. Though the answers on English History were altogether very creditable, the Examiners find it necessary to caution candidates against using the reason too little and the memory too much, as some of the papers bore unmistakable evidence of long descriptions of battles having been learned by heart. Owing to the small number of candidates, the receipts were insufficient to defray the expenses, and, consequently, a balance of £28, 16s. 1d. has been charged to the University account.

*University of London.*—The annual meeting for conferring degrees was held in May. The Chancellor, Earl Granville, who presided, suggested that if the Universities of Scotland continued to press their claim for a representative in Parliament, they should modestly, but firmly, prefer their claim to representation. This suggestion has since been actively followed up. A requisition has been sent to Sir J. Romilly, inviting him to become a candidate for the University seat, should it succeed in obtaining enfranchisement. He has accepted the invitation.

*University of Edinburgh.*—The Statutory half-yearly meeting of the General Council was held in April. Deliverances of the University Court were read declining to act in the matter of University Representation, approving of Entrance Examinations (though suggesting that the subject should be left for inquiry by the Commissioners), and of the proposal to institute a chair of Political Economy. Motions in favour of considering the question of "Open Teaching," and of opening the University Library to members of Council, were unanimously carried.

At the public graduation at the close of the session in April, the honorary degree of Doctor of Laws was conferred upon Sir John M'Neill, Mr. Stirling of Keir, and Mr. John Muir, D.C.L. On the same occasion the degree of Master of Arts was conferred upon 28 gentlemen, and 34 were admitted to that of Bachelor of Arts (now abolished).

The surviving members of the Pitt Club of Scotland have mortified in favour of the University of Edinburgh the sum of £1480, the remaining funds of the club, for the endowment of a scholarship designed to promote the study of classical literature. It is to be held for four years, and the candidates must have been admitted to the degree of Master of Arts within four years of the time when the competition takes place.

*University of Glasgow.*—The fourth half-yearly meeting of the General Council was held in April. Reports were read from the General Committee approving of the recommendation to erect separate chairs of Civil History, of the English Language, and of Civil Law, and to institute University Certificate Examinations in Scotland similar to the Local Examinations of Oxford and Cambridge.

The Commissioners have added a chair of Conveyancing to the Faculty of Law, to be supported by a salary of £105, paid by the Glasgow Procurators.

*University of St. Andrews.*—At the half-yearly meeting of the General Council held in the end of March, Lord Jerviswoode was elected the Council's Assessor to the University Court, in room of Dr. Cook. The Council expressed itself favourable to the movement for University Representation.

A College Hall has been instituted for the residence of students at this University. Henry T. Rhoades, Esq., B.A., University College, Oxford, has been appointed Warden.

*University of Aberdeen.*—The second statutory meeting of the General Council was held in April. The Duke of Richmond was unanimously elected Chancellor. Resolutions were passed disapproving of the present mode of electing the Lord Rector, recommending the admission of reporters to the meetings of the Court, and in favour of the representation in Parliament of the Scottish Universities.

*Royal Commission on Public Schools.*—The Home Secretary lately made the satisfactory announcement in the House of Commons that a Royal Commission is about to issue to inquire into the condition of all endowed collegiate, cathe-

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dral, and prebendal schools in Great Britain and Ireland, with a view to ascertain whether the great resources of these Institutions may not be rendered more serviceable to education and learning. There is, therefore, some prospect that what Lord Brougham has called the "ruinous practices" in the administration of these Institutions, which, more than forty years ago, the veteran friend of education attempted to reform, will at length be remedied, and the higher objects of school-training be thereby promoted.

*Middle-Class Public Schools.*—Lord Brougham lately presided at an influential meeting in St. James's Hall, in support of a movement for establishing schools for the "upper, middle, and lower middle-classes," on the model of Eton and Harrow. The Society of St. Nicholas College, which has this object in view, has been in existence since 1848, and has already three different institutions in operation;—1st, A grammar-school at Lancing for the sons of Gentlemen; 2d, A boarding-school for sons of tradesmen, containing nearly 300 boys (terms, £20 to £30 a year), and a training-college for masters at Hurstpierpoint, in Sussex; 3d, A cheap boarding-school at Shoreham for the sons of shopkeepers and artisans, attended by 230 boys (terms, 13 guineas a year). The meeting pledged itself to assist the Society in erecting a building to accommodate 1000 boys, as a public boarding-school for the "lower middle-classes."

*Estimates for Education, Science and Art.*—In the Civil Service Estimates for 1861-2, we find the following educational items:—For Public Education in Great Britain, £803,794; Science and Art Department, £111,484; Public Education, Ireland, £285,377; University of London, £4995; University of St. Andrews, £1453; University of Aberdeen, £7693; University of Glasgow, £1980; University of Edinburgh, Botanic Gardens, etc., £4757; Queen's University in Ireland, £2336; Queen's Colleges in Ireland, £4800; the British Museum, £100,414; the Royal Society of London, £1000, of Edinburgh, £300.

*Open Competition.*—The Council of Military Education, in their last programme for regulating the examinations for admission to the Royal Military Academy at Woolwich, have omitted the *literatures* of the French, German, Latin, and Greek languages from the list of subjects. Future competition will turn upon proficiency in wielding the *languages;* and large fields will be excluded in which hitherto the mere "cramming" of certain books and authors has carried the day.

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### IV. FOREIGN NOTES.

*A French View of the Educational Condition of France.*—Dr. Morell, in his article on "Primary Education in France," in the first number of the *Museum*, remarks that "no statistics have been published in France for the last eight or ten years, by which we can gain any accurate knowledge of the *extent* to which primary instruction is enjoyed by the mass of the people." A pamphlet entitled "L'instruction populaire et le suffrage universel," has lately appeared in Paris, which draws attention to the same circumstance. This brochure has excited a lively interest both in educational and political circles, and has been reviewed in some of the leading French papers. The writer points out to the Government the propriety of drawing up regularly, at stated periods, statistics of the general instruction of the country, "of those who cannot read or write," and "of those who, having learned to read or write, make no use of these means of instruction for their intellectual development." "It results," he says, "from the military statistics prepared in 1857, that of 310,289 young men whose names are kept on the census tables and on the balloting lists, there were:—

97,875 unable to read or write.
9,992 able to read only.
192,873 able to read and write.
9,549 the amount of whose education could not be verified.

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310,289

"There were, then, about a third of these young men who had received no primary instruction.

"The same year there were, of 2,250,000 boys, 475,000, and of 2,593,000 girls, 533,000—who did not attend school." This would give (for the year 1857) a total of 3,835,000 attending school, 165,000 less than Dr. Morell's estimate of 4,000,000, founded on Mr. Arnold's report. The discre-

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pancy may have been made up between 1857 and the present time.

"But," continues the author of the pamphlet, "unfortunately for a great number of the pupils enrolled, the attendance of the school is almost barren. The sickness of parents or of children, the harvest,—a thousand other causes occasion absences so frequent that the benefits of instruction are entirely lost. *One-half at least of the children enrolled belong to the school merely on paper.*

"If we add, finally, that the larger proportion of the fathers and mothers were born at a period when there existed few schools, we shall not be materially wide of the reality if we posit as a fact that *the number of men, women, and children in France who are able to read and write does not much exceed a half of the population.*" This is a startling statement, coming from a writer who, "impelled by taste and by his social position to follow the movement of popular instruction in France, has studied for thirty years from a practical point of view the causes which have hitherto retarded its progress, and the means of promoting its legitimate development." In France, there is a Government based on universal suffrage, and rather more than a half the population can sign their own names and read a newspaper.

"But, if it is now asked what proportion of individuals in this half utilize the admirable instrument of *reading* put into their hands in childhood, . . . we are obliged to reply that it is an instrument which rusts in the hands of at least nine-tenths of those who possess it, and that a tenth only, say 2,000,000 of the French people at the most do really put it to any use."

The following remarks are in an original vein, and possess weight. "The Ministries of the Interior and of Public Instruction have patronized and encouraged certain enterprises, having for their object the formation of communal libraries, but the results have not corresponded to their expectations. . . . . Good books cannot be called into existence at command, and are not written for a price paid down in current coin. Science itself is insufficient to produce them. They spring up under certain peculiar circumstances, and when the necessity for them makes itself felt. There are then found writers, sometimes obscure, who have a vivid perception of this necessity, who study it under all its phases, and produce in silence the work destined to satisfy it. In place of causing any number of books to be hastily manufactured by inexperienced pens for the instruction of the people, Government ought to institute a careful search for books that have sprung into existence naturally, and which, because of their sterling value and their seasonableness, have spread *themselves*, and obtained without noise and without effort, the popular favour. Some volumes chosen every year from among the books which possess the notoriety of a great success, pointed out with a certain emphasis to the public attention, and disseminated among the schools for adults the development of which it is wished to encourage, would contribute powerfully towards the general elevation of the people."

We give the author's summing up:—

"The foregoing pages may be summarized in a few lines.

"The masses (*classes populaires*) are ignorant in France. . . . They are incapable of exercising with the necessary discernment the political rights which have been conferred upon them." (A brave avowal under the régime of the elect of these very masses.)

"Our primary education is insufficient for suitably elevating the level of general instruction. It prepares, but it does not form, the mind. It supplies the means of self-instruction, but it does not instruct.

"The knowledge indispensable to every man in the intelligent exercise of a calling, and of important civil and political rights, can only be acquired after leaving school, by voluntary reading.

"Two insurmountable obstacles stand in the way of the diffusion of books and of periodical publications: first, the laws and regulations which allow the Administration to limit, according to its pleasure, the number of booksellers' licenses* and of authorizations for journals; and secondly, the high scale of the postal tariff as regards printed matter and periodical sheets.

* *Brevets de libraire:* in France every bookseller must take out a license. The license must be registered at the civil tribunal under the jurisdiction of which the bookseller resides; and, moreover, he must at the same time take an oath not to vend or distribute any work contrary to his duties towards his sovereign and the state. A publisher must, in addition, lodge at the tribunal two copies of every work he publishes.

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"If Government would consent to declare the book-trade free, and to grant a liberal number of authorizations for journals, if it would lower the postal tariff to the level of that of Belgium, *i.e.*, to a centime for each number of a journal, supplements included, and for each printed sheet, of whatever weight or dimensions; if it would suppress the stamp-duty on newspapers and political pamphlets,—it would insure the prompt development of popular instruction in France, and would raise the intellectual, and, by consequence, also the moral level of the country.

"Here are the significant words which we should like to see inscribed in large characters on our schools, our savings-banks, and our town-houses:—

"*Of one thousand accused persons who were tried and condemned in the year* 1857, *in the course of which were prepared the latest statistics of crime, seven hundred and eighty-six were either completely illiterate or could only read and write imperfectly.*"

From an independent source—a leading article in the *Allgemeine Schul-Zeitung* for January 26 of this year—we borrow a paragraph or two confirming the unfavourable estimate conveyed in the above extracts. The German writer of this article (it must be remembered that many Germans are interested in the educational condition of the French empire), on "The Common School in France," says:—"The newspapers some time since brought us the intelligence that Rouland, the Minister of Public Instruction in France, has the intention of re-organizing the common schools, and with this view has offered a prize for the best essay on the Requirements of the Common School and its Teachers. (Referred to in "Foreign Notes" in No. I. of the *Museum*.) If the gentleman just named is in earnest with this proposal,—and we may be inclined to entertain some slight doubts on this point, since Imperialism has not as yet given quite too many proofs of its sincerity,—then France can only wish him all success, for the common school is here in such a state of prostration as people in German countries can scarcely imagine. There are still at the present day in France a great number of rural communes that possess no school, and even where schools exist, it is only a small number of the children that they benefit; so that we do not exaggerate when we affirm that scarcely one-half of the French people can read and write. This ignorance of what to us appears quite indispensable is so general, that the conscripts call those of their comrades who know how to read and write 'intriguants,' because their promotion is so rapid and certain."

*New Chair in the College of France.*—With a view to the encouragement of the study of ancient monumental inscriptions, and the rendering available for purposes of historical inquiry the immense store of these already collected in France (100,000 Roman inscriptions alone), a chair of epigraphy (*Chaire d'Epigraphie et d'Antiquités Romaines*) has just been instituted in the College of France. M. Leon Renier, Member of the Institute (Academy of Inscriptions and Belles-Lettres) has been appointed professor.

*A Modern Trireme.*—In the month of March was launched, upon the Seine at Clichy, a vessel modelled on the plan of the ancient trireme, constructed by order of the French Emperor. "This trireme of the nineteenth century," says the *Journal Général de l'Instruction Publique*, "is about 100 feet long from stem to stern, its breadth across the deck from 12 to 15 feet, and its height above the line of flotation 9 feet. Its draught of water is inconsiderable. At the centre of the prow is the imperial eagle, with its wings spread. At the level of flotation projects the terrible rostrum with its three branches, intended to pierce and sink hostile vessels. The poop rises above the deck like a huge cock's-tail (*énorme queue de coq*). In the centre of this poop are the initials of the Emperor. The trireme is plated with bronze. Each side is pierced with three rows of apertures, shaped like the mouth of an oven. There are 22 apertures in each tier, 66 therefore in each side of the vessel; these openings are destined to receive the oars of the three banks of rowers. From the middle of the deck rises the single mast, already provided with its lateen sail. Several sailors of the Imperial marine are on board, awaiting the arrival of 120 others, who have been summoned from Cherbourg.

*Spanish Honours to Literature.*—Catholic countries have their own ways of doing honour to their illustrious dead. A French journal has the following:—"The Spanish Academy has just come

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to a decision which does infinite honour to literature. A solemn service will be celebrated on the 23d of April for the repose of the soul of Cervantes, in the church of the Sisters of the Trinity, where rest the remains of that great writer. A similar solemnity will take place annually, in memory of the Academicians deceased in the course of the year. We praise, without reserve, the zeal and good intentions of the Academy."

*Prussia.*—Considerable agitation has for some time prevailed in the educational world of Prussia on the subject of the existing Government regulations bearing upon education. The opponents of the system at present in force, object to it on the grounds, that it renders imperative an unnecessarily and inconveniently large amount of religious and purely doctrinal instruction, which has to be conveyed by means of tasks committed to memory, and therefore tends to make teaching mechanical rather than intelligent; that it is sectarian, and encourages whatever of religious division exists in the country; and that it does not sufficiently provide for the training and culture of the teacher. The friends of these regulations, on the other hand, endeavour to identify the malcontents with the radical, and even with the revolutionary party in the kingdom; in the agitation, so far as it directs itself against the amount and quality of the religious instruction demanded by Government, they see nothing but efforts to undermine the national church and religion in general; and they pooh-pooh the notion of anything like intellectual culture or scientific attainment being claimed for the teachers of the "Volksschulen."

Thus, in a discussion which took place some time since in the "Herrenhaus" (corresponding to our House of Lords), we find one of the speakers on the Conservative side (which was, in fact, pretty much the only side), Baron von Senfft-Pilsach by name, saying: "The difficulties which are raised with regard to our present educational system have their source in a definite quarter —it is no secret—namely, in the camp of a not altogether insignificant party, composed of adherents of Ronge and Uhlich, and of Reform Jews. I wish these gentlemen would come honestly forward with what they intend. Supposing they were at the same time to adopt a general measure of circumcision, I for my part should have nothing against it."

This is somewhat coarse wit, surely, for a "Herrenhaus;" but the most remarkable speech delivered on the occasion was that of the Crown-Syndic, the well-known jurist, Dr. Stahl. This was a powerful and telling, but bitter and one-sided diatribe against the innovators, from certain of whose publications he read amid "sensation" such passages as these:—"The Conservative principle is unsuited to be the supreme directing principle in education. A young man, for example, grows up in a state in which Absolutism reigns, and his teacher, according to the idea that the principle of Conservatism is the educational principle, educates him in reverence for Absolutism; what, now, if this state passes into a Constitutional form? Has, in the education of the youth, his future been kept in eye, and has he been educated for the existing state of things, or has he not rather been educated for what is past and obsolete? *But what*, we ask further (for examples throng upon us from the history of our own times), *what, if the hitherto monarchical state assumes republican forms?*"

"This, then," scornfully comments Dr. Stahl, "is that excessive tendency towards 'the mechanical,' which is blamed in the Regulations, this,—that they treat the duty of the subject towards the king as something taken for granted, and not as a subject to be examined into . . . and this is the much-lauded 'stirring up of the pupil to independent thought,' this,—that he shall be brought up as ready and able to live and fulfil his duties in the Republic of Prussia as in the Monarchy of Prussia!" (Laughter and repeated bravos). He quotes again: "The teacher should make himself the centre of the knowledge and culture of his district; by none must he allow himself to be surpassed in manysidedness; by none in the clearness of his ideas and in ability to communicate them; . . . could we succeed in training our future country schoolmasters to be students of nature . . . much would be discovered that has hitherto been concealed. . . . What does an Alexander Humboldt not accomplish? —he makes researches, brings new facts to light. Why should not the same be done on a smaller scale by a teacher,

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who can make up for what is wanting in the extent of his view by the greater exactitude, and the greater frequency of his observations?"

"To me," remarks the speaker hereupon, "the task set to the teacher by the Government Regulations appears of a much worthier and more sterling character than that set to him by the so-called German Science of Pædagogy. But not to dwell on that, I ask, What is to become of a population which is scientifically stirred up by 30,000 little Humboldts? (laughter)—which is to be guided and spurred on to the general improvement of the world by 30,000 unripe world-improvers?"

Protests from influential bodies of teachers have gone in against Dr. Stahl's speech and mode of treating the question. We may refer to these, and give our readers a notion of what the Prussian educational reformers have to say for themselves, at a future time.

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### V. NOTES IN SCIENCE.

*The Science of Language.*—Professor Max Müller has just completed an important course of lectures on this subject, at the Royal Institution, in which he has claimed for the science of language a co-ordinate place with the physical and inductive sciences. The history of these sciences shows that each of them has passed through three stages,—the *empirical*, when facts are collected; the *classificatory*, when the facts are arranged according to their nature; and the *theoretical*, when the philosopher searches for the laws and principles by which the operations of nature are carried on. The science of language is to be studied in the same manner, taking as its subject-matter, not the nine hundred dialects in the world, but the root-forms alone, to the number of which absolutely no addition has been made since the first beginnings of language. The changes which language undergoes the Professor ascribed to two causes,—phonetic *corruption* and dialectic *growth*. To the former we owe grammatical terminations, each of which was originally a distinct word; to the latter, those changes in idiom and inflection which take place before a language has been fixed by the consolidation of its literature.

1. In considering the first or *empirical* stage in the science of language, Professor Müller compared its formation to the succession of deposits which form the crust of the earth. The lowest stratum of all was laid by the pressing and homely wants of half-civilized tribes. Grammar, which was the product of this stage, took its rise in India and Greece, the first real grammarians having been the Greeks of Alexandria, who were led to a critical study of their own language whilst editing the text of the Homeric poems. From Alexandria the study was transferred to Rome, where Dionysius Thrax wrote the first Greek Grammar; from Rome to Constantinople, and from Constantinople to Western Europe.

2. This empirical grammar, however, merely taught rules; it did not give reasons or inquire into causes. To do this, we must first collect facts which will enable us to compare cognate dialects. Before this can be done, we must determine what languages *are* cognate. Hence arises the second stage in the history of the science, the *classificatory*. The question to be determined here was, "What principle of classification is to be adopted?" Though the theologians of the sixteenth and seventeenth centuries made some advances, especially in establishing the independence of the Semitic family, they had erred in taking for granted that all languages were derived from Hebrew. Leibnitz was the first to apply the principles of inductive reasoning to the languages of mankind. But it was the discovery of Sanscrit, about 1784, that led to the establishment of the true principle of classification,—that of genealogy or grammatical affinity, the first conception of which is due to Frederic Schlegel, in 1808. The lecturer next proceeded to take a survey of the three great families,—the Aryan or Indo-European, the Semitic, and the Turanian, into which, on this principle, the languages of the world are divided. He maintained the original identity of the various stocks which each of these families comprises, arguing that the same inductive reasoning which, on the evidence of our former coal-beds, leads us to admit the former existence of forests, establishes with equal certainty the existence of a real language previous to the period when, for example, we meet with Sanscrit, Greek, and Latin.

3. The last stage is the *theoretical* or *metaphysical;* that in which the science at present rests. It is with roots that the science has now, in the first instance,

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to deal; a root being that form which resists further analysis. Of roots there are two classes,—those that are *predicative*, significative or essential; and those that are *demonstrative*, or modificatory, which give us terminations of nouns and verbs, and explain the origin of pronouns and prepositions. The Morphological classification of language, based upon the form in which these two kinds of roots are combined, gives us three kinds or stages of language:—1. The *Radical* stage, where each word is a root; 2. The *Terminational* stage, where two or more roots are joined to form words; 3. The *Inflexional* stage, where the elements of the former stage have suffered from phonetic decay. Every dialect that is now, or ever was spoken, must belong to one of these three classes. Moreover, every inflexional language was once terminational, and every terminational language was once radical, or consisted of root-words alone. Of predicative root words, five hundred were said to be sufficient to account for the largest vocabulary. The problem of the origin of language is, therefore, reduced to the simple question, *How these five hundred significative roots first sprang into existence.* In conclusion, the lecturer supported the theory of a common origin of roots, in opposition to the theories of onomatopoieia and of interjections. The great distinguishing faculty of man is the faculty of abstraction or of forming general conceptions, and this was shown to coincide with the faculty of speech. Man in his primitive and perfect state must have been endowed not only, like the animal, with the power of expressing his sensations by interjections, and his perceptions by onomatopoieia, but likewise with the faculty of giving articulate expression to each rational conception as it thrilled for the first time through his brain.

*M. Du Chaillu and the Gorilla.*—However close the resemblance of the gorilla may be to man, we possess the satisfactory assurance of Professor Owen that it is distinguished by important differences, which preclude the possibility of a "development" of the human being from the brute. The formation and setting of the great toe are essentially different, converting the foot into a grasping hand. It possesses thirteen ribs, whereas man has but twelve. The brain-case is not larger than in infants, although the weight of the immense head is seven or eight times as great as that of the human skull.

Grave doubts have been thrown upon the verity of M. Du Chaillu's account of his travels, and of his contests with this wonderful animal, by Dr. J. E. Gray, of the British Museum. Dr. Gray's chief assertions are that M. Du C.'s "qualifications as a traveller are of the slightest description;" that "the map appended to his work is one of the most primitive that I have seen for years;" that "his qualifications as a naturalist are of the lowest order," and that "he has made few, if any, additions to our previous knowledge;" that "there is not a specimen" in his collection of mammalia "that indicates that the collector had traversed any new ground;" that of the gorilla "we have been receiving specimens for the last fifteen years,"—"almost every museum in Europe is provided with specimens;" that his book is full of "improbable stories;" and that his illustrations are exaggerated copies (made without acknowledgment) from various French plates and English photographs. Another correspondent of the *Athenæum* points out the discrepancies of the dates in M. Du Chaillu's book. He has included four Julys between January 1856 and January 1859; he has "discovered" the source of the river Mooni in two several years, 1855 and 1857; and "he has two versions of 1858, and two of 1859, with different events happening at the same time." In reply, M. Du Chaillu and his friends refer to proceedings of American societies, in which his former expeditions and his character as an explorer are praised. He "stakes his reputation" upon the "general truthfulness" of his map, and maintains that the correctness of his dates is proved by his letters to Philadelphia, sent regularly during his expedition. There, for the present, the controversy rests.

*Dr. Livingstone.*—Letters have been received from this distinguished traveller, bearing dates up to the 2d of February. In his last journeys he has made considerable additions to our geographical and geological knowledge. Thus, he has defined the course of the chief affluents of the Zambesi, the depth of that river at different seasons, and the nature and extent of its rapids. He has also

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ascertained that the coal of the sandstone region (which Sir R. Murchison believes to be the true old coal) is vastly extended to the East, the mineral frequently reappearing in natural outcrops over a very wide area. Revisiting the celebrated Victoria Falls, and examining them in detail, our faithful explorer has found (a most uncommon defect among travellers) that he had greatly underrated their magnitude in his published work. Their breadth, which he had estimated at about 1000 yards, is now ascertained to be at least 1860 yards, with a sheer fall of 310 feet.

*Australian Cotton.*—Sir G. Bowen, in a communication to the Royal Geographical Society, speaks in the strongest terms of the capabilities of the new colony of Queensland for the production of cotton.

*Tasmania.*—The population of this colony was, in 1810, 1300; it is now 90,000.

*Photozincography.*—This is the name given to a process recently discovered, by which a photograph can be at once transferred to a zinc plate, and printed off like an engraving. It has been successfully applied to the reproduction in facsimile of a portion of the *Domesday Book*.

*Submarine Photography.*—A photograph has been taken of the bed of the sea. The camera, focussed for land objects, was enclosed in a box with a plate-glass front and a sliding shutter, which was withdrawn when the box was lowered. This application of photography will be useful in examining the state of piers, bridges, and submarine works.

*Astronomy.*—The first discovery of a planet in India has been made by the Government Astronomer at Madras. It is to be called Asia.—M. Hermann Goldschmidt has discovered a ninth satellite of the planet Saturn.—Mr. J. R. Hind states that the new comet is not one that has been previously computed. It arrived at its least distance from the sun on June 2, in heliocentric longitude 243 deg. The ascending node is situate in about 31 deg. of longitude, and the orbit is inclined to the ecliptic 78 deg. or 79 deg. The distance from the sun in perihelion is 92-100ths of the earth's mean distance, and the true motion in the orbit is direct. From these numbers we find that the comet arrived at its least distance from the earth on May 5, when it was separated from us rather more than 30,000,000 miles.

*Regelation.*—In an interesting "Note" on this subject, read to the Royal Society, Mr. Faraday states that two pieces of thawing ice, if put together, adhere and become one; at a place where liquefaction was proceeding, congelation suddenly occurs. The effect will take place in air, in water, or *in vacuo*. It will occur at every point where the two pieces of ice touch; but not with ice below the freezing point, that is, with dry ice, or ice so cold as to be everywhere in the solid state.

*A Pillar of Burning Gas.*—While workmen were engaged in boring for coal near Pontefract, in April last, a strong smell of gas was perceived, and suddenly an eruption took place which threw the muddy water from the bore-hole about thirty feet into the air. This continued, and put an end to the boring. Subsequently, some one applied a light to the gas, which then formed a fiery pillar of considerable height, such as would be formed by igniting the gas that would issue from a broken street main through a hole in the soil above it containing water. The gas has continued burning ever since it was lighted, but with a gradually diminishing flame, and it now ascends to about five feet above the level of the water.

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### VI. APPOINTMENTS.

Mr. Henry S. Roby, M.A., Fellow of St. John's College, Cambridge:—Under-Master of Upper School, Dulwich College.

Dr. Edward Diver:—Professor of Materia Medica, Queen's College, Birmingham.

Rev. Cockburn Peel Marriott, M.A., Corpus Christi College, Cambridge:—Second Master of Chelmsford Grammar School.

Dr. Sharpey:—Crown Member of the General Council of Medical Education.

Rev. John Howard Marsden, B.D., of St. John's College, Cambridge:—Disney Professor of Archæology (re-elected).

M. de Tivoli:—Teacher of Italian at the Taylor Institution, Oxford.

Rev. John Branthwaite, M.A., Fellow of Queen's College, Oxford:—Principal of St. Edmund Hall.

Rev. Adam Story Farrar, M.A., Fel-

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low of Queen's College, Oxford:—Bampton Lecturer for the year 1862.

Rev. Dr. Blakesley:—Classical Examiner in the University of London, in room of the late Dr. Donaldson.

James Clyde, A.M., LL.D.:—One of the Classical Masters in the Edinburgh Academy, in room of the late Mr. Trotter.

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## XVI. NOTES AND QUERIES.

### I. NOTES.

1. *Aristoph. Nub.* 23.—Κοππατίας, a horse branded with the letter Koppa as a mark. Σαμφόρας, a horse branded with the letter San. What led the Greeks to brand their horses with letters not existing in their alphabet? The first has been explained as signifying the Corinthian breed, because Koppa appears on the coins of Corinth. And this might pass. But what of San?

Hitzig (Die Erfindung des Alphabets) suggests that this custom was derived from Phœnicia, where all articles of value were usually marked with the word "qodeś," signifying "holy," or with the first and last letter of the word, Koppa and San. As to the use of these letters on seals, *vid.* Gesenius "Monum. Phœn.," p. 53. G. R.

2. *Οἶνος, Vinum, Vênas.*—Kuhn refers the Greek *οἶνος*, Latin *vinum*, to the Sanscrit vênas, which signifies "pleasant." This view is adopted by Mommsen. It seems more probable that the Græco-Latin was borrowed from the Semitic. For the Hebrew word is *yain*, and the *y*, by a well-known law of language, represents a *w*, which, indeed, appears in the Æthiopic *wain*. And that the vine had been known to the Semitic nations from the earliest times, and cultivated by them, is evident from their monuments. G. R.

3. *Protestant Mystery Plays.*—The origin of the modern drama in the religious plays of the middle ages, which were designed to instruct the people in Scripture knowledge, and in the tenets of the Church, is matter of history. The manner in which this formidable weapon was turned against the Church at the Reformation, in the miracle plays of Bishop Bale and the interludes of John Heywood, is equally notorious. It may not be so generally known that these dramatic performances were encouraged by the early Scottish Reformers—even by Knox himself—as a means of ridiculing the errors of Popery. In proof of this I quote the following from Knox's "History of the Reformation in Scotland," i. 62, 63, (Wodrow Society):—

"Ane Blackfreir, called frear Kyllour, set furth the historye of Christis Passioun in forme of a play, quhilk he boith preached and practised opinlie in Striveling, the King him self being present, upoun a Good Friday in the mornyng: In the which, all thingis war so levelye expressed, that the verray sempill people understood and confessed, that as the Preastis and obstinat Pharisyes persuaded the people to refuise Christ Jesus, and caused Pilat to condampne Him; so did the Bischoppes, and men called Religious, blynd the people, and perswaid Princes and Judgeis to persecute sick as professis Jesus Christ His blessed Evangell.

"This plane speaking so enflammed the hartes of all that bare the beastis mark, that thei ceassed nott, till that the said Frear Kyllour, and with him Frear Beverage, Sir Duncane Symesoun, Robert Froster, ane gentilman, and Dene Thomas Forret, Channoun Regulare and Vicar of Dolour, ane man of upright lief, who all togetther war cruelly murthered in one fyre, the last day of Februar, in the zeir of [God] 1538."

This was only a year before Sir David Lindsay's "Satyre of the Thrie Estaitis" was acted before the king and court at Linlithgow. Thirty-five years later the Reformation drama widened its range so as to influence public opinion on the questions of the day. Thus James Melville tells us (*Autobiography*, p. 27):—

"This yeir (1572) in the monethe of July, Mr. Jhone Davidsone, an of our Regents, maid a play at the mariage of Mr. Jhone Colvin, quhilk I saw playit in Mr. Knox presence; wherin, according to Mr. Knox doctrin, the Castle of Edinbruche was besieged, takin, and the Captan,* with an or twa with him, hangit in effigie."

Even in these early days of the drama,

* Kirkaldy of Grange.

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it was not uncommon for schoolmasters to amuse their pupils by theatrical performances, based, doubtless, on the classical model. Thus Nicolas Udall, the author of the first English comedy, wrote Latin plays for his pupils in Eton, of which he was master. There is on record an instance of this kind of recreation having received in Scotland an ecclesiastical bias. According to the Records of the Edinburgh Town-Council for 1598, the city treasurer was instructed to cause enough of grey cloth to be purchased to make five friars' "weids," and also some coarse red cloth "to be the weid of ane Paip and his cardinells," for the use of the masters and scholars of the High School, who were to act a play caricaturing the ecclesiastics of the Catholic religion.

WAVERLEY.

II. QUERIES.

1. *Pulaski.* — One of Longfellow's early poems is entitled "Hymn of the Moravian Nuns of Bethlehem at the Consecration of Pulaski's Banner." Who was Pulaski? Y. T.

2. *Campbell.*—"Coming events cast their shadows before:" this line occurs in "Lochiel's Warning," but is Campbell the author of that line? Y. T.

3. *Physical Education.*—Will any of your readers be good enough to inform me what is the best, simplest, and least dangerous kind of gymnastic apparatus which may be used by teachers in elementary schools, and at what cost it could be procured? A. L.

*** *Correspondents are requested to quote the number of the Note or Query to which their communications refer.*

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## POSTSCRIPT: ON THE SCOTTISH EDUCATION BILL.

It would be unfair to characterize this measure—of which we have given an abstract on page 268—as a scheme of National Education. If we understand aright the Lord Advocate's intentions, as indicated at the meeting of the Social Science Association in September, it is to be regarded as merely a preliminary clearing of the ground for the erection ere long of a more imposing and comprehensive structure. The unsatisfactory state in which the question of the schoolmasters' salaries rested, rendered some such provision as this bill contains absolutely and immediately necessary; and the recent decision of the Court of Session in the Elgin case no less urgently called for the change which is here so simply but so sweepingly made in regard to the Test in burgh schools. Viewed, then, as an expedient to meet the pressing exigencies of the time, and as a preparation for further reforms, the three leading features of the bill have our hearty approval. In the *first* place, we are glad that a considerable advance (from £20 and £27, to £30 and £60) is to be made on the salaries of the schoolmasters; though it is certainly strange that the maximum salary for *two or more* schoolmasters should be no greater than the maximum for *one*. In the *second* place, we highly approve of the proposal to connect the schools more closely and directly with the Universities, to whom, as the representatives of the national learning, should properly belong the duty of certifying as to the educational fitness of schoolmasters; and *thirdly*, we rejoice at the de-sectarianizing of the schools, inaugurated, if not completed, by the removal of the test which at present requires all teachers in parochial schools to be members of the Established Church. And this, not because of any desire to deprive that Church in particular of her superiority over these schools, but because we deprecate the dependence of education upon any

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Church whatever, feeling convinced that neither education nor schoolmasters will assume their proper position until the educational establishments are made to occupy a co-ordinate place with the ecclesiastical establishments of the country,—the two being mutually helpful, but entirely independent, and the former all the more that they are the latter.

We shall not, therefore, be expected so cordially to approve of the vague and dubious declaration which this bill proposes to substitute for the present test, in the case of parochial schoolmasters. Neither, as it seems to us, will this declaration keep out an irreligious man, nor will the emitting of it make him religious. No declaration is substituted for the test in burgh schools. There the test is unreservedly abolished. On what principle, or to serve what end, is this distinction drawn? It is, moreover, difficult to understand what is meant by the clause of the declaration which requires schoolmasters "to conform to the Shorter Catechism" in their teaching, unless it be an inferential mode of requiring that the Shorter Catechism shall be taught in all these schools—a provision which disregards the scruples of conscientious voluntaries who may see in it a state ordinance affecting religion, and who appear to be the only parties (the only Protestants at least) whom this declaration would exclude from the office of parochial schoolmaster.

Another feature of the Bill, which calls for careful consideration, is the transference of half of the burden of supporting the schoolmasters to the tenants, without any corresponding transference of the elective or regulating power; an arrangement which is not fitted to gain for education much sympathy among the tenant-class, unless it is made on the understanding that an equivalent advantage is shortly to follow.

Finally, it appears to us very unsatisfactory, if not somewhat unjust, that the decision of the Sheriff on every charge of immorality or cruelty is to be "final and not subject to review." It seems strange that the circumstance of a man's being a schoolmaster should deprive him of that right of appeal, in the event of possibly unjust condemnation, to which as a citizen he is perfectly entitled. Nor can we see any good reason why the sole function left to Presbyteries by this measure should be that of acting, through their clerk, as prosecutors on such charges. Would it not be more natural and rational to place the power of passing "sentence of censure, suspension, or deprivation," and all the proceedings connected therewith, in the same hands that exercise the power of election? or is the Presbytery the only body sufficiently "without sin," to be entitled to "cast a stone" at the helpless schoolmaster? The deep moral of the proposal to facilitate prosecutions by defraying the expenses of the Presbytery as prosecutors, *whether successful or not*, out of the "rogue-money" of the county, does not blind us to the delicate compliment therein conveyed to either or to both of the parties concerned. But, out of what fund is the schoolmaster supposed to pay *his* expenses, in the event of his feeling himself strong enough to make a defence? Is there not a "foregone conclusion" in all this, that Presbyteries are unavoidably in the right, and schoolmasters always in the wrong?

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# THE MUSEUM.

## I. RAGGED SCHOOLS.*

THERE probably never was a more unfortunate name invented than that which stands as the title of this article. It might claim some merit as the heading of a sensation paragraph in an American newspaper: it has probably attracted the attention of a few of those who are caught by a name, and it has no doubt been the means of obtaining a certain number of subscriptions. But whilst the term "Ragged" only vaguely describes the class to be found in such institutions, it has the effect of demoralizing the poor, and degrading education in their eyes. It is well known that, in some places, and especially in London, some of the most zealous and active of the clergy, whilst they use every exertion to reach the very lowest of the population, withhold their sanction from all establishments of the nature of "Ragged Schools." In the following remarks there will be an opportunity for examining the grounds of this opinion: and of determining generally the characters and results of such institutions.

Nor are materials wanting for such an inquiry. It would be difficult to select any subject which has been more thoroughly investigated. For years the theory upon which Ragged Schools are founded, has been expounded by various philanthropists, and by persons who have taken part in their management. In London, the Ragged School Union is a very powerful organization. It has its meetings, its monthly and annual reports, and has even exercised at times considerable influence upon the policy of some departments of the Government. Nor are its operations confined to the metropolis. In some of the large towns there are schools in connexion with it, and we believe receiving aid from the central fund. According to the statement of the president of the society, no fewer than 25,000 children were receiving education in the London schools, and during the last few years the subscriptions have amounted to £250,000. In Manchester, Liverpool, and Birmingham, there are schools of the same description; but probably the most celebrated specimens of these institutions are to be found at Bristol, under

* *Report from the Select Committee of the House of Commons on the Education of Destitute Children, with Minutes of Evidence, etc.*, 23d July 1861.



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the patronage of Miss Mary Carpenter and Mr. Commissioner Hill. Not only has this lady devoted the greater part of her life to the improvement of destitute children, but her writings, and those of her friend the Commissioner, probably contain the best exposition of the Ragged School theory. As regards Scotland, it is needless to refer to the name of Dr. Guthrie in Edinburgh, and to that of Sheriff Watson in Aberdeen. Before the Commissioners appointed to inquire into popular education in England and Wales made their report, Ragged Schools had been the subject of inquiry before Parliamentary Committees; but the most important discussions connected with them had taken place between their promoters and the Committee of Council. The chief point of these discussions concerned the amount of public money which ought to be granted by the Treasury. And whilst the large majority of the Ragged School promoters were clamorous for State aid, the Government, through the Committee, endeavoured to reduce the grant to the lowest amount. It must be admitted that the policy of the Government has been somewhat vacillating, and that the managers of Ragged Schools, and other such establishments, must have been put to considerable inconvenience by the withdrawal or reduction of the Government grant from time to time. But it should be remembered that the whole subject was comparatively new, the plans for dealing with destitute children were more or less tentative, besides which there was at first a good deal of popular feeling enlisted in favour of such plans; and it was not until experience had demonstrated the practical danger of extravagance in administering the grants of public money, that the Education department was able to enforce the economical principle for which it contended. It is needless to explain in detail the history of the various Minutes in connexion with this subject, but an extract from the Education Report of 1858-59 will be found in the Appendix to the Report on Destitute Children, published the other day, which exhausts the subject.

The most elaborate public inquiry into the theory of Ragged Schools and their practical management was undoubtedly that which was conducted by the Commissioners appointed to inquire into popular education in England and Wales. This certainly did not embrace Scotland, nor did it involve an examination into every Ragged School in the South. But it did embrace a very large part of London, and the well-known schools of Bristol and Plymouth. In addition to minute inquiries conducted on the spot, the Commissioners had the advantage of ascertaining the opinions of almost all those who had paid attention to the subject. The result of that inquiry may be read in the Commissioners' Report. It was highly distasteful to the promoters of Ragged Schools; and it is notorious that both the facts upon which the conclusions were founded, and the conclusions themselves, were vehemently controverted. Debates on the subject occupied the attention of both Houses of Parliament; and, upon the motion of Sir Stafford Northcote, a select committee was appointed substantially to reconsider this chapter in the Education Commissioners' Report, and to allow those who denied the facts alleged in that Report an opportunity of

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correcting them. The witnesses summoned, however, were not confined to England. Some of the chief promoters of the Scotch system appeared before the Committee, and their Report, together with the appendix containing the evidence, is now before us. We repeat, therefore, that the investigation on the subject of Ragged Schools has been most complete; it is impossible to add anything to the facts; every mode of inquiry has been tried, and the remarkable result is that there is not the slightest difference between the conclusions arrived at by the various bodies who have undertaken the investigation.

The general result of these inquiries may be stated thus—that Ragged Schools, both those which supply food or clothing, or both, or neither one nor the other but merely education, and those which supply industrial training, should not form a permanent part of the national system of education in such a sense as to be entitled to aid out of the public funds.

It is difficult to define strictly a Ragged School, but both in Scotland and in England these schools have one common characteristic—they are intended to meet the case of children who cannot obtain education elsewhere. It must be understood that when we speak of Ragged Schools, we speak of those held during the day. These are the more important; but the remarks which we make upon them will probably render any upon those held in the evening superfluous. Now, in a public point of view, the mere fact that Ragged Schools confer a certain amount of benefit is comparatively immaterial. It would be difficult to open any place of education where children might be received during the day, without producing some sort of benefit upon them. It is, of course, absurd to maintain that even the worst Ragged School has been of no kind of advantage to any child which frequents it. The real question which concerns those who are interested in education, is, whether Ragged Schools as such deserve a permanent place in the system of national education, and whether they deserve to be aided by public money like the ordinary parochial or British schools. And this is precisely the question to which attention has been directed in all the public inquiries.

In order to show the necessity of their existence, it must be shown that there is a class of children who cannot obtain the advantage of attendance upon the ordinary parochial or British school, and that this class is found within the walls of the Ragged Schools. Such schools are the last link in the system of educational institutions, or, as it is laid down in the Report of the Select Committee on Destitute Children, "no child ought to attend a Ragged School who can attend any other school." This is the cardinal point of the whole question. It is certainly a fact that throughout the kingdom, and especially in large towns, a very considerable number of children are to be found in the streets who go to no school whatever. It is equally true that if such children could be got to attend some school, a great benefit would not only be conferred upon them, but also upon society. It is impossible to deny that in Aberdeen, for instance, the number of vagrants has diminished between 1840 and 1861; and it may even

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be admitted that the diminution is due, in some degree, to the industrial schools. Similar benefits may be visible in places where Ragged Schools have been established. But this is not enough. The real question for the statesman is, whether the children in these Industrial or Ragged Schools would be in the streets if there were no such schools; and, further, even if the class of children they contain is of this character, whether they are institutions of a local nature, to be supported by local taxation, or of a general nature, to be supported by general taxation. Let it be observed that this latter point is no mere technical distinction. Every part of a kingdom must be governed upon the same principles. That which the inhabitants of one district are called upon to supply out of their own pockets must not be supplied to the inhabitants of another district out of the national pocket—the imperial exchequer. Thus the obligation to supply food and clothing and lodging to those who are utterly destitute, is a local obligation; in other words, the poor-rate liability is parochial, and ought not to be discharged by the Treasury, and therefore any claims which would absolutely transfer the liability, in some cases only, must be peremptorily rejected.

To apply this to the case of the Industrial Schools in Scotland, and to the Ragged Schools in England. In Scotland it appears that the parents of the children in the Industrial Schools are so poor that they are not only unable to supply the school pence, but they are unable to supply even the daily food. Both in Edinburgh and in Aberdeen it was found necessary not only to supply schooling, but food, and in some cases lodging. According to the Scotch witnesses examined, the children were in the streets in order to procure a living: it was no disinclination to school, but the pangs of hunger which made them vagrants. Now, to make grants to such schools out of the imperial exchequer is obviously unjust, and therefore impossible. Such grants would, in reality, be aid in relief of the poor rates: it would encourage the Scotch ratepayers to be even more economical than they are at present; and, as the Report says, "this is true even when the aid is given as salary to the master, for such payment sets at liberty an equal sum to be employed in feeding and lodging." According to the present theory which is acted upon in the United Kingdom, every citizen is entitled, out of the products of parochial taxation, to physical support, and to a certain amount of intellectual aliment. Practically, however, it seems that in Scotland the allowance for physical wants is so small, as to oblige the parents to employ their children as vagrants, or at all events the children are compelled to seek their sustenance in the streets. No doubt this state of things requires a remedy. The parochial authorities ought to be required to do their duty. Nor is there any objection to benevolent persons coming forward to fulfil these duties, which the local authorities so shamefully neglect. But unless private individuals do volunteer to repair the neglect, it must remain without a remedy—at least so far as the central Government is concerned. To use the funds in the Imperial exchequer to furnish what ought to be furnished by each parochial exchequer, would be the height of inconsistency. As to the Scotch Industrial schools, therefore, which are, in great measure, filled

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by what are called the destitute—that is by children whose parents have not the means of supplying them with the necessaries of life—it seems clear that such institutions, however useful, ought to be supported, not by the Treasury, but by the parochial funds.

Again, in England it appears that a very considerable number of the children in the Ragged Schools are the sons and daughters of persons in the receipt of out-door relief. It seems to be admitted that the grant of out-door relief is not administered with such parsimony or such strictness as in Scotland. Indeed it is ascertained that in England many out-door paupers send their children to the ordinary schools, and pay the weekly school-fee. Incidentally, we may observe, this fact proves not only that the out-door pauper class in England is fit to associate with the children of the independent labourer, but that it is not poverty which prevents most of the Ragged School children from attending the ordinary parish schools. In strict truth, the necessity for Ragged Schools does not arise out of the poverty of the parents. At the same time it is obvious that the poor ought not to be expected to make heroic sacrifices. If the parochial officers have satisfied themselves that any parent is not in a condition to keep body and soul together, and is therefore entitled to claim parochial aid, the same parent ought to be entitled to claim the school-fee, in addition. It is certain that a child, unless educated in a good school, must be educated in the streets; and it is a well-known maxim with the common people, that "a child left in the streets is ruined." Those private individuals who lay hold of these out-door pauper children who are found in the streets, and collect them together in school, no doubt confer a considerable benefit upon society; but the work which they are doing is parochial work, for which parochial funds are liable. Nor ought the evil effects of parochial parsimony to be remedied by drafts upon the imperial exchequer. At the same time the work to be done is of the most vital importance. The effects of neglecting these children are not confined to the districts where they are originated, and therefore it is the obvious duty of the State, not merely to insist upon the children in the receipt of out-door relief being educated, but to supply the parents with the means of sending them to school.

With respect, therefore, to all the children in the Scotch industrial schools, and to the out-door paupers in the English Ragged Schools, they might be, and they ought to be received into the ordinary schools, and the school-fees ought to be paid for by the parish; and, in order to enforce the attendance of the children, the parish relief should be made to depend upon the fact that the child has attended some good school.

We pass by those children who have committed some criminal offence, and those who have brought themselves under the Industrial Schools' Act,—for both these classes ample provision has been made by Acts of Parliament passed during the late session,—and we come to that class of children whose very existence has been so hotly disputed.

It is alleged that there is a class of children whose parents, although not so poor as to be entitled to parochial relief, are yet unable to pay the school pence; and that there is another class of children who can-

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not be got to attend the ordinary schools, but who of their free-will are ready to attend what are called Ragged Schools. It is very important to observe, that this theory is peculiar to England, and is especially in favour in London. It would almost seem that in the very lowest dens of the metropolis social miracles are constantly taking place, which put to shame the faith of early times. Hundreds of urchins, whose infancy and early youth have been spent in scenes of the most abandoned profligacy, are suddenly transformed into regular attendants at Ragged Schools, and are not only themselves reformed, but act as successful missionaries amongst their parents and acquaintances. Nor is this all the "wondrous tale." These singular children are not supposed to be attracted to school by any "cakes and ale," or by any pecuniary advantage—but by the mere love of learning and virtue. In Scotland, indeed, it seems that attendance is obtained by much more ordinary means. For, as we have already mentioned, both Mr. Sheriff Watson and other Scotch witnesses before the Parliamentary Committee declared, that without the offer of food the school would be emptied. But to return to the two classes of children. It certainly is extremely difficult to believe that any parent not being an out-door pauper is unable to pay the school pence. In the first place, it is certain that, between the age of three and nine, few children are able to earn anything, and that they must be taken by some one, or left to wallow in the gutter. Now it is well known that, by sending a child to school, it will not only be kept out of harm's way, but this will be done at a cheaper rate than it can be done elsewhere. As a mere matter of economy, therefore, the school-fee of one penny or twopence a week is the cheapest plan for the poorest parent. In the second place, it is impossible to believe that a working man, however poor, is unable to spare the amount of the school pence. And indeed it is the opinion of almost all those who have considered the subject, that it is not inability but unwillingness to pay the weekly pence which is the real cause of the children not being sent to school. So much for the plea of poverty. As to the class of children who are supposed to attend voluntarily, it is equally difficult to credit the assertion. If, in the better classes, it were possible to find specimens of children willing to attend school without the interference of their parents or guardians, there might be some faint ground for the theory that the children in the lowest classes might be inspired by a corresponding spirit. But the very reverse is the fact; and until some practical evidence can be produced to the contrary, it must be assumed that the ordinary laws of human nature remain undisturbed.

But in point of fact, the evidence collected by the Education Commissioners, and by the Committee on Destitute Children, conclusively shows that the class of children in the Ragged Schools is by no means of the sort which the promoters of these institutions would have people believe. Take, for instance, the result of the examination of one of the best Ragged Schools in London,—at least so it seemed to be considered by Lord Shaftesbury at the last meeting for the distribution of prizes. In connexion with this evidence it may be curious to ob-

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serve, that, according to the statement of the officers of the Ragged-School Union, after a most elaborate investigation, only a very few of the children in actual attendance at the London Ragged Schools were unfit subjects for these institutions. It may be worth while to compare this assertion with the subjoined account, which is founded upon the most unimpeachable evidence, for it was drawn up under the superintendence of a clergyman, who was himself a member of Committee of the school in question.

The witness examined by the Committee who had been furnished with the account in question, said:—

"I read the other day in a newspaper an account of a meeting of one of the London Ragged Schools, namely, the Bear-yard Ragged School. I have been twice to this School, but at this second visit I went with a gentleman who is a member of the committee of that school, and who has also a school of his own, for which a penny a week is paid. Both schools are in the neighbourhood of Clare Market. The pay school has 150 children in it, and the Ragged School has about 100. On the other side of the pay school there is also another gratuitous school. Now the children of the parents who attend the Ragged School and pay nothing are as follows:—The first one on the list is a turner, who has one child attending the Ragged School; the mother is a bootbinder, occupying two rooms, could afford to pay 3d. per week, having only one child. The next is a porter; two children; very respectable; occupying two rooms, well furnished; quite willing to pay. The third is a painter; three children; mother has care of an empty house; can afford to pay. The next is a bootbinder; one child; is quite willing to pay. Another is a stableman; one child; mother is a charwoman; willing to pay. The next is a tailor; three children; mother dressmaker; occupying three rooms; quite willing to pay. The next is a labourer; three children; husband's wages 12s. per week; willing to pay when in work. The next is a scavenger; two children; husband's wages 14s. per week; willing to pay if compelled. The next is a gilder; one child; good business; could afford to pay 3d. per week. The next is a tailor; three children; mother a dressmaker; willing to pay; one boy in parochial school. The next is a cabinet-maker; two children; mother does mangling; offered to pay if the children might remain at the Ragged School. Then there are five cases: a tailor, two children; a blacksmith, three children; a carpenter, three children; a paper-stainer, two children; a scavenger, two children; the husbands earning from 14s. to £1 per week; large families; yet they could afford to pay 1d. per week if necessary. The next is a smith; three children; the mother is a dressmaker; quite willing to pay. The next is a scavenger; two children; the mother is a fruitseller; could afford to pay 1d. or 2d. per week for her children. The next is a fruitseller; one child; husband often ill and unable to work; yet think they might be able to pay. The next is a bootmaker; one child; very respectable, and well able to pay. The next is likewise a bootmaker, with two children; good business; children are sent to Ragged School, because it is so near. The next is a printer; two children; mother does washing; would pay if obliged, but preferred her children remaining as they were. The next is a shoemaker; two children; the mother is a bootbinder; obliged to keep a servant-girl to look after the children; would not object to pay. The next is a carpenter; two children; mother does mangling, and is willing to pay. Then we have the following: a swordmaker, two children; a milkman, three children; a shoemaker, two children; a cabinet-maker, one child; a waiter, four; a fruitseller, two children; a shoemaker, three children; a fishmonger, two children; a sawyer, one child; a porter, two children; a watchman, two children; and a chimney-sweeper, one child; the husbands are all in work. Wages, from 12s. and upwards; two or three of the mothers pay 3d. a week for their elder children at Crown Court; none refused to pay a penny a week; some offered to do so at the Ragged School, provided their children might remain. The next case is that of a waiter; three children; father earns 12s. a week; large family; the mother stated that she could not afford to pay; room tidy; children clean. The next is a shoemaker; two children; mother a charwoman; children sent to Bear-yard because

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they were ill-treated at their former school. The next is a printer; three children; father out of work, and badly off. These,—a porter, three children; a porter, two children; a tailor, two children; a coalheaver, one child; a bootmaker, two children; a milkman, three children; are all able and willing to pay. The next is a hawker; two children; husband not earning much; 4s. each week paid for rent; would try and pay if obliged. In the next case there are three children; the father is dead; the mother supports her family by mangling; not very willing to pay for schooling. Then we have a shopman and a tailor who are able to pay, but prefer their children attending the Bear-yard Ragged School. The number of families is fifty, and the number of children attending the school is 106. The Report proceeds:—Having visited the above fifty families, and inquired well into their circumstances, I find, with very few exceptions, that they can afford, and are willing to pay for their children's schooling. Many of the mothers told me that if the school were to be filled with ragged children they would certainly not like their own to go amongst them. It seems that among the 'poor' themselves it is not looked upon as a 'Ragged School,' for very often, in answer to my question, 'Do your children attend the Ragged School?' they have replied, 'No, they attend the Bear-yard School.' I find also that many of the children have attended the school some time, and therefore are attached to it, and the mothers would rather pay for them to remain there than send them to another. The parents seem, generally speaking, satisfied with the progress their children make in the school; indeed, one woman assured me that, could she pay 6d. a week for her boys, she would not wish a better master than the master of the Ragged School. I have not been able to ascertain the amount of many of the husbands' wages, the wives being ignorant of it themselves."

Now, this case conclusively proves that much of the evidence adduced to prove the success of Ragged Schools in reclaiming a set of children who could not be reclaimed by any other means, is not to be trusted. And there are other reasons adduced by Mr. Cumin in his evidence before the committee, which explains the success of Ragged Schools upon ordinary principles. First of all, he says:—

"Many scholars in Ragged Schools would have been admitted to ordinary pay-schools; the benefit produced upon them proves nothing. Then, secondly, you will find that in every single case where a Ragged School has succeeded, a pay-school has never been tried. Take the case of Mr. Cadman's, on the other side of the river (Thames); there were 4000 children wanting school-room, and there was accommodation for 400; if you opened any school in such a district as that, you would of course get it filled. Then there is the case of Plymouth; there is an enormous want of school accommodation there; if you open any school, of course you will fill it, whether it is gratuitous or not. I took the trouble to go to the Field-lane Refuge, and there met three gentlemen, who told me that there was no doubt that if five new schools were opened, they would all be filled, because of the want of school accommodation. In order to ascertain the correctness of evidence which had been given, I went to the senior curate of St. Andrew's, Holborn, and his calculation was this: in a population of 30,000 there were only schools for about 1500, and of these, four were Ragged Schools. It seems to follow, from this, that the bare fact that you can fill a gratuitous school in a district where the want of school accommodation is considerable, does not prove anything. In Devonport, where there was a great want of school accommodation, and where there are no Ragged Schools, it was found that by opening pay-schools you might fill them as rapidly as the Ragged Schools. The second reason why Ragged Schools have succeeded is this; if you look at the reports of Ragged Schools, you find that the prizes are very large. A Ragged School conducted on such principles is like a college or an endowed school with an immense number of scholarships, but with bad education; a man with any sense will send his son to that place because he will get £50 a year, and be sent to college. It is the same with the Field-lane Ragged School; out of 523 boys no fewer than 382 have been provided for."

Again, there are money prizes to be obtained by attending Ragged Schools; in others there is food, and in others clothing. In short, it

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appears from this evidence, that in London at least the attendance at a Ragged School must be a very profitable speculation both for parents and for children.

It is of course true that children may be bribed to go to school by a good dinner and a comfortable room, and that they may be reformed and civilized by being separated from contaminating influences, and placed in a separate establishment under proper superintendence. It is even possible that some good effects may be produced upon a child in the most unpromising circumstances, by the personal influence of some earnest and religious character. But these are not benefits of so definite and substantial a nature as to become the objects of a national system of education. Nor is it proved that they are in fact produced to any appreciable degree by the existing Ragged Schools as at present conducted.

But the chief objection to gratuitous Ragged day-schools is, that without a most elaborate system of investigation they are liable to be abused; and that even when most successful they have no tendency permanently to elevate the moral condition of a neighbourhood. It is impossible to imagine a more effectual means of destroying the respect of the poor for education, than to erect a set of inferior schools in which the education is most imperfect, and into which parents may be permitted to send their children for nothing, by persuading the patrons of such schools of their extreme poverty. The lying and hypocrisy engendered by such a system are obvious; and if, as appears to be tolerably certain, there is no real truth in the alleged inability to pay the school-pence, the effect of the charity will be not merely to divert a certain amount of the poor man's income from the school to the gin-shop, but to convert the gross neglect of a most imperative obligation into a claim for sympathy. If any such institutions as Ragged Schools are to exist, no child under the age of nine or ten ought to be allowed to enter them. At that period a boy or girl can usually earn something, and, therefore, if children are induced to continue at school after that age, it must be by means of some very powerful attraction. But before that age is reached there is not the slightest reason to doubt that every parent—not being in a state of starvation or in the receipt of parochial relief—or at all events, the vast majority, might very well send their children to the ordinary schools, and pay something towards their education.

It must be admitted that there are certain parents so utterly abandoned, that they take no thought for their education, and there are some children so bad by nature, that their parents can make nothing of them. But these classes do not constitute a very large number. At all events, they are not a class for which the State can provide any definite machinery beyond the industrial and the reformatory school. There is, however, a very considerable class of parents who are apathetic about their children's education, but who ought, if possible, to be awoke from their lethargy. Now the best means for accomplishing this object, appears to be the establishment of good infant-schools. Three years is the age at which children are generally admitted into such schools. At so early a period of life a child

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cannot be left alone; it must either be left rolling about the floor, —perhaps, the street; or it must be put into the hands of a girl hired for the purpose, or under the care of one of the neighbours. Unless the mother has only one child (and even that case is scarcely an exception), it is extremely difficult to manage otherwise. At all events, experience proves that practically there must be some one to look after the infant besides the mother, and it is found that an infant-school, which costs 1d. or 2d. a week, is the best mode of attaining this object. Now observe the important bearing of this state of things. By the very necessities of life, it may be almost said that the parent is saddled with the natural obligation of looking after his child, and that obligation he will certainly, or rather he must fulfil, unless he is released from it. Instead of relaxing this natural tie, therefore, it is of the most vital consequence to strengthen it by every possible means. In this point of view, the opening of a gratuitous or Ragged School is the most demoralizing form of charity which can be imagined. For this is the very means which will enable a parent to get rid of an inevitable obligation. On the other hand, by opening a thoroughly good infant-school, and demanding a certain weekly fee, the very opposite effects at once follow. The sense of parental obligation is maintained, because the fee must be regularly paid. As the managers of infant-schools insist that the child shall come moderately clean and decent to school, and as this cannot be done unless the child is kept tidy at home, it follows that the child, its home, and its parents share in the common improvement. In this way not only is the moral sense of the parent elevated, by being compelled to contribute towards the child's education, but his domestic condition is elevated also. Nor is this all; for, after a time, the parent conceives a natural pride and satisfaction in the advancement of his child, and the child acquires a spirit of self-respect, so that, after a few years, the child will probably pass from the infant-school to the upper forms, and ultimately become a respectable and tolerably-educated member of society. There is no reason whatever why the large majority of parents, however ignorant, should not be prevailed upon to send their infant children to school; for parents, however ignorant of the value of education, understand the value of money, and to send a child to an infant school is in fact to save money. But the success of this plan depends upon two conditions; the first is, that there shall be no schools to which parents can send their infants without payment, so as to relieve them from the natural obligation of contributing towards their education. The second is, that the infant-school shall be thoroughly efficient, so that the parent may be able to discern the effects produced upon his offspring. It has been most truly said by men of experience, that, in order to civilize a barbarous district, the best instrument is a good infant-school, into which no child shall be admitted without the payment of a certain fee. Nor is it to be doubted that, if such institutions were established in sufficient numbers, the maintenance of gratuitous or Ragged Schools, besides the ordinary parochial schools, would, before many years, be proved to be superfluous.



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## II. ON THE PRESENT STATE OF PRIMARY EDUCATION IN PRUSSIA.

In the first number of *The Museum* we gave a short sketch of the present state of primary education in France. We found there a country just emerging from a prevailing condition of popular ignorance, and, under the energetic application of the law introduced by M. Guizot in the year 1833, becoming gradually a fairly educated community.

In turning our attention now to Prussia, we come upon a scene which presents many striking contrasts to the former country. We have first of all, a people who, three centuries ago, became penetrated throughout, or nearly so, with the doctrines of the Reformation; who were, so far back, objects of the educational zeal of Luther and his associates; and who have ever since regarded popular education, however inadequately furnished, as one of the great necessities of the community. Since the establishment of the Prussian monarchy in the year 1701, the continued policy of the government has been, to have the people educated as far as circumstances would allow. Frederick the Great, we all know, had faith in education and enlightenment, if he had faith in nothing else. He regarded his subjects as a large family of children who were to be well cared for, as to their physical wants, and duly sent to school to be drilled and taught, according to the ideas of "The Governor." The Prussian people as a whole no doubt think, at present, that they have been regarded as children, and duly cared for by their paternal governments, rather too long. They would like to feel themselves coming a little nearer to adolescence, and gaining a few of the privileges of this more advanced period of life. However this may be, the school still flourishes amongst them vigorously as ever, and no young subject, under pains and penalties, is allowed to play truant, and stop away.

The early portion of the present century was unfavourable to the development of social institutions everywhere. Germany was overrun by French soldiers; Prussia was at its last gasp; nothing was to be thought of but the bare means of maintaining a national existence. No sooner, however, was peace proclaimed, a peace by which Prussia found herself elevated in position and enriched in territory, than one of the most complete schemes of national education which Europe has yet witnessed, was propounded by the celebrated minister Altenstein. This is the scheme, in fact, which was so lucidly and eloquently expounded by M. Cousin, in his report to the French Government; but which, unfortunately, was never put fully into practical execution through the country. Still, the spirit with which legislation was carried on, from the time of Altenstein downwards, was strictly *in accordance with* this project; and before England had begun to take up the question of education *at all* as a question of legislation, Prussia

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was already supplied with an educative apparatus, nearly if not wholly commensurate with the entire extent of the population.

Thus we find, if we go back to the year 1846, the very year in which the Minutes of the Committee of Council were issued in England, that Prussia, according to official statistics, contained 7 universities, with an average of 4000 students; 117 gymnasia or higher classical schools, with 29,000 scholars; about 1000 superior town and trade schools, with an attendance of about 15,000; and lastly, 25,000 elementary schools, having an aggregate attendance, *on the books*, of two millions and a half.

This state of things has continued down to the present time. The Rev. Mr. Pattison, who was sent to Germany by the Royal Commission to report on the present condition of education there, and whose statement appeared in the Appendix to the Commissioners' Report only last April, gives the following statistics of school attendance, applicable to the year 1856. The population of Prussia, we should premise, is about 18,000,000, and there were in that year 2,943,250 children actually in the country between the ages of eight and fourteen. Of these no less than 2,828,692 were entered on the registers of the public schools, leaving only 114,559 to be accounted for. Of this number a very large proportion were to be found in the gymnasia, and other middle-class schools, and not a few were being educated privately at home. Deducting these, the number left who are not accounted for, is only about what would naturally have to be deducted from any aggregate population between eight and fourteen on the ground of sickness, deficiency, and other kinds of incapacity which must necessarily occur amongst a large mass of people. We may put it down, therefore, as an established fact, that in Prussia the means of education are fully proportional to the wants of the people, and that not merely for the lower, but equally so for the middle and higher classes. In fact, as the law compels every parent to send his children to school for six years, under certain penalties, it must follow, as a necessary result of this statute, that the state provide sufficient school accommodation for *all*. In default of this, the law would become a dead letter, which is wholly contrary to the Prussian idea of legislation, and the stringent enforcement there practised of every jot and tittle which the law requires, upon an obedient and patient population.

We shall now endeavour briefly to give an outline of the system of education at present prevailing in Prussia, and show the contrast which it presents to our own.

First of all, we must premise that there is a Minister of Instruction at Berlin, who holds in his hand the supreme power over the whole of the educational institutions of the country. Next, it should be noted, that Prussia is divided for governmental purposes into eight provinces, namely, Prussia (proper), Posen, Pomerania, Silesia, Brandenburg, Prussian Saxony, Westphalia, and the Rhine. These provinces, once more, are divided into departments, the government of which is superintended, in each case, by a prefect. The only two smaller divisions under these are the circuit (*Kreis*) and the parish, or commune

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(*Gemeinde*). As far as regards educational matters, the government of the universities is kept *wholly* in the hands of the central authority at Berlin; that of the gymnasia and middle-class schools is practically delegated to the provincial bureau; while all the details of primary education come immediately under the cognizance of the departmental authorities, and by them are reported to the office of the Minister of Instruction in the capital.

For conducting educational matters there is in every province a committee (*Schul-collegium*), the executive of which is vested in a provincial school-inspector. Moreover, in every department, there is also a council, consisting of the prefect and two councillors (laymen), whose authority is, in each case, administered by a departmental inspector or *Schulrath*. Once more, every circuit is presided over by a sheriff (*Landrath*) who regulates civil matters, and a dean (ecclesiastic) who presides over religious and educational matters, the latter being, however, virtually responsible to the former in all matters relating to external management. Lastly, the particular school in every commune is under the *ex officio* inspection of the minister of the parish, who has to give religious instruction to all the children previous to confirmation, but has no power beyond that of reporting to the dean, who, in his turn, can exercise no real authority except through the departmental inspector.

Thus taking any individual parish school as an example, the school management shapes itself as follows:—(1.) The parish minister visits, gives religious instruction, and reports, but has no power to govern, manage, or alter any established school proceeding whatever. (2.) The dean or superintendent-minister also, though more rarely, visits, gives his opinion on minor matters, administers, if he think fit, a little encouragement, or a gentle rebuke to the teacher, and sends a report up once a year of every school in the circuit to the departmental bureau. So far the clerical element can go, but no further. It is employed to teach, to visit, to encourage, to stimulate, and to report, but it is never allowed, even in the smallest matters, *to govern*. There are not a few probably in this country who will say that, on this point, the government of Prussia has followed a true and a salutary instinct, the instinct which keeps all civil authority in its own hands, and confines the ecclesiastical element to the humbler, though higher duty, morally considered, of giving instruction, stimulus, and perhaps consolation to the teacher. So soon as we get beyond these two lowest functionaries, in the scale of authority, then the work of *government* really begins. Every local question to be settled comes first before the bureau of the Landrath; thence to the bureau of the department, and more particularly that of the Schulrath, its executive officer; thence, as the case may be, to the bureau of the provincial government, or to the supreme bureau of the Minister of Instruction. The bureau, accordingly possesses the real managing power, selects candidates, appoints teachers, fixes their stipends, exercises discipline, determines what shall be taught, and how; in fact, does everything which nursing fathers and nursing mothers are supposed to do to obedient or disobe-

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dient children: so that we have before us in the educational system of Prussia as pretty a specimen of a *bureaucracy* as can be found in the most bureau-ridden of countries.

The only thing to set off against this system of bureaucracy is the fact, that there is in every commune a kind of ghost of a committee, consisting of the school-patron (if any), the minister, the municipal authorities, and some one to represent the householders, which meets once a quarter, to manage the "*external affairs*," *i.e.*, to see that the building is kept in repair, that the school is kept duly open, as regulated by law, and that the income and expenditure are properly audited. In country places this committee is practically a nonentity; in towns where the municipal spirit is stronger, it *does* assert some degree of power, although it is always undergoing a process of snubbing, if not of actual disintegration from the bureau authorities. In fact, it stands in the position of recalcitrant children, who *will* sometimes have their own way, notwithstanding that the nursing fathers and nursing mothers scold, reprove, and even punish them.

It is needless to dwell long upon any comparison which might be drawn between the systems of primary education now obtaining in Prussia and England. The contrast is by far too striking to require any further exposition to make it apparent. For completeness, all-sufficiency, regularity, uniformity, as well as for every provision which enforces that the work contemplated by the law shall be really done, and done without exception throughout the country,—in all these respects, no doubt, the Prussian system is as far superior to our own as the most ardent State-educationist can represent it. But with all this, it will be a very grave question with most Englishmen whether they would buy these advantages at the price which the Prussian pays for them. In other words, whether, for the sake of having a complete and all-reaching system of national education, we should willingly leave it wholly to the government of the country to say who should teach us, what we should learn, how we should learn it, when we should begin our schooling, and when we should leave off. There is, I imagine, in this country a quality of mind and character more prized than anything which can be taught at school. I mean, the sense of independence, the individuality of the individual, the practical vigour emanating from self-help, and the force of *will* which all this demands and encourages. It still lies open for us, therefore, to consider whether a nation which is educated by a long and tentative process such as ours, will not in the end be worth more on God's earth, than one whose character is fashioned for it by any conceivable bureaucracy.

Leaving our readers to answer this question for themselves, we must now pass on to the matter of German education. As far as the category of *quantity* is concerned, we are satisfied. There is plenty to be had, and that at a low price. Let us next come to the category of *quality*. And here we have to note a remarkable revolution,—a revolution which Mr. Pattison has pointed out with admirable clearness, and which forms the great difference between popular education as it

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*was* in Germany before 1848, and as it is *now*. Let us first quote his account of the Revolution, and how it happened:—

"The aim of the normal schools, in the last generation, was less to train the future schoolmaster for the technical work of teaching children of from eight to fourteen, to read, write, and cipher, than to give him a complete mental culture. The old normal school was a university on a small scale, and confined to a particular faculty its science of *Pædagogic*. It had some of the excellencies, and many of the defects, of the German University; it had its elevated, universal, and superprofessorial aim and breadth of culture; it had also its defects of method, its frittering of the matters taught into so many abstract branches, erected into sciences, and theoretically lectured upon, not taught. The old seminary teacher was a professor, who gave his courses of Logic, Pädagogik, Didactik, Methodik, Anthropology, or Psychology. The seminarists were students who sat listening to these lofty harangues, and writing out their 'Hefte' from them. A few among them caught from him a love of knowledge, and an undefined ambition for intellectual self-development. Meanwhile the great mass of them comprehended little of all they heard, and went away in ignorance of the rudiments, while the technical qualifications for their future vocation were neglected by all. A master so turned out into life was not only not qualified, he was positively *unfitted* for his duties. He found himself, with an unsatisfied, intellectual craving, condemned to an inferior social position, to a starving salary, without prospect of promotion, and bound to a labour which he despised. Even if he liked teaching, his wish was to teach as he had been taught, and he began to lecture his children on natural science, on astronomy, on history, on theology, or on the beauties of Schiller, according to his taste. His dissatisfaction with his own lot in life begot a political discontent. Though he dared not utter this, he felt it keenly. The agitation of 1848-49, it has been said, was a 'schoolmasters' revolution.' It is not necessary to inquire here if this be true or not; it is sufficient that such a belief is generally entertained, at least among the governments, and the classes connected with them. The reaction against the old system was rapid in proportion to the imminence of the danger. This reaction was partly one of purely educational theory, partly one of political alarm. A sounder educational opinion proscribed at once the aim and the method hitherto pursued. The proper aim of the seminary was perceived to be, not to educate the pupils as men, but to train them as schoolmasters. The forming and development of the understanding were here entirely out of place. The whole scientific furniture of the old seminary was turned out of doors. Pädagogik, name and thing, were banished, and at most the practical management of a school (Schulkunde) was retained as a subject of lessons for one hour per week. Physics, the favourite branch of the old teachers, were to cease as science, and their place taken by 'Heimathskunde,' or observation of the phenomena of our own neighbourhood. The vague and aimless 'history,' upon which so much time had been hitherto wasted, was supplanted by the more manageable 'History of our Fatherland,' *i.e.*, of Prussia in Prussian seminaries, of Saxony in the Saxon, etc. The 'so-called classical literature' of Germany was absolutely prohibited, even for private reading; and in its place a select library, chiefly compilations of modern writers, was ordered for the seminary. Finally, learning by rote was to take the place of the formal exercise of the understanding; and instead of knowledge the object proposed to the student was the acquisition of the technical facilities which the children were to learn from him."

In this extract we have laid before us, in a brief compass, the real nature of the revolution to which I have alluded. The old minister Altenstein, and his immediate followers, were ardent admirers of German thought and modern German culture. They patronized it at the universities. They introduced it into the gymnasiums. They allowed it full scope in the normal schools, to influence and humanize the minds of those who were destined to influence and humanize the people. Meantime a new king arose in Prussia, who knew not these Josephs of German literature and philosophy, who longed for the old orthodox

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spirit to return, who determined to clip the wings of the Prussian eagle, so far as it represented the people, and curb its flight towards political liberty on the one side, and philosophical enlightenment on the other. Just at this juncture the Revolution of 1848 broke in upon the land. The eagle plumed its wings and sharpened its beak, and thrust out its talons for the contest. The people were fired with a new enthusiasm, and the teachers amongst others caught the inspiration of the hour. No wonder they did, as they had nothing, poor, half-paid fellows, certainly to lose, and apparently a great deal to gain by every political change which seemed to be "looming in the distance." But the hour was not yet come. The revolution collapsed. Absolutism returned with double force; and the schoolmaster, instead of realizing the visions of political, social, and intellectual emancipation, which he had cherished as a bright but evanescent dream, found himself suddenly once more in the clutches of an irate bureaucracy.

What was now to be done? Education was not to be discontinued or arrested—by no means; but its whole tone and tendency were to be changed. In 1854, after sufficient brooding, the new Prussian "Regulativen" made their appearance, and as they are now in full force, both theoretically and practically, throughout the length and breadth of the land, it will be interesting to our readers to know what they order and inculcate.

Turning first to the Normal Schools, they lay down altogether a new programme for the education of the teacher. All systematic instruction in Pædagogy, according to the new ordinance, is to be discontinued, and in place of that there is to be simply a plan of practical instruction on school-management, together with a due inculcation of the proper dependence of the School on the Church and the State. Religion is to be taught, but not as an intelligent exposition of Christian doctrine; it is, on the contrary, to take the form of lessons upon the Catechism, and as even this might leave too much latitude, the professors are instructed to use a given text-book *exclusively*, and on no account to depart from what it lays down as the true meaning of what the catechism asserts. A large portion of the religious instruction, moreover, is to consist in learning chapters of the Bible, the Catechism, hymns, and Scripture histories, by rote; and the accuracy with which this is done is a great point in determining the success of the candidate, when he comes to be examined.

With regard to *language*;—to teach the proper way of using the reading and spelling-book, is to be the chief matter aimed at; and if grammar is included in the syllabus, it must be clearly understood that it is never to be taught in the elementary school. The teacher is only required to know it, that he may correct written exercises, and enable the children to speak correctly. None of the classical literature of Germany may on any account be admitted into the training-schools, but only selections from religious authors, an exact list of which is given in the instructions. No history is to be taught but the history of Prussia; and the geography lessons must relate chiefly to their own country. Lastly, arithmetic, and a little practical geometry

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is allowed, a great deal of music, and a small modicum of botany and drawing. The following is an ordinary programme of the lessons appointed in a normal school, for students of one, two, and three years' standing respectively:—

| *Subject.* | *First Year.* | *Second Year.* | *Third Year.* |
|---|---|---|---|
| | Hours per Week. | Hours per Week. | Hours per Week. |
| School Management, | 2 | 2 | 2 |
| Religion, | 6 | 6 | 3 |
| Language, | 5 | 3 | 3 |
| History, | ... | 2 | 2 |
| Geography, | 2 | 2 | ... |
| Natural Knowledge, | 2 | 2 | 2 |
| Arithmetic, | 3 | 3 | 1 |
| Writing, | 2 | 1 | ... |
| Drawing, | 2 | 1 | ... |
| Singing, | 2 | 2 | 2 |
| Theory of Music, | 1 | 2 | 1 |
| Violin, | 1 | 1 | 1 |
| Piano, | 1 | ... | ... |
| Organ, | ... | 1 | 1 |
| | 29 | 28 | 18 |

With regard to the general tone and spirit pervading the Prussian normal schools, it is pronounced by Mr. Pattison to be one of "*rigid discipline and the restraints of the cloister.*" The diet is of the most homely kind. Except the cooking of victuals, all the work of the house has to be done by the inmates themselves. They rise at five o'clock, have the day completely occupied, and only on Sunday are allowed to walk out alone. At the end of their course they are examined in the subjects above mentioned, classed under the three heads of "*very good*," "*good*," and "*sufficient*," and then handed over to the departmental council which locates them in any school it may select. After having passed three years as assistant or provisional teachers, they are again called up before the council, re-examined as to their practical skill in teaching, and, if approved, furnished with a certificate which empowers them to enter upon any of the duties which may now lie before them, in their capacity as State-approved and State-paid schoolmasters. The supervision, however, does not stop here, for the local inspector, the circuit inspector, and the Schulrath, all report in turn upon the conduct of the master, when duly located, and the least departure from the State *régime* is visited by censure, which in Prussia is by no means an unmeaning piece of formality.

Let us turn now from the normal institution to the Primary School itself, and see what the "Regulativen" have prescribed *here*. It is laid down as a fundamental principle that the purpose of these schools is not to communicate knowledge, not to develop the intellectual faculties, not to cultivate the power either of taste or reflection, but



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merely to teach the children of the labouring classes to perform certain simple operations. These simple operations are attention to prescribed religious duties, reading, writing, the four rules of arithmetic, and singing. This is, with scarcely any exception, the entire programme of primary education as now fixed by the government of Prussia. All explanatory teaching of the Pestalozzian kind is forbidden; and great stress is laid upon the importance of learning numerous lessons by memory. If any one be inclined to express astonishment at the poverty of the scheme here laid down, it must be in justice explained, that teaching in these points is expected to be *thorough;* that no kind of sham is to be allowed, but that the children must really be taught *to do* what is prescribed as essential *to be done* by every scholar in every school.

How then are we to adjudge this revolution which has taken place in the whole idea of popular education in Prussia? Are we to accept *this* as the natural result of the long educational experience of that country? or are we at liberty to entertain grave doubts as to its final expediency? Much, no doubt, may be said for it, especially when regarded in connexion with the whole of the circumstances of the country. The old system, we must admit, was pedantic, unsatisfactory, and, to a large extent, inefficient. It failed to secure mechanical facility for the children in some of the more important elementary subjects of instruction; gave them a smattering of many higher things, which most of them could never turn to account; and fostered in all probability a kind of formal and critical intellectualism, which was very likely to deal with religious and political dogmas exactly as it taught them to deal with everything else. These were certainly results not altogether desirable in themselves, but particularly undesirable to the Church and State, to which the people were supposed to be attached. At the same time, we must not put down the old system as altogether bad. It did teach the children to such an extent, as to secure for Prussia the reputation of being the best-educated country in Europe; it spread a certain degree of intellectual freedom through the community, which is, after all, better than a stupid acquiescence in authority; it gave glimpses of higher ideas, when it could not open up the whole field of literature—and brought down the power of German cultivation so as to tell more or less upon the masses of the people. What *seemed* to be wanted was a more systematic inculcation of elementary instruction, and a direct attempt to supplement the vague and abstract mode of dealing with the higher subjects then current, by giving them a more practical application. In place of this, everything has been driven into the furthest extreme. All intellectual development is denounced as unsuitable to the mass of the people; and mechanical facility in reading, writing, and elementary arithmetic is to take its place. Memory lessons are to be encouraged, and the catechism to be made once more supreme. The political motive lying at the basis of this change is rather too apparent not to be well understood by the people themselves in the long-run; and the question is, whether, in place of schooling them to contented ignorance and loyalty, it will not

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bring out in more powerful relief than ever the contrast between the spirit of the bureau and that of the real German nationality. The experiment is new at present,—that, I mean, of repressing the spontaneous development of the whole intellectual life of a people, and remodelling it upon stiff bureaucratic notions. The mental life of a people, we have some reason to believe, is stronger than any artificial and political institutions, and though dammed up for a time by authority, backed by material power, it is pretty sure in the long-run to overflow the banks; and is not very unlikely in the end to sweep away the obstructions which have been placed against its natural progress and development. The bureaucratic spirit of Prussia is surely imitating, on a large scale, the example of old Fritz to his son Frederick the Great. It is attempting to drill its children into order and orthodoxy, by debarring culture, and enforcing catechism. The question is, whether this policy may not produce the same effect as it did upon the "grand monarch" himself; *i.e.*, make them yearn after culture, and hate the catechism. These questions, however, the Prussian authorities have, no doubt, satisfactorily decided for themselves long ago. What *we* have to consider is, how far it would be good policy for England to tread in their footsteps.

The first and most obvious objection to the Prussian idea of national education, as applicable to this country, lies in the very fact that the whole spirit in which it is carried on can lie *at all* at the mercy of the Government of the hour. Here is old Fritz patronizing Calvinism with all his might, and forcing it alike upon son and subject; but one fine morning Prussia finds herself under a new master, who patronizes literature, hates theology, instals Voltaire at his court, and proclaims universal freedom of opinion. Again, later down, and nearer our own day, we have a Prussian prime-minister, who is strongly tinged with the philosophic spirit. Straightway Hegel becomes the order of the day, his philosophy rises supreme through all the universities, and the gospel according to Hegel is preached in half the churches of the kingdom. But soon the *Romantiker* ascends the throne of the Prussian Cæsars, and philosophic illumination is at a discount. Philosophic ideas, formerly cherished as harbingers of toleration and peace, are now systematically repressed. Middle-age obedience, and the uncritical faith of those good old times, are to be restored. It, then, only needs the outbreak of a revolution to bring matters to a crisis, to expel philosophy from the colleges, all modern classic culture from the schools, and to return once more to the old bygone formularies. What may come next Omniscience alone can tell. What ideas of "culture" or "obedience" may be slumbering in the bosom of our charming young Princess's husband, she understands in all probability better than any one else; but be they what they may, they will some day, in all likelihood, have the power of upsetting the whole of the "Regulativen" of 1854, and putting some new "Regulativen" in their place. This kind of tampering with the soul of the nation, we say, is a thing which we feel in the very outset would but ill suit the spirit of our country. Let us have the culture which nature, science, genius, and our common Christianity can give us, and let that culture have free scope amongst

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the people. If intellectual license becomes rampant, let the natural reaction of conservatism and public opinion act as a check upon it; but let no bureaucracy undertake to dig the channel in which our whole national spirit is to be compelled to flow.

But passing over the preliminary objection, we have next to consider whether we are to accept the conclusion which the Prussian authorities have come to in regard to the matter of primary education, as a sound conclusion drawn from their longer and superior experience; and whether we ought to profit by it by advocating a like limitation in this country. To *force on* such a limitation in England is happily beyond any existing power, social or political; but we ought to make up our minds at any rate, whether it should be *advocated* and *recommended*.

The area which should be occupied by the foundations of any educational superstructure we may design to raise, ought manifestly to be strictly in proportion to the character of the superstructure itself. The problem of primary education in England is not what it is right and profitable for the children to learn, supposing we could get them all at school, and keep them there as long as we like; but what is it most advisable to teach, considering that the great bulk of them stay only a *short time* (not one-half so long as the legal period in Prussia), and are then absorbed into the general industry of the country. This state of things, we are quite free to confess, has not yet been sufficiently taken into account; and the basis of education has been marked out in many cases on too large a scale for the superstructure. Some degree of limitation and concentration of the materials of primary instruction might no doubt be profitably introduced, not with a view, however, of *preventing* intellectual culture and development, but rather with a view of *promoting* it. We hold that, as God has given us all faculties capable of indefinite improvement, moral feelings capable of the highest culture, and an entire nature evidently intended for illimitable expansion and progress, there can be no moral reason why, for the sake of any human institutions, or any fancied requirements of society, we should attempt to contravene and resist the manifest intentions of Providence in the evolution of human thought and human civilisation. Knowledge is the food for the mind, as bread is the food for the body; and we see no ground on which, for the sake of any supposed advantage to ourselves or society, we should leave a single mind to starve and languish in ignorance. We hold, on this ground, that we ought to educate the people *without stint or measure*, that there is no danger in teaching them too much, that our only drawback is that we are sure to teach them too little, that not a particle of knowledge which is good for the human mind to know should be kept back from any one designedly, that truth, in a word, is an unmixed blessing, and a blessing to all, and the more of it all can enjoy exactly so much the better. If any one reply to this—What! then would you teach Latin and Greek and all the sciences to every child in every village school? Nothing, we reply, would delight us more than to do so, *if it were possible*. The plain reason why we cannot introduce these subjects into the

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primary school is, that were we to do so, we should stand the chance of teaching a *great deal less* than we do at present. All learning must have a foundation, and a foundation proportioned to the edifice that has to be built upon it. Those who can only stay at school a year or two, and whose circumstances in life early drive them forth to earn their bread, must of course have a system of instruction adapted to this state of things. For them we must furnish the *elements merely* of self-culture, hoping that at some future time they will take up the thread, where we have been obliged to break it off.* In proportion, then, as the limitation of subjects, and the concentration of the plan of instruction, can be shown to contribute to this result, in that proportion we should advocate it as desirable to be adopted in this country.

It is impossible that a greater practical contrast can exist, than in the way in which the question of popular education has been regarded and treated of late years in England and in Prussia. In the latter country, as we have seen, everything down to the minutest point is fixed and settled by authority. The quantity, the quality, and the material of instruction, the methods and the text-books, are all prescribed and all rigidly enforced. In England, Government has stepped in simply as an aid to *self-education*. It lays down no methods, prescribes no subjects, orders no text-books; it stands by and looks at what the people are doing to help themselves; and wherever there seems to be any earnest work going on, it supplements and encourages it. No doubt it leaves many in comparative ignorance, while it is waiting for the efforts of the enlightened community to overtake the wants of the unenlightened; but we should fare *ill*, as it seems to us, as a nation,—ill for our present independence and our future welfare, were we to barter away our principle of self-help, for the sake of the completeness which can be secured alone in a State-supported and State-regulated system.

"There is one characteristic of the German people," says Mr. Pattison, "which is almost always referred to an educational cause. It will not be denied, I suppose, that the Germans generally, but especially the subjects of Prussia, Hanover, Brunswick, Mecklenburg, Hesse, etc., are deficient in energy of character. This is not only observed by foreigners, but felt by the Germans themselves. It shows itself in a want of independence, of self-reliance, an inertness of will, a sensitiveness of opinion, a helplessness in novel situations, an overreverence for authority, a declining of decided action, a shrinking from straightforward language and specific judgments. As to the existence of this characteristic, I have never met with a dissentient voice."

Whether the policy now pursued by the educational bureau of Prussia is likely to counteract this particular evil admits, we fancy, of very serious doubts. The enforcement of perfect uniformity, the inculcation of fixed methods, the *proscription* of certain text-books, and the *prescription* of others, the stereotyped procedure enjoined in all school

* See a paper read before the United Association of Schoolmasters, on "The Progress of Society in England, as affected by the advancement of National Education." —(Gordon.)

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matters, the forbidding of all free circulation of educational journals, the suppression of teachers' associations, the incessant petty and tyrannous interference of the numerous civil authorities with the teacher himself, down to the smallest minutiæ of his school-duties,—all this does not, to an English eye at least, appear very well calculated to correct the evil under which the population of that country confessedly labours. If any ardent educationists at home are groaning over the incompleteness of our present system, and casting a longing eye away from the scanty supplies of voluntary effort to the national flesh-pots of Prussia, let him now sit down and consider which side of the alternative he will have; and if he be a true Englishman, it is not probable that we shall wait long for the reply. If he think that a *via media* may be found, and that State support may be secured without State control, let him be assured that those who hold the purse will be sure in the long-run to govern everything else; and that the jealousy which many have felt in reference to a governmental system is not *all* misplaced. That the system at present adopted by the Committee of Council can become a practical tyranny over public opinion, so long as it remains fixed on its present foundations, is, we conceive, a practical impossibility, and on that account it has encountered comparatively little opposition in the country. We fully concur, accordingly, in the view which the present Ministry have taken of the results of the Royal Commission, viz., that it has proved totally unable to propose any new system more feasible than the present, and that the large amount of valuable information it has collected may be made available, rather to modify and extend the present modes of assistance given to self-help, than to alter the principle on which that assistance has hitherto been granted.

J. D. Morell.

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## III. THE CONVERSATIONAL ELEMENT IN THE STUDY OF LANGUAGE.

Dr. Clyde's paper on the Teaching of Languages in last number of *The Museum* contained, in systematic digest, the substance of almost all that can be profitably said on that subject. In proposing now to follow it up, I do so as a practical man, and with the view of giving prominence to a particular point, where I think I can at present strike a useful blow. What I wish is, to direct the attention of teachers to the importance of the conversational element in the teaching of languages, both living and dead.

That schoolmasters and teachers of all kinds are a set of men more impervious to nature, reason, and common sense, than lawyers, churchmen, and medical men, I will not assert; but that there are not a few practices in our school-methods very far removed from the simplicity, directness, and efficiency of nature, cannot be disputed. I will men-

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tion only one practice of this kind, the glaring absurdity of which is only concealed by its universality. I never yet found a young man in Scotland—and I have been teaching now for twenty years—who pronounced *Nōs*, the plural of *ego*, otherwise than if it were written *nōss;* whereas nothing is more certain than that its true pronunciation is *nōse*. This might be pardoned; but what shall we say to the fact that the very men who allow their scholars to mispronounce the Latin language in this way go through a great amount of book-, and it may be also of birch-work, in order to teach the hopeful youth of this land that the words so systematically pronounced wrong ought to be pronounced right! What do the rules of prosody, "*As produc,*" etc., mean, except that the syllable AS at the end of a word was pronounced long by the ancient Romans, and ought, of course, to be so pronounced by us when we pretend to teach their language? The gross absurdity of this practice will be manifest to the meanest capacity, if any one would but for a single moment conceive it applied to the teaching of our mother tongue. Suppose a teacher of English elocution to inform his pupils in a formal rule that the *e* mute at the end of a syllable has the effect of lengthening and attenuating the vowel *a*, so that *man* becomes *mane*, *pan pane*, and so forth, and at the same time should allow his pupils to go carelessly on, making no distinction in vocal utterance between a human being and the hair on a horse's neck, between a vessel in which pancakes are made and a sheet of glass in a window on which the rain patters; what should our school inspectors and school visitors, and our dear visitorial papas and mammas say to such an exhibition? They would certainly be entitled to think, if politeness did not allow them to say, that the teachers were, in this matter, displaying a perverseness and a stupidity that could not possibly be surpassed by the greatest amount of stolidity in the most stolid of the taught. And yet this is the very thing that has long been systematically done, and is, so far as I know, being now regularly done by the teachers of Latin in the best schools both of England and Scotland! Surely there is something in this that might be worth thinking about, and might, perhaps, lead us to suspect that our methods of classical teaching, are, in some respects, as far removed from nature, reason, and common sense, as certain feudal forms in the tenure of landed property are from the real facts of modern possession.

But my business is with a different matter. I mean to put in a plea, and a very decided and distinct one, in favour of the old approved, but in this country now forgotten and almost obsolete, practice of teaching the classical languages by conversation. That Erasmus, Luther, and Buchanan learned Latin, among other methods, by the constant habit of thinking and speaking in that language, there can be no doubt; that many still so learn it in the French and German colleges is equally certain; but we do not so learn it in Edinburgh or Aberdeen; as little, I presume, in Eton, Winchester, Harrow, Oxford, or Cambridge. That the old practice was founded in nature, and was in its action most efficient, can easily be proved. I have accordingly revived it in the teaching of Greek in the Edinburgh University, so far

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as our large ill-assorted classes render such reforms possible, and am now prepared to give a statement of my proceedings to my fellow-teachers and the public. Only one thing I premise; I do not in the slightest degree wish to set forth this method as in any way exclusive of other methods. On the contrary, it is a method that gives the right hand of fellowship, in the most friendly way, to all other methods, except, of course, only such as go directly in the teeth of the fundamental principle of all scientific philology, that *all the parts of language have significance only when considered as parts of the living music of the ear, and cannot otherwise be used in teaching, without a direct rebellion against the nature of things and the laws of human speech.* This principle being allowed, I am at war with no method of teaching languages at present practised in the schools. I am a strong advocate for the minute accuracies of written composition; I have no objection to Latin and Greek verses, provided they be not forced upon crude boys who have either no ear for rhythm, or no materials to work with; I gladly accept all the light which linguistic analogy and philological analysis can throw on the structure of any special language; I admit everything in the shape of reason and science; I have no desire to metamorphose myself into a pure and simple paroquet any more than I believe that I am, or that my great ancestor Adam's great-great-grandfather was a gorilla. I am the most liberal and catholic-hearted of pedagogues. I embrace Lascaris, Lily, Ruddiman, Pestalozzi, Jacolot, Hamilton, Ollendorf, with equal affection. Only one thing I cannot tolerate—sheer nonsense giving itself out for sense. The talkers of such nonsense I am old enough to be able to tolerate. God tolerates these men, as Walter Scott said, and I, of course, am bound to do so too. I should have a very unhappy life if I did not.

The great importance of the conversational element in the teaching of living languages, will not be denied by any person in the slightest degree conversant with such matters. It is a well-known fact that young men and women without any special philological talent, if placed at Paris or Berlin, in circumstances where they are daily forced to hear the native languages of these capitals spoken, and to attempt speaking in return, will, in the course of four months, have acquired, by mere conversation, a mastery over these tongues which they could not have acquired at home in twelve months. Nay, if to the daily practice of hearing and speaking, a systematic course of grammatical study and classical reading be added, the experience of hundreds has proved that, in the short space of four months, as much knowledge of any foreign language can be acquired, as can be done at home in as many years. Now, on what principle does this depend? Plainly on this, that in the land where a language is spoken, the ear, the great natural organ of linguistic training, is so constantly besieged with the sounds of the foreign language, that it becomes not only easy to learn, but almost impossible not to learn. As necessarily as a man walking on the sea-shore, when the tide is rising, must look to the little crested ridges of wave continually advancing, and invading his position, so certainly must a man travelling in a foreign country keep an open ear to

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a thousand strange sounds that are constantly invading him; otherwise he will not only live in an atmosphere of unsympathizing stupidity—which human nature does not readily bear—but in some instances find it difficult to live at all. Of course I do not talk here of long-pursed Englishmen making the tour of Switzerland or the Rhine, in the well-known routes, where they can make themselves comfortable enough, talking only to their own countrymen—who are always found at Bonn, and on the Rigi—and to English-speaking German waiters and guides; but I assume the case of a young Scotsman enrolling himself as a Bursch among Burschen at Halle and Heidelberg, and having only German professors, German students, and German landladies, as his constant environment. In these circumstances, the language is picked up most rapidly and most efficiently; and the secret lies, if we will analyse it curiously, in four points:—

1. The most necessary and characteristic words of the language are taken into the ear, within a given space of time, more frequently than under any other method; and on this frequency of repetition the learning of the language depends.

2. This repetition takes place in such a fashion that, along with the words, the objects which they signify are presented to the eye and the imagination in the most effective manner, in their full dramatic attitude, and with all the fresh hues of life glowing on them.

3. This repetition takes place in circumstances where the living sympathies of the learner are interested in the most lively manner: and on this interest the retentiveness of the memory is well known to depend.

4. The tongue is constantly called upon to perform its part under the same favourable circumstances; and by the exercise of this energetic organ, the impressions made on the ear are shaped out in a plastic form, and made permanent.

The importance of these different elements in the conversational method are self-evident. Whoever goes to the Continent ought to understand this; he must plunge, like the epic poet, at once *in medias res*, and learn to walk at once, as children do, by trying to walk and tumbling. I have seen English persons in Germany eager enough to learn German, but so afraid of speaking, from misplaced modesty or pride, that during the course of a six months' residence they never once opened their mouth in the language they wished to learn, and so, of course, for all purposes of linguistic training might as well have remained at home. But a fresh, open-hearted, healthy fellow will rush at once into the new element, and plash about in it lustily. No man can learn to swim without throwing himself broadly on the water, and spluttering a little awkwardly at first, before he can float with careless ease or advance with a graceful propulsion. Arts are only learned by action. As a treatise on tactics, however well crammed, never yet made a soldier, or gained a battle, so the dumb study of grammatical rules can make at best only the skeleton of a linguist, and puts that skeleton together in the most painful and forbidding way. If it be true of philosophy, as sage old Goethe has it, that it can be learned

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only by living and loving—*Alle philosophie muss geliebt and gelebt werden*—and cannot be put into the brain, like the labelled articles of a druggist's shop into their proper jars and gallipots, it is equally true of languages, of religion, of poetry, and in fact of all vital processes, that they can be learned only by a life, and not by a mere indoctrination. All language is a life; and each individual language can be thoroughly learned only by going through a living process, that is a vital experience of hearing and speaking. Mere rules cannot teach a living thing like a language, any more than they can teach religion without piety, botany without herbs, or geology without rocks.

All this, I imagine, will readily be admitted, by all practical persons, in reference to living languages. But what do we say of Greek and Latin, of Sanscrit and Hebrew, of the so-called dead languages? Is it not plain, some one will say, that as we learn living languages principally by speaking, and, indeed, often only for the sake of speaking, so do we learn, and we ought to learn dead languages, by reading, as we learn them only for the sake of reading? Does not the reading, in fact, of dead languages take the place of hearing in the case of living languages, and does not written composition of Latin or Greek take the place of speaking in the case of French or German? There is some reason in this view of the matter; but, as Aristotle says, it is not altogether reasonable. The opposition set forth here between hearing and reading, as if the one belonged exclusively to the learning of modern languages, and the other to the acquisition of dead languages, is only partially true. True that we may learn much of modern languages, in the most efficient way, by mere hearing and speaking; but not true that extensive reading and writing are not necessary for the thorough knowledge even of living languages. True, on the other hand, that in the case of the dead languages, only extensive reading can supply the want of an extensive living intercourse; but not true that the dead languages are taught only by an appeal to the eyes through printed books, and to the understanding through systematized rules. Otherwise, why do we start in the study of Greek and Latin, as in French or German, by learning the pronunciation of the letters? Pronunciation is an appeal to the ear. The teacher who pronounces a word, speaks it; and if he speaks it, he is bound to speak it in a certain way; and the hearer is called upon to return the thing spoken audibly in the same way. All our teaching of Greek and Latin, indeed, proceeds upon this principle. It is true that we teach them mainly for the sake of reading, but we know that printed words are merely signs of articulate sounds, and so we cannot teach rationally without uttering these sounds, that is, without speaking and forcing our pupils to speak according to certain rules of quantity and accent. Thus we will not allow a tyro in the first bench to say *sĕrmŏnes*, but he must say *sermōnes*, giving both a greater extension of sound, and a more sharp pitch of the voice to the vocal element of the second syllable of the word. All that my method requires, therefore, is a systematic extension of this habit of speaking, and consistency in the principles on which it proceeds. If

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you will not allow your Latin pupil to say *sĕrmŏnes*, neither will I allow my young Hellenist to say πράγματων, when I know that the word is accented on the penult πραγμάτων. I require, first, that each word shall be spoken accurately according to the laws of the language taught, and that the utterance shall not be confined, as it is now generally, to single words, or to sentences read out of a book, but that a regular habit of social interchange between teacher and taught, in the dead as in the living languages, shall be established. You reply, perhaps, there is a manifest difficulty here; for, in the one case, we have a regular speaking-gallery or echo-chamber naturally existing; in the other case no such thing exists, and we shall have to establish it artificially. Well, what of that?—have we not hot-houses for growing grapes, and compounded soils for growing fine flowers artificially? Do volunteers start into perfect training order naturally, or must not they too be drilled? Do acrobats walk upon tight ropes, do opera-girls wheel pirouettes, do tumblers stand upon one another's shoulders, or jugglers swallow swords, without training? Or, to come nearer home, do our teachers teach, and our boys learn to write sense or nonsense Latin elegiacs without artifice and without training? I trow not. If anything in the whole world of the unreasonable proceedings of reasonable beings be artificial—not even excepting the vagaries of crinoline from Queen Anne's time to the present—it is the artificial forcing of Latin verses from crude English boys, who do not yet know what verse means in their mother tongue; who, perhaps, from peculiarities of mental constitution, never can know what verse means in any language ever spoken by articulately-speaking man. This objection, therefore, must fall. The practice of conversation in Latin or Greek cannot be objected to because it is artificial. Art, it was well answered to Rousseau, is the nature of man. The acquisition of a dead language, certainly, by whatever methods, is altogether an artificial operation. The only question is, which method contains the most cunning and the most efficient artifice; and, in reference to this point, nothing is more easy than to show that the teaching of Greek by conversation is, without prejudice to other appliances, one of the most natural and effective methods that can be used by the intelligent instructor. Let us see how one might start such a course of instruction. The first thing would be to clap a Greek name on every object in the room where teacher and taught are assembled. These names must first be pronounced by the teacher with the proper quantity and accent, and then accurately repeated by the scholars. To assist the memory, they ought also to be accurately written down in a note-book. It being supposed likewise that the pupil has already mastered the parts of the verb most necessary for simple conversation, that is, the present indicative, the past, and the imperative, the master must now dictate a few verbs, such as *give*, *love*, *take*, *bring*, *make*, etc., of most frequent occurrence in ordinary conversation. These being committed to memory, the teacher may at once start with simple colloquy. Pointing to the ink-bottle on the table, for instance, if he is teaching Greek, he will at once say δός μοι τὸ

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καλαμάριον, or τὸ μελανοδοχεῖον, which the most stupid pupil will not have the slightest difficulty in understanding. If the door is standing agape, he will cry κλεῖσον τὴν θύραν; if the room requires ventilation, he will say ἄνοιξον τὴν θυρίδα; if the fire is getting dull, he will be ready with κίνει τοὺς ἄνθρακας, and so forth. Out of such simple elements short dialogues may easily be framed, which the students will write out, and be taught to use in the course of frequent and familiar repetition. No man can pretend that there is any greater difficulty in doing this in Greek, Latin, Sanscrit, or Hebrew, than in German, Italian, Spanish, or French, provided always the master be willing and capable. But herein lies the hitch. The master may be a precise, formal fellow, who has carefully studied Jelf's Grammar, thoroughly mastered Porson's four plays, read one play of Æschylus and two of Sophocles, two books of Herodotus, four of Thucydides, with Demosthenes' Philippics,—a very fair cargo of reading, he may imagine, and yet be utterly at a loss to give a Greek name to the hat which he wears on his head, the shoes which he puts on his feet, or the trousers in which he enswathes his lower extremities. Well, if this be the case, the four-square gentleman has only to bevel off his angularities a little, set himself in motion, and take a few days' pleasant drive through Xenophon's Memorabilia, Lucian, Plato, and Aristophanes, and he will soon equip himself for a short Greek talk about familiar British things in a familiar way.* The man who can digest Jelf's Grammar may certainly get hold of a few of the most correct Lucianic, Aristophanic, and Platonic turns of speech without much trouble. It is by no means want of ability in most cases, but want of habit and want of inclination, that prevents most of our teachers from making any extended use of the colloquial method. They achieve far more difficult things, and may perhaps be ashamed of seeming to condescend to such a petty parrot sort of work as my familiar dialogue seems to promise. But a wise man will never despise small things, if only they be useful (see Romans xii. 16); and as to parrot work, the most learned scholar that ever turned Jack Horner into Greek, Latin, and Hebrew as easily as a child can blow a soap-bubble, is, with all his scholarship, only a very highly-gifted, and exceedingly well-trained mocking-bird. We must not deceive ourselves by pitching our occupation on any super-sublime platform beyond its natural level. The philosophy of language is one thing; the teaching of language is another and a very inferior thing. Whosoever will philosophize about language may compare himself to the eagle if he pleases; such an one must be able to soar high, and plunge deep, and look the sun in the face like any other philosopher; but let the man who will learn languages, or help others to learn them, not commence by despising parrots. Shell-gatherers must not pretend to be salmon-fishers.

But perhaps I am stating my case too low. It is true that the first simple beginnings of Greek dialogue are a matter to which a proud

* I ought to mention also the rich resources of the spoken Greek language—resources which have seldom been sufficiently used by our Hellenists.

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aspiring composer of Porsonian iambics might not be willing to condescend, but in the more advanced stages of the dialogic style there is room for a large display of the finest subtleties of the Greek language. I need scarcely mention the use of the particles as one of those subtleties which the expert use of the dialogue tends to evolve in the most vivid way. I will venture to say that the teacher who assiduously practises Greek dialogue, will acquire an intimate knowledge of the force of Greek emphasizing, limiting, and contrasting particles, such as cannot be acquired without the most operose toil in any other way. The student also will take up the peculiarities of μεν, and δε, of μην, and γε, with a truth, a precision, and a facility of which no dry, bloodless teaching by abstract rules can give the slightest conception. Let not, therefore, the expert tripper upon iambic tight-ropes despise the art of gracefully walking on the alley of a Greek gymnasium, or gracefully dancing on a Greek dancing-floor. But there are not a few Greek teachers, I am afraid, who would justly be suspected of the grossest self-delusion and affectation if they asserted that Greek dialogue was too easy for them, too low for the soaring scope of their Attic ambition. The real fact is that they are too ignorant to venture on a method of teaching which would make it possible for the most stupid boy in the very first lesson to expose their deficiencies; too lazy to trouble themselves with the details of a new method; too timid to venture beyond the well-conned rules of a well-thumbed exercise-book. To such men I have nothing to say. I am heartily sorry for them. They do not care to understand the business which they profess. They are the wrong men in the wrong place, and no logic has power to put them right.

It will be seen, from the examples just used, that while the dialogic method is natural, attractive, and efficient in the acquisition of all languages, it has a peculiar propriety in the study of Greek. I have practised prose composition to a great extent both in Latin and Greek; and I know, from experience, that while the formal style of the oration is the most fitting expression of Roman eloquence, the easy and graceful play of dialogue is most natural to the Greek. Greek dialogue, indeed, is the peculiarly Greek method of verbal exposition. All their philosophy was given forth,—not like ours, in formal academic discourses,—but in the living play of thought against thought, as the form of the Platonic dialogues, and the etymology of the word *Dialectics* sufficiently declare. As, therefore, a person wishing to know French must study, before all things, to be master of that neat style of sparkling antithesis which is the very soul of expression in that language; so a person wishing to become a thorough Hellenist must study to make himself a thorough master of that light-flowing, elastic-springing, conversational style in which the practical wisdom of Socrates, and the pregnant speculations of Plato were delivered. If the models of the accomplished Latinist are, and have always been Cicero and Livy, the models of Greek speech are no less Plato and Lucian; or in other words, to know the Greek language in its most characteristic form, you must throw your main strength into the study of Greek dialogue.

I have only one remark to make in conclusion. The method I have described in these pages is that which I have practised in my own class

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in the University of Edinburgh, not, I hope, without a certain amount of success. Last winter I was ably seconded in my experiments by some talented students, who themselves composed several pleasant Greek dialogues, which were afterwards publicly represented, with all dramatic propriety, in the class-room. I must mention, however, that the plan generally used in the Scottish Universities, of teaching the elements of language to large classes of students in different stages of advancement, is not a good plan for any method, and the very worst possible for the conversational method. To practise this method with success, small classes, where each student is called upon to throw back the ball with the utmost frequency, are absolutely necessary. The results, therefore, which I have achieved by this method, are by no means so decided as might have been looked for under favourable circumstances. The English Universities, where the students are taught in small classified groups, under separate tutors, are the proper field for making experiments of this kind.

JOHN S. BLACKIE.

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## THE REVISED CODE.*

IN a paper which appeared in this Journal in April last, exception was taken, in language not too strong, to the centralizing tendency of the education department, and the abnormal position in which it stood in this respect to the country at large. We were glad to observe that even the *Edinburgh Review*, the organ of a party whose bureaucratic tendencies are characteristic, spoke with some anxiety and alarm, much to the same effect, in its July number. To all who felt the justice of the views urged, in the interest of the teacher and the school, by the writer in this magazine, the Revised Code will be received with satisfaction, while causing great anxiety on other grounds. In giving an outline of the changes introduced by this document—a document which forms a new epoch in the history of Privy-Council educational administration—it is necessary that the principle of decentralisation be kept in view, as that which runs, more or less, through every article of the Code, with the exception, perhaps, of those which confer powers of an extraordinary kind on inspectors. "The principal object of the change," say their Lordships, "is to limit the interference of the Government and to increase the action of the local managers of schools." †

I Augmentation, gratuities, stipends, and book-grants are now things of the past. Teachers of schools recognised by their Lordships must still be certificated, but *as certificated teachers* they have no longer any claim on the Government. All payments are now represented by one large capitation grant. The *children* of each school qualify for the grant, and the *managers* claim it. The Privy-Council pay to the managers, in one sum, the amount to which their returns entitle them, and they are left to make what arrangement they please with the teacher or teachers,

* Minute of the Committee of the Privy Council on Education, establishing a Revised Code of Regulations. 29th July 1861.

† Circular Letter.

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as to the application of the funds thus put at their disposal. They may either allow teachers the whole or a fixed proportion of the capitation grant, in addition to fees and a definite allowance from themselves (the latter being optional), or they may fix the salary at once at any sum they please, retaining any excess for school purposes, or making up any deficiency out of their own pockets, as the case may be. The new grants are to be made only in return for work ascertained to be done. One penny for each attendance of a child above 100 attendances at the morning or afternoon meetings (or 50 complete days), is the form which the grant assumes. *With certain modifications on the Code*, we think that under this arrangement the school will be, on the whole, richer than under the former Minutes, except in those districts where even an approximation to regularity of attendance is hopeless. From averages reported by the Royal Commissioners, and quoted as the basis of the new legislation, it is believed that a school of 100 children may claim £64, 3s. 4d.: if the regularity of the attendance be raised above the present average, and it becomes the interest of both teacher and managers that it shall be raised, the allowances will, of course, increase in proportion.

The conditions which limit the claims on account of attendances are (1.) The satisfactory state of the school buildings and school *matériel*. If there be minor defects, a *reduction*, and not the entire withdrawal of the grant, may ensue, on the understanding that any very marked deficiencies be remedied before the next visit is due. Beyond, however, the specification of eighty cubical feet for each child, more latitude is allowed to the inspector in his report than formerly, and he will be able to exercise his discretion under fewer technical limitations.

(2.) Each child for whom pence are claimed, must answer to the inspector's call at his annual visit, and pass an examination in reading, writing, and arithmetic. To facilitate the fixing of some defin standard, the results expected are detailed in the following table:—

| | Group I. Age 3 to 7. | Group II. Age 7 to 9. | Group III. Age 9 to 11. | Group IV. Age 11 and upwar | |
|---|---|---|---|---|---|
| Reading . . | Narrative in monosyllables. | A short paragraph from an elementary reading-book used in the School. | A short paragraph from a more advanced reading-book used in the school. | A short ordinary paragraph in a newspaper or other modern narrative. | But scholars attending in the evening only may be presented for examination in any group at the discretion of the managers. |
| Writing . . | Form on black-board or slate, from dictation, letters, capital and small, manuscript. | A sentence from the same paragraph slowly read once, and then dictated in single words. | A sentence slowly dictated once by a few words at a time, from the same book, but not from the paragraph read. | Another short ordinary paragraph in a newspaper or other modern narrative, slowly dictated once by a few words at a time. | |
| Arithmetic | Form on black-board or slate from dictation, figures up to 20; name at sight figures up to 20; add and subtract figures up to 10, orally, from examples on black-board. | A sum in any simple rule as far as short division (inclusive). | A sum in compound rules (money & common weights and measures). | A sum in practice or simple proportion. | |

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(3.) The sum total paid will not exceed the fees and subscriptions together, or fifteen shillings per child.

It is not our intention to enter into any large discussion of the principles involved in this mode of administering the Parliamentary grant. Our business is, accepting and assuming the Minutes, to describe their operation, and to detect those defects which may come out in the working. And first, we observe that the control of Downing Street may be almost said to be transferred to the inspector, and to this extent the change, if no modification be introduced, will not be beneficial. On his official report that the children presented do not come up to the prescribed standard, the grant may be reduced one-third for each subject, and where the inspectors find fault "with the *instruction* * or *discipline*," not less than one-tenth, and not more than one-half. Now, if we examine the table, it will be seen that those among the inspectors who may be school martinets, and who imagine that they discharge their duty efficiently only when they depreciate and censure, and those also who have crotchets under any one of the three essential subjects, have ample latitude afforded them for indulging their peculiarities, and consequently, ample opportunity of inflicting injustice. For example, Group II., which includes children from seven to nine, is to be required to read a short paragraph "from a reading-book used in the school." What reading-book? the reading-book of the class or section of which it has formed a part up to the date of the examination? Or may the inspector use his discretion, and, by introducing some other book, or by ignoring the sectional divisions of the group, cast all the children? Again, what is to be the standard of the reading? One inspector is deaf to intelligence and expression, if the vowels are not sounded according to an Oxford or a London model; another is lenient with vowels, but allows the misplacing of an *h* to vitiate what is really very good and very serviceable reading. And so on. Similar facilities for gratifying, through whims and caprices, certain personal dislikes and prejudices against teacher or managers are afforded, though to a more limited extent, in the writing and arithmetic. It would be difficult to find any country better served by inspectors than England is at this moment, but the new powers are, perhaps, too severe a test of character for any body of men. The remedy for possible injustice is, it seems to us, an easy one. By clause 46 (*e*), if an inspector has any *primâ facie* objections *of a gross kind* to a school *as a whole*, the grant may be refused; but, in that case, a second inspection is made, "where another inspector or inspectors takes part." Let this regulation be extended. Why should not the examiners at head-quarters be increased in number, and required to report on all questions of appeal against an inspector, their decision being final? Under the present arrangements the animadversions of an inspector are of great value to the school inspected, but they do not practically affect the grants except in very extreme cases.

In another aspect of it, some modification will be required in the above table of Groups. If children all went to school at or

* If this does not refer to other subjects than the three essentials, how are clauses 40 and 47 (*a*) reconciled?

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about the same time, the principle of age might give us a rough, but tolerably reliable classification. But it will often happen that a child of nine years will hardly be fit for the test of Group II., or even of Group I. Is he, in such a case, to go for nothing in the summation of attendances? According to the time the teacher has had him in his school, the boy may have made admirable progress, and the teacher may have done him every justice. It is hardly fair, then, to visit on the schoolmaster and the school the sin of the boy's not having been sent there sooner. This, too, will give managers an interest in discouraging the admission of all who are above six or seven on coming to school. Surely the time they have spent there ought to be a very important element in determining the classification.

Then as to attendance, we find that though managers may be able to claim on account of "attendances," the children for whom they claim are disqualified unless they have been present sixteen times within thirty-one days preceding the date of the return. The date, we presume, will be that of the inspector's visit; but it is of great moment to teachers to know whether the thirty-one days preceding the date at which the inspector is *due* be meant, or at which he actually makes his appearance. It will be found very difficult in the month of July to whip in those for whom claims can be made, but who are engaged in field-work or in home duties, real or imaginary. Though the exception as to those above eleven [41 (*a*).] reduces the hardship which would otherwise be inflicted by this clause, we may safely predict its modification.

Again, are claims to be disallowed on account of children who, through necessary causes, are absent on the day of inspection?

One condition of these grants will largely affect Nonconformist schools and schools in Scotland; that, namely, which requires that plain needlework be taught in mixed schools. There are comparatively few schools north of the Tweed where this condition is complied with, and it will excite considerable activity among the promoters of schools, and in a wise direction.

The pecuniary conditions on which grants are made, apparently admit schools to participation which have only their fees to depend upon, and in this way open a door of admission to town schools in poor districts, in which the fees paid sometimes amount to a considerable sum, and which have exceptionally been allowed to participate under the former code as "self-supporting schools." In Scotland this withdrawal of the condition, that voluntary subscriptions of a certain amount *must* appear in the income of the school, will admit certificated parochial schoolmasters to participation to the amount of *their school-fees*, at least; that is to say, where a teacher draws £20 as school-fees, and fulfils the other conditions of the grant, he may claim a sum not exceeding £20 from the Privy-Council. The same advantage is extended to endowed day-schools which educate the children of the poor.

II. Pupil-teachers, like teachers themselves, have henceforth to look to the local managers as their paymasters. A *weekly* wage is to be paid to them out of the school funds, the amount to be determined by the parties contracting, and varying according to the value of labour



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in different districts. The indenture of apprenticeship will be an agreement between the managers and the apprentice. The apprentice may be dismissed without notice for idleness, disobedience, or immoral conduct of a gross kind, and the agreement between the parties may terminate on six months' notice, or on paying a forfeit of from £3 to £6, according to the year of the engagement. School managers must employ one pupil-teacher or probationary teacher for every thirty pupils above an average attendance of fifty,—for every thirty *enrolled*, we presume, not in average attendance. The course of study is simplified; Latin, we rejoice to say, is introduced as an alternative subject, and the length of special instruction from the teacher is reduced to five hours a week.

III. Normal Schools are not very seriously affected by the new Code, unless the optional employment of pupil-teachers in schools numbering less than eighty should ultimately diminish the supply of Queen's scholars. But this possible diminution of the supply is to some extent counterbalanced by the regulation which, while limiting the total attendance to four-fifths of the accommodation, allows *all* students (not ten per cent. calculated on the accommodation as formerly) who have resided through one whole year of training without being chargeable to the public, to compete for, and to obtain scholarships. Training Colleges will adapt themselves to this regulation by opening preparatory classes, and encouraging the attendance of promising young men and women *to the extent of the remaining fifth of the College space.* It is to be hoped that the middle-classes may at last see, what they have been very slow to understand, that the profession of elementary teacher affords an admirable vocation for their daughters, and that they will gladly contribute towards their first year's maintenance, in the hope of their being subsequently provided for. It does not appear that the limitation of age is continued. Students formerly scheduled are now constituted a *fourth class*, and their scholarships are not renewed.*

These are the leading features of the Revised Code in its bearing on schools. A much greater responsibility is thrown upon managers than under the Minutes hitherto in operation. Their interest in the school, and in the regularity of attendance, will be greater than the teacher's in all those cases where they fix the salary; but where they hand over to the teacher the capitation allowances, less the payment of pupil-teachers, it will devolve mainly on him to coerce the parish into his schoolroom. Every daily head after the fifty days will represent a daily twopence. Where managers lend no aid, the habit of irregular attendance will operate very severely on the teacher.

It will be observed that while the control of Downing Street is diminished, the power of managers is increased. Teachers will frequently have cause to consider this a bad and oppressive substitute; but we are of opinion that this disadvantage will be fully compensated

* To *this* extent the first year's classes will be diminished in number. The object of the regulation is evident, but the policy questionable. We cannot believe that the abolition of Lectureships will be made more than *prospective.*

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for by the greater dependence of the school revenue on the character and exertions of the teacher. The managers must look to him to fill their coffers. To the nation at large the removal of the incubus of an educational bureau is an unquestionable gain.

The objection which, at first sight, presents itself, so far as the bearing of the Minutes on the poorest class of the community is concerned, is of no great weight; for while there will certainly be a tendency on the part of managers to discourage the attendance of that semi-vagrant class, who come and go as their circumstances are supposed to permit, it is to be borne in mind that less than 50 days' schooling, and *that* irregular, is of little value to the children themselves, while it is detrimental to the general efficiency of the school, and that full compensation is found for this tendency of the new Code in the fact that it becomes the interest, no less than the duty, of managers and teachers to retain, by all fair means, those who have given attendance for 50 days, or 100 times. Schools with a roll under 80 will (presuming certain modifications in the working) undoubtedly benefit by the Revised Code. Schools for which no voluntary contributions can be obtained will now obtain at least their share of public money. Large schools, where a *regular* attendance can be secured, will also be gainers. The only class of schools that will financially suffer, are schools with a large but fluctuating attendance. Many a school with a roll of 300, necessitating seven pupil-teachers, or an annual average expenditure of £105, may be able to claim for only half those on the register. Some modification, we are persuaded, will be required to meet the case of such schools. One pupil-teacher for every thirty *for whom grants are claimed* would be a fairer requirement than that proposed. Again, where manufactories compete with the school managers for the labour of the young, as in Lancashire, it is always a difficult matter to secure suitable male apprentices. If this necessitates the engagement of probationary or certificated assistants, the funds of the school will suffer severely.

But while pointing out the numerous defects of the Revised Code, arising from a manifest want of practical knowledge of the working of schools on the part of its framers, we are disposed to accept it as, *in its intention and purpose*, of a salutary tendency. It is a step towards a diminution of the absolutism of Downing Street. Moreover, with all respect for methods and intellectual discipline, and still more for moral and religious training, yet, convinced that managers and the *esprit de corps* among teachers will see to these things, we are inclined to concede to Government the right, or rather the duty, of seeing that it gets certain definite results in return for its outlay. It might perhaps be shown too, did our space permit, that the direct effect of the new conditions of payment will result in a much higher culture of the minds of the children in our elementary schools than is attained at present.

One word before concluding about article 41 (*d.*) Scholars once passed in Group IV. may not be again presented, that is to say, Government directly discourages the attendance of boys and girls at school after they are eleven or twelve years of age! This can be nothing more than a blunder.

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## V. THE AIMS OF PUBLIC-SCHOOL EDUCATION.

WIDE as are the differences of opinion respecting the best means of education, there is an encouraging and hearty unanimity as to its end and aim. The production of "complete life," the innocent and healthy exercise of every noble faculty, the fullest development of every natural gift,—these are the objects which a thoughtful teacher must keep steadily in view. He must endeavour so to train the children intrusted to his care that they may grow up strong, active, and vigorous in body, intelligent and well-informed in mind, modest in manners, and pure in heart. He must try to send them forth into the arena of life, with powers so practised that they may play their parts with energy and usefulness; and that, whether they be scholars or not, they may at least bring no disgrace upon the names of "gentleman" and "Christian."

We believe that hundreds of teachers are devoting all their energy with hearty enthusiasm to the accomplishment of these results, and we believe that their efforts are bringing forth abundant and daily fruit. It is a matter of surprise that their efforts meet with so little acknowledgment, and that men whose position is always laborious and often trying, should receive so scant a measure of gratitude at the hands of society. We believe the reason to be, that while almost every man thinks himself capable of elaborating a wise and successful scheme of education, and of setting right those whose life-long experience gives their opinion large title to respect, few people make sufficient allowance for the difficulties presented by the individual temperament. "Imperfections of nature may be *diminished* by wise management; they cannot be *removed* by it." Constitutional apathy, hereditary feebleness of intellect, volatility of disposition often acquired in the home circle, may form insuperable obstacles in the way of improvement. With the wisest and the tenderest culture, a boy may after all turn out but "a warpèd slip of wilderness," and the school or the teacher is obliged to bear the blame which should be shared between the parent and the child. We have had many complaints of late that boys sometimes leave a public school without sufficient acquirements to meet the demands of ordinary examinations; yet it should not be forgotten that these are often the boys who, during their school career, have caused the greatest amount of trouble, and absorbed the largest share of attention. Nothing but a "cramming" system could have enabled such boys to master the required knowledge in the given time; and such a system can never be publicly adopted, without the most disastrous effects. Parents of such children are often somewhat uncandid; but they might surely see that the public-school system which is found amply capable, *without assistance*, of training the intellect in such a way as to enable it to fulfil the very highest requirements of the learned professions, is also able to accomplish the far easier and more vulgar task of giving boys a simple and elementary knowledge. If the public-

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school system yearly proves itself adequate to the production of high-minded and able scholars, it is surely adequate to prepare a boy for a military test-examination, unless he be greatly deficient in industry or in capacity. But no system can succeed infallibly in converting a lazy and listless boy into a diligent student, or a stupid mind into an intelligent mind. You cannot make a silk purse out of a sow's ear. The only method by which a superficial and deceptive appearance of qualification can be induced—the cramming method—would indeed be easy of adoption, but would, if adopted by our great schools, be ruinous (as we have said already) to the last degree. All education would be degraded if it aimed at producing this appearance of knowledge without the reality. A boy is no more educated by being taught to produce for one single occasion a mass of heterogeneous and undigested facts, than a garden is created by sticking a few plucked flowers here and there into a barren soil. When a boy is found, on leaving school, to be dull and ill-informed, it is unfair in the parent to *assume*, without inquiry, that these defects result from carelessness in the teachers under whom the boy has been placed. The public schools do not undertake to cram; they do not even undertake to *teach* a boy who is hopelessly stupid or wilfully idle. Let parents consider how impossible it is to break down the barriers of a perverse individuality, and let them remove an obstinate or idle boy from a discipline unsuited to his nature, to places of education where incessant supervision and undivided attention may counterbalance, to some small extent, the evils which cannot be conquered by that milder coercion and more generous confidence which are best adapted to the majority of minds. Parents are too apt to shift upon others their own responsibility, and blame others for their own failures. When they place a boy at school, let them fairly judge what can and what cannot be effected with the ability and temperament which they know him to possess. No system, we repeat, can ever alter a boy's *nature*. The human heart, it has been said, is an island; and, we may add, that very often it is surrounded by an unvoyageable sea.

But although there are many boys who occupy their boyhood in learning but few lessons save lessons of sin and sorrow, and who thereby bring on their place of education the discredit which should fall solely on themselves, we believe that in most cases the good seed falls upon good ground. In body, in heart, and in mind, we believe that the majority reap a large benefit from the training which our public schools are able to supply. Far be it from me to assert that such training is perfect, or is not capable of progressive improvements. We do not know why teachers should be regarded as more obstinate or prejudiced than other bodies of men. They are quite ready to adopt any course of study of which the wisdom, the advantage, and the feasibility can be proved. Taken, as many of them are, from the foremost rank of university distinction, they are surely as well fitted as any other body of highly-educated gentlemen, to discern the changes rightly demanded by an ever-advancing civilisation. There is hardly a school in England which has not adopted, and is not continuing to

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adopt, a more advanced curriculum than that which was considered sufficient a few years ago. We may look forward to the labours of the Public-School Commission to supply us with further suggestions, and perhaps to inaugurate a new epoch in national education.

We have said that all teachers should aim at the right education of the body, the heart, and the mind. The division may be a rough one, and is perhaps neither exhaustive nor philosophical, yet we shall find it convenient to gather up under these three heads the few remarks which we have to make; and if we may claim a candid consideration for what we have to say, we shall hope to convince some of our readers that the system of public schools is neither so unreasonable nor so neglectful as many, without due examination, have imagined it to be.

1. Public schools, so far as we are aware, have never been accused of neglecting the education of the body. As the work of each form has to be adapted to the average capacity of say thirty boys, it is almost impossible that any of them should suffer from an overtaxing of the brain; overwork is wisely discouraged, and is indeed extremely rare, because, where a boy is living with a multitude of companions the facilities for it are few. It is hardly necessary to say that boys at school are now provided with every comfort which they would have at home, and that their health is all the stronger from the denial of needless luxuries. But above all, the means of healthy exercise are largely provided for them, and in the pleasurable excitement of our noble and manly English games, they have every inducement to aim at acquiring activity and strength. The multitude and variety of these games afford to every one *some* means of excelling in physical pursuits, and thereby of preserving that invaluable self-respect which is one great secret of the happiness of life. If a boy is a bad cricketer he may yet be a leader in the football field, or he can at least become a good racket-player, or a first-rate swimmer. All the games and exercises are directly encouraged, by prizes, by school privileges, or still more effectually by honorary rewards of the boys' own invention; and the result is, that the "sound body," without which the "sound mind" can seldom be attained, is rarely wanting to a boy brought up at any of our public schools. Many a lad, who has won no other distinction, points with legitimate pride to the swimming-medal which he won at Eton, and to his name carved at full length on one of the Ebrington cups at Harrow. There is no danger that these manly sports will ever languish; we fully admit their usefulness, and our only fear is lest some enthusiastic votaries of "muscular Christianity" should give them a factitious, because an exaggerated and exclusive importance.

Before we leave this part of the subject we must clear away one strange delusion which still appears in writers who would be undeceived by a little inquiry into the subject. We mean the notion that boys at public schools are often injured in bodily health by being subjected to great personal hardships, and that the "fagging system" is an engine of much brutality. Nothing could be wider from the truth. Such used once to be the case; and it is not to be wondered at that boys insulted passers-by, held each other before large fires, and took the

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linch-pins out of farmer's wheels, in the days when men too approved of duelling, thought lightly of unchastity, and rarely left the dinner-table till they were unable to walk straight. But schools have partaken of the beneficial change in the morals of society. Fighting is not common, positive cruelty is all but unknown, and gross bullying, we have no hesitation in saying, is *extremely* exceptional, and, when discovered, is put down with a strong hand by the boys themselves. Of course isolated cases of hardness occur at schools, just as they will occur in life, but they occur, we truly believe, with *less* not with *greater* frequency. It is a source of real regret that an opposite belief, so utterly unfounded, should prevail among writers generally well-informed. "Instead of being an aid to human progress," says Mr. Herbert Spencer, in his able treatise on education, "the culture of our public schools, by accustoming boys to *a despotic form of government, and an intercourse regulated by brute force*, tends to fit them for a lower state of society than that which exists." Mr. Herbert Spencer may easily satisfy himself that his assertion is the reverse of fact. So far from being "regulated by brute force," the internal discipline of the school, which falls into the hands of the sixth form and the monitors, is expressly devised to assert over all brute force the legitimate ascendency of intellect and knowledge. A big bully is prevented from gratifying his cruel propensities by the authority of boys often far younger and far weaker than himself. We have not space here to explain the much misunderstood system of fagging, but were we able to do so we should hope to convince our readers that it is a direct advantage and protection to all those who would be likely to suffer from harsh treatment; and that the pity so often extended to public-school boys by newspapers and ladies, is so utterly wasted as to be incomprehensible to those who are the subject of it, and even to excite a hearty laugh at the mistaken grounds from which it springs. We have known a case where an indignant paragraph, pleading for the protection of little boys from their supposed tyrants, became a standing joke among the little boys themselves, because it was so entire a misrepresentation that they could not believe it to have been written in earnest.

2. It is happily unnecessary to say much about the education of the morals and the heart. It is not many years since public schools were open to the disgraceful reproach of neglecting entirely all religious and moral culture; "when they thought to make us know the love of our incarnate Saviour by construing a page of Grotius, or parsing the Greek verbs in a chapter of St. Matthew's Gospel; when to be brought up at the feet of Gamaliel was to know more of the great Diana of Ephesus, than of the God of Abraham, of Isaac, and of Jacob." All this, too, is changed. A *thorough* knowledge of Scripture is now a regular part of nearly every school course; and in that close personal intercourse, that happy and friendly relation which many teachers seek to establish between themselves and their pupils, boys are not dealt with as though the possession of an immortal soul were, for the most part, an unimportant accident, or a fact to be ignored. Any one who has been in the habit of attending a school chapel must have often

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felt thankful while he heard the boys addressed with such varied power, and often with such genuine eloquence and emotion. The aggregate effect of the many noble school sermons which are weekly addressed to the boys of England must, we are sure, be very great, supplemented as they are by many an affectionate warning and kind encouragement of a more effective, because less formal kind. The graceful courtesy, the manly sobermindedness, the honour, the thoughtfulness which almost invariably develop themselves in the character of the highest boys, leave little to be desired; they go far to realize the beautiful ideal of a Christian boyhood.

3. We pass then, in the third place, to the education of the mind; and it is in this part of the subject that we first begin to encounter the dust and the clamour of controversy. "Latin and Greek," "longs and shorts," "a polluted and Pagan literature," are the cries with which the defenders of classical education are daily assailed. Can we give any reason for the traditional course, which, in spite of all this declamation, we have hitherto continued to follow? We cannot here enter into anything like a systematic or exhaustive defence of classical studies; but we may perhaps do some little good by the repetition of certain obvious considerations, often overlooked and never refuted. We have at least given the most careful and respectful attention to the arguments of those who impugn our present system, and we have never omitted an opportunity of reading whatever they put forth upon the subject. It is, therefore, in no prejudicial or arrogant spirit that we assert our still unshaken conviction, that *Language ought to be the basis of every liberal education.*

We object to the oft-repeated phrase "Latin and Greek," which is used as a contemptuous epitome of a public-school course. We object to it, not only because history, geography, divinity, mathematics, and the modern languages are now introduced into every boy's education at any public school, but also because "Latin and Greek" is not a real summary of what may be attained by a classical training. It is fairer and truer to say, that our hours of teaching are mainly occupied with the principles of language, the theory of grammar, the meaning, the distinctions, and the history of words. In learning the grammar of Latin and Greek, a boy is notoriously learning, *once for all, the principles of all grammar*, including that of his own language. He is learning the power and value of language as the sole instrument of thought, and the psychological laws to which all language must conform. No more universal, no more broadly human culture could possibly be devised. With language, all men are alike concerned; and whatever be a man's duties in life, he can never supersede the necessity for a thorough and intelligent acquaintance with the principles which govern the meanings of words, and the laws which regulate their position and force. As without language no thought could be brought into definite relief, or communicated to others—as thought is always most intimately connected with the words in which it finds expression—as, therefore, all knowledge must ultimately depend on a due appreciation

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of the force of words,—it is impossible to devise any study so universal, so indispensable, so inevitably useful, as the study of language.

And if this be admitted, it must also be admitted that language can be taught through no better medium than that of Latin and Greek. These are confessedly the noblest languages of the noblest family of languages. Being no longer spoken, they do not admit of those continual fluctuations to which all living languages are liable. Both of them enter largely into the structure of English. Both of them have powerfully influenced the chief languages and the grandest literature of modern Europe, and the thoughts enshrined in them have been for generations, and still are, deeply infused into the minds of our greatest men. Both of them, presenting as they do the most splendid examples of accurate synthesis, combined with elasticity and ease, are deserving of deep study for their own sakes, as well as for the sake of the mighty influence which they have exercised. Both of them have become inextricably mixed up with the speech, with the thoughts, with the civilisation, with the history of the modern world. The revival of the studies which they involve tended, more powerfully than any other cause, to emancipate the mind of Europe from the iron sleep of slavery and of superstition.

Again, it is most desirable that every study should be valuable, not only as a means, but as an end; that it should be useful (if we *must* employ the term), not only as a process of training, but as an acquired result. No one, surely, will deny that this is eminently the case with Latin and Greek. These languages, introducing us, as they do, to the two noblest literatures in the world, left as they are like undying memorials of the mightiest and wisest of ancient nations, enshrine two-thirds, perhaps, of the human thought that is most worthy of eternal preservation; they are the keys to the "divinest lore" that man can ever know. The language of Homer, of Æschylus, of Thucydides, of Plato, of the Greek Testament, of Chrysostom, of Origen; the language of Virgil, of Lucretius, of Horace, of Tacitus, of Seneca, of Augustine, and of the learned world in general, down to the times of the *Novum Organum* and of the *Principia*—are surely worthy any amount of study for the sake of the treasures they contain. He who has acquired them may live for a life-time among the great, fresh, living thoughts of generations of the wisest and noblest of mankind. These two languages are inseparable henceforth and for ever from the history of the human mind. To mention one point only, let us remember that without a knowledge of them a rational theology, a rational criticism of the Divine Oracles, is reduced at once to a simple impossibility.

We hope that the above remarks, which might be almost indefinitely expanded and enforced, will supply a sufficient reason why Latin and Greek, rather than the modern languages, are chosen as the medium for the acquisition of grammar. For Latin and Greek are the vehicles of a more important literature than any modern language can boast; and no modern literature can be thoroughly * mastered or profoundly

* This is not an empty assertion. The author has endeavoured to prove it in the case of English literature in a published essay which obtained the *Le Ba* prize at

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understood unless the mind be familiar with those earlier thoughts on which all modern minds have consciously or unconsciously been fed. But besides this, the modern languages are less important as a means of training, because they are far more quickly and easily attainable. Even if a brief residence in France, Germany, or Italy be impossible, yet a modern language, *when the mind is once trained in classical methods*, is acquired with extreme rapidity. There are few good classical scholars who cannot read French, German, and Italian sufficiently at least to understand the best authors in those languages; and we believe that any one who commenced the study of the Romance languages with a thorough mastery of Latin would acquire them with far greater ease and quickness, as well as with far greater accuracy, than one who began them without this preliminary training. For this assertion we can quote the high authority of Professor Max Müller, whom no one will suspect of an undue partiality for narrow or exploded educational views. "As grammatical forms," he says, "are not imported, like words, ready-made, from a foreign tongue, no terminations for noun or verb can exist in Italian or Wallachian, which, after a careful analysis, are not reducible to Latin elements, so that in Latin we have the key to Spanish, Portuguese, French, Italian, and Wallachian. . . . *Any one who desires to learn the modern Romance languages, Italian, Spanish, and French, will find that he actually has to spend less time if he learns Latin first, than if he had studied each of these modern dialects separately, and without this foreknowledge of their common parent.*"*

These are among the reasons why we do not think that *too much time* is given to the study of classics at school, and too little to the learning of modern languages. Not only are Latin and Greek more valuable in themselves than any other languages, but they also afford the best training, and are, besides all this, the shortest route to those living languages which are most worthy of acquisition. And when we speak of the acquisition of a modern language we do not mean the mere work-day power of speaking it intelligibly, which is in itself a matter of very secondary importance, but that intelligent and critical knowledge which enables a man to enter thoroughly into the spirit of a language, and to appreciate its power and beauty in those writers who have used it with the greatest mastery.

It is very difficult to make modern languages a real test of mental power and intellectual progress The accident of having lived for a year or two in Germany or France gives a boy so great a start in acquiring them that he may easily carry off the honours in a modern language examination from boys of far higher ability. Surely this chance-acquired capacity does not prove any real mental proficiency, and does not supply any real training for future work. We have seen boys of twelve years old gain a gold medal for modern languages over

Cambridge, on *The Influence of the Revival of Classical Studies on English Literature*. It would be as easy or easier to prove it in the case of French, German, or Italian literature.

* *Survey of Languages*, p. 10.

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the heads of boys eight years older than themselves, and incomparably their superiors in every intellectual gift. If the prizes of education are to be mainly awarded for a knowledge of the languages of modern Europe, our whole system will be fatally revolutionized. All parents, who have the means, will send their sons to Paris, to Heidelberg, or to Milan, for some of the best years which they now spend at Eton, Harrow, or Rugby; and the sons of those parents who cannot afford this will have no real chance in such competitions. A fluent tongue will become a more profitable gift than a vigorous and well-disciplined mind.

There is very much more that we could have wished to say on this subject had we not already exceeded our due limits. We should have liked to prove that certain mechanical difficulties of a formidable nature lie in the way of our adopting either the modern languages or science as our basis in educating the young. We would gladly have said a few words on the supposed repulsiveness, and the supposed uselessness of classical studies, as well as on the long time which they occupy. We should like to have shown their extreme expansiveness, and to have pointed to certain incontestable results, which have sprung from their use. We should have especially endeavoured to show that the elements of French and German, and a rudimentary knowledge of science might easily be imparted, without abandoning our present curriculum. At present this is not in our power. But let us add that, while we still perceive the wisdom and necessity of continuing the tradition of a classical education, we earnestly desire to see all the more questionable and fantastic branches of this kind of education abandoned, and other studies wisely and gradually grafted upon it. Whatever system be adopted, we must always remember that the actual amount of knowledge that can be taught to a young and awakening mind is very small, and that if we attempt too much we shall only oppress, injure, and retard the intellects which we wish to advance; we shall only make the minds of boys a chaotic repository of ill-arranged facts and ill-understood theories, instead of powerful engines under the full control of the reason and the will. The endeavours which have been made by the public schools in the direction of teaching science and the modern languages have been made under great difficulties, and have often been but grudgingly acknowledged. They have not been so partial and unsuccessful as some would represent. If they be cautiously and consistently carried out, we believe that they will in time render our scheme of education as broad and as perfect as the most sanguine enthusiast could desire.

FREDERIC W. FARRAR.

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## VI. THE PRINCIPLES OF EDUCATION APPLIED TO THE TEACHING OF GEOGRAPHY.

In this country we have methods and plans of teaching in abundance. But, estimated at their highest value, methods are insufficient and uncertain guides, adapted only to particular occasions, and possessed of a mere circumstantial value. The great desideratum of the teacher of the present day is some test by which to try methods, some guide or helm to his invention and his power. Principles would supply this. They are a certain guide in science and in morals, and would be equally advantageous if applied to education. Principles are the why and because of practice, its root or origin, and only certain guides. Teachers have long enough asked *what* is to be taught and *how:* let them add, *why*. They have had mental philosophy and schoolroom practice apart, divorced; let them reunite these, and convert empirical into scientific practice. The principles of teaching are derived from the character of children, combined with the nature and design of the branch of instruction to be taught. To discover and apply right methods to the teaching of geography, for instance, we must clearly comprehend its nature, on the one hand, and, on the other, the character of children as far as it bears on the subject. To accomplish this, both must be subjected to a rigid analysis.

What, then, is geography? The usual definition of the geographist might satisfy the student, but would be utterly inadequate for the teacher of the subject. The following would better suit his purpose:— 1. The subject of geography, the Earth, is a kind of object, a large, varied, useful, and interesting object, consisting of parts; but, 2. Unlike common objects, only a small portion of it comes under the cognizance of observation. 3. The parts not seen bear a general resemblance, however, to those that are seen; they are only modified by circumstantial details. 4. The subjects of geographical lessons are complex in their nature, involving, objectively, the ideas of size, form, number, distance, direction, relative position, etc.; and, subjectively, they are addressed not unfrequently to the faculties of observation and attention, conception or imagination, memory, judgment, abstraction, and the reasoning powers. At all stages above the first, several of these are brought into operation at every lesson. 5. The Earth may be viewed in different aspects,—as to its *natural state;* as it is *modified by man*, and made for himself a place of suitable residence, sustenance, activity, and comfort; as the *theatre of many rebellions against God*, the scene of man's degradation and curse; as a place which *man has explored* and gradually become acquainted with; and as *a planet*. These views give rise to the departments of geography, which are respectively designated physical, political, religious, historical, and mathematical. 6. Some of these departments are much more difficult and distant from the child than others, requiring, on his part, greater power, experience, and facility of acquisition. Each department differs, also, in these respects, as might be expected from the nature and character of the

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science. In geography, the subjects range from the names of points on the Earth's surface to the most interesting natural phenomena; from the facts and phenomena of inorganic matter to the character and condition of the highest example of life, Man. It also shows us man, in every variety of social condition, of natural and moral character, of manual and mental employment; and, as a religious being, rising from the degradation of idolatry to the elevation of that worship which the Bible teaches. Nothing in geography stands detached. Some of the departments of the subject depend on others in the relation of cause and effect, of truth and illustration, or of reality and representation, and some are mutually dependent. The facts of geography are connected by the various relations of resemblance, contrast, contiguity, cause and effect, adaptedness; and are linked by many associations with the world of thought and of action which immediately surrounds or is within the children; also, many of the localities on the earth's surface are associated with celebrated personages, remarkable events or circumstances, and with striking physical phenomena. 8. In teaching geography, pictures, and a kind of artificial representation or diagram, called maps, are constantly used. The latter are not pictures, as they are often called, but ground-plans, a species of representation which is not familiar to children. 9. For the minute details of geography there should be claimed a higher significancy than that of mere interest or importance. Geography was originally and necessarily an aggregation of details. But these either resembled each other, or were possessed of bearings which made them capable of being grouped; and by this grouping general facts were obtained, and a science formed. Topography is, therefore, the true basis of the science of geography, whose principles, inductions, and broadest facts are only generalizations of the phenomena of particular localities. Topography furnishes materials for discovering the laws which are in operation everywhere on the surface of the Earth, laws which, when discovered, furnish the key to unlock new topographical phenomena, and aid conjecture in drawing fresh conclusions.

The characteristics of childhood that have a bearing on the matter in hand are principally the following:—1. One sort of idea, or one kind of mental process, at one time, is sufficient for the minds of young children to grapple with. What is complex always puzzles them, and, under any rapid change from one mental process to another, they break down. 2. The ideas derived through the medium of the senses are always clearer, simpler, and more interesting to younger children than ideas of what is remote and only described; they are also the principal ideas they possess in infancy. 3. The faculties of the mind are not independent powers, but act and react on each other. This connexion is of three kinds, co-operation, dependence, and successive development and action. So close are these relations, that no success can be achieved without attention to them. 4. The imagination, at least the dramatic element of it, is very vivid in young children, and, consequently, descriptions of character, manners, and customs, and the picturing-out of scenes interest them, whilst if they are permitted to

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be actors they are doubly gratified. 5. Children always succeed in proceeding from the known to the unknown, from what is simple to what is complex, and from what is particular to what is general. At a certain stage, however, they can grasp what is abstract and general, and apply it to particular cases, or illustrate it by particular examples. 6. The conceptions and judgments formed by children are clear and accurate in proportion to the degree and extent to which their powers of observation have been called forth, especially on those subjects which are intended to be matters of conception and judgment. It is to this preparation, and not to the actual vigour of the last-mentioned faculty, that we are to ascribe the sagacity which frequently characterizes persons of limited information and no general intelligence. 7. A reality is better understood by children and more interesting to them than a representation; and a representation of what is before them leads to the full appreciation of what is a matter of conception. Also a natural or real representation, as a picture, is sooner and more easily understood than an arbitrary delineation in the form of a plan or map. 8. The judgment is a faculty of a higher character than observation or memory, and can only be called into activity and be gratified by observing relations. 9. There are different inlets to the mind, by which different kinds of knowledge are intended by nature respectively to enter. These channels are the senses, faith, the understanding, reflection, intuition, and (rather a power than a channel) invisible or spiritual influence.

Taking the foregoing analysis of geography in conjunction with these facts respecting the minds of children, which furnish us with principles, we deduce the following general methods of geographical instruction. 1. As simplicity is the characteristic of childhood, and the subjects of geographical instruction are of a complex character, the course should commence with elementary ideas, and the teacher proceed gradually to combine and expand them, until the mind shall have attained sufficient power to grapple with the subjects in their usual form. 2. As the earth is an object, part of which can be seen, and consequently be presented to the senses of the children, as much of it as possible should be shown at first, so that the children may gain their ideas in a manner at once clear, simple, and interesting. The lessons should be of the nature of object-lessons. 3. From the resemblance between the present and the absent in geography, and the dependence of the faculty of conception on that of observation, that portion of the earth where the children reside, and the social condition of its people, should be observed and described before taking up the distant parts and their social institutions. 4. As the faculties gradually develop, and some parts of geography are more simple than others, and some closely related, the course of instruction should be carefully graduated and the lessons progressive, introducing the simplest points first, and reserving for later stages, either of the course or of the lesson, those which are more difficult or depend on others. 5. As a reality is sooner apprehended than a representation, especially if arbitrary, the elementary ideas of geography should be given in connexion with some portion

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of the surface of the earth, then pictures used, and finally, maps introduced by plans of places familiar to the children, drawn before them and under their direction. The representation, like the reality, should assume the horizontal position; and the map of the world be presented before the globe, of which it is a peculiar representation. 6. As the imagination of children is most agreeably indulged in connexion with life, and the simple and usual transactions of life, teachers should introduce the employments and the manners and customs of nations in connexion with home, social, and religious life, before entering largely into the consideration of the phenomena of inorganic existence. 7. As the facts of geography and the localities on the earth's surface are variously associated, the work of the teacher should not be mere unconnected and isolated fact-teaching, or the acquirements of the pupils an accumulation of undigested and unapplied knowledge, or the exercise of mind given only that of memory. The teacher should present these facts in their necessary or accidental relations, and thus cultivate association and judgment, and apply the lessons to every-day life. 8. As geography has been reduced to a science, and the principles are capable of interpreting particular facts and phenomena, the teacher should, at the early stages, make the pupil collect, compare, and classify particular facts, and from the groups thus brought into juxtaposition, make inductions which will lead to generalizations involving principles. Thus the course taken would be that of original investigation, the teaching of an inductive character, and the pupils trained to trace principles in facts. At the higher stages, general principles should be laid down whereby to explain or account for particular facts or phenomena brought before the pupils. In this manner the order of science would be adopted, and the pupils trained to refer facts back to principles,—the teaching would be analytic or deductive. In the latter case, the circumstances of one country would, by comparison, be made to suggest those of another; the latitude, boundaries, and general features of a district being given, the climate and productions would be inferred; from the products vegetable and mineral, the industrial pursuits of the people, and the places where these are carried on, would generally be known; and from the overplus or deficiency of production, what would form the exports and imports. The coast line and river system would determine the trading points. 9. The faculties of the mind act and react on each other; consequently, when, for example, facts are to be committed to memory, aid should be given to that faculty, through the intelligence, by explanations; through abstraction, by classification; by natural associations and comparisons; and through the reasoning powers by inductive generalizations. And when names are to be learned, advantage should also be taken of the principle of suggestion, when they involve in their etymology some historical fact, natural position, natural features, a natural event, or some interesting and instructive allusion. Again, the accurate, full, and ready stores of memory will form data from which to enter upon fresh generalizations, on which to build new deductions, and that will prepare for the apprehension of new truths. 10. As the only substantial basis of a

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knowledge of geography can be laid in a familiar acquaintance with topography, and these places, as far as foreign countries are concerned, can best be learned by maps, pupils should always carefully and minutely examine maps and charts at the beginning of a lesson, and gather from them all that they express. No information should ever be given in words which can be obtained from the maps, and no pains should be spared to render this extensive and familiar. It is on the facts thus observed, collected, and compared that, in conjunction with the principles of geography, both general and practical deductions are made respecting the countries under consideration. 11. The teacher should, as far as possible, adopt such methods of instruction as will secure the admission of the various classes of ideas constituting geography by their appropriate channels. Ideas that naturally enter by observation, or are the result of judging or reasoning, should not be told, and thus made a matter of faith; whilst no attempt should be made at reasoning that out, or demanding its subjection to the scrutiny of observation, which is a matter of testimony, and should be told on the one hand, and believed on the other. Neither should first truths which come into the mind intuitively be reasoned on, or made matter of faith.

Method, applied to the teaching of geography, takes, among other directions, that of constructing a graduated course of lessons. *First, or Preliminary Stage.*—The *point du départ* of a child's instruction in geography is evidently the home-stead and its surroundings. Here will be found firm footing for his first step; from this, as he advances in the course, the horizon of his view will gradually expand. He will proceed from the known to the unknown, and, being acquainted with the elements, will be able to construct the edifice of knowledge for himself, whilst his powers will be brought into healthy and pleasing activity upon what is within his grasp. The stage should consist of four series of lessons, which may be given either in succession or at the same time, according to the age and capacity of the pupils. At *the first series*, they should observe and name the relative position of familiar objects and places immediately around them, then extend the sphere of their observation to the things and places which they visit or through which they ramble. Places observed should also be exhibited in pictures and drawings. At *the second series*, the pupils should be made acquainted with the representation of relative position by outlines, boundaries, marks, plans, and be taught the scale of distances, and how to express relative position by means of the cardinal points. This would prepare for the study of maps. At *the third series*, the pupils are to obtain their first ideas of physical geography, accomplished by extending the sphere of their observation to all the natural features of the earth's surface included within the boundaries or water-shed of the district in which they live. The tiniest burn would present all the phenomena of varied banks, changing current, rapids, falls, beds, tributaries, source, and embouchure with its accumulating delta; whilst the pond and the neighbouring eminence would hardly be less productive. If desired, a little art would render them more so. At *the fourth series* of

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lessons, the observation of the pupils should be directed to the inhabitants of the district in which they live, to the way in which they divide the land into fields, farms, estates, etc., and make use of its productions for their own purposes; their buildings, their occupations, their various means of travelling and of obtaining the necessaries, conveniences, and luxuries of life: their institutions for securing persons and property from violence and injustice, and those for promoting education, social comfort, and religion. Thus due preparation would be made for civil and political geography.

*Second stage—England.*—The pupils will now be prepared to leave home and its familiar scenes, the objects of their immediate perception, and step forth into the wide and varied domains of the world of their native land; to view, in conception or imagination, its natural scenery, the homesteads, the occupation, the employments, the work of the week, and the worship of the Sabbath of their fellow-countrymen. From the map of their own immediate neighbourhood and parish, they will proceed to that of the country in which they live, which I will suppose, in the present case, England. The idea which has been associated with a field, will now, by a process of accumulation, be transferred to that of an extended tract of land, having prescribed limits, form, boundary, bearing—a country. In the same way the village stream will be converted into a river, the ridge whence the stream comes into a water-shed, its various paths and lanes into turnpike and cross-roads, the neighbouring quarry into a mine, whilst its blacksmiths', grocers', and other shops will be developed into seats of industry and commerce, and its petty local government will swell into the larger proportions of what is municipal. The first step was particularly calculated to prepare for entering on the study of geography intelligently, this is specially adapted to add interest to the study, arising partly from the attractive character of the knowledge imparted, and partly from the method adopted in imparting it. But the pupils should be assisted in forming clear ideas by specimens, models, and pictures, and further, by the lessons being generally thrown into the form of imaginary tours, during which not only minute description should be used, but the abstract impersonal style thrown aside and *dramatis personæ* introduced.

*Third stage—The British Isles.*—The pupils will enter on this stage possessed of a considerable amount of positive knowledge presented with a vividness that enable them to realize, and to feel delighted in the contemplation of scenes of nature and of industry, of home and of holiday-life. They will now be prepared to advance to what is more systematic and disciplinary. It will be a paramount object to direct attention to relations, to group and classify facts, and to elicit the conclusions of judgment and reflection. Without any risk of moving beyond the pace of the pupils, the British Isles will form a most appropriate arena in which to introduce such exercise, and prepare for learning the geography of the world scientifically. Scotland, Wales, and Ireland are outlying portions of the home of the English child. There are sufficient resemblances to make the step easy,



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but sufficient differences to suggest comparisons, to note contrasts, to provide for groupings, and to lead up to the consideration of causes and down to that of consequences. It will be essential to commence with a systematic course on England, not only for the sake of the information, but in order to lay a basis for comparisons and inductions which should be constantly made, when the teachers will afterwards proceed through the adjoining countries. In taking up these the same general points must be examined, and comparisons instituted between them and the corresponding ones in England. The pupils, by making such comparisons, will arrive at general views of the empire, which will prove amongst the most instructive portions of its geography. At the same time, the study of difference of character, manners and customs, tastes and habits, will tend to enlarge the views and liberalize the minds of the pupils. Small as is our island home, there is sufficient variety of scenery, natural production, manufacture, etc., to gratify curiosity, prove how dependent we are on each other for the supply of many of the necessaries of life, and that interest as well as loyalty links us in a common brotherhood. The teaching should be of an inductive character, and the larger and the greater the number of the generalizations made, the higher and the more successful will be its character. Every lesson should be gathered up into a condensed summary well expressed, and on this an examination take place. The memory must be employed in committing to its keeping the names and positions of mountains, rivers, towns, etc., about which information has been given.

*Fourth Stage—The World.*—At this step the character of the instruction, and mode of imparting it, become entirely changed. There will be no more creeping from cape to cape along the shores of induction, but, prepared with the chart and compass of geographical principles, the pupils will sail forth far and wide, proceeding from general to particular truths. They will be taught deductively. At this point the subject becomes really "geography generalized." The earth's surface should therefore be viewed as a whole: first, in its physical features, then in its occupation by different human families, and as a planet. To accomplish this, four courses of instruction will be required —*one* in which the earth should be considered as to land, water, air, and the laws that regulate the simplest phenomena of each; a *second* in which the inhabitants of the different countries of the world might be taken up, as far as concerns their manners and customs, their home occupations, their amusements, their moral condition, and their worship. A *third* taking up the world in a missionary point of view, describing the principal religions, the extent to which Christianity has spread, and especially the agency and machinery at work in the field of missionary enterprise. A *fourth* in which would be worked out the shape, size, and daily motion of the earth, together with the method of noting relative positions, measuring distances on its surface, and the relation which the map of the world bears to the globe. The phenomena of physical geography should be introduced first, because the physical features of a country remain to a great degree unchanged,

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and they exercise much influence in determining the character and productions of a country, and the occupation of its inhabitants. It is also by a perception of the connexion subsisting between the latter and the former, that the judgment and reasoning powers of the children are cultivated. But at this stage, only the principles of physical geography ought to be worked out. The application of these to the condition of the various peoples and countries, and the elucidation of their industrial pursuits, manners and customs, and social condition, would involve more work than children could accomplish at one step. In studying the moral and social condition of the inhabitants of the earth along with their localities, geography would be made a vehicle for the diffusion of correct information on those causes which are most active in promoting or retarding the happiness of the human family. It would early train the pliant mind of childhood to view the human race as members of one great family with a common origin and destination. It would also teach the exercise of those sentiments of justice and benevolence which are inculcated by the Divine Author of Christianity, and prevent the introduction of those prejudices and that exclusiveness which arise from differences of colour, of race, and of manners. By continuing to bring into play the imaginative faculties, and the power of vivid description, the lessons would be most interesting. The world would now be explored to some extent by the young travellers, as England was when they were two or three years younger. Missions to the heathen present to the teacher an interesting, and tempting department of geography. They have their heroes and their history, their literature and their organization. Their field is the world, and the workers in that field are the harbingers of civilisation as well as of salvation. The story of Christian missions is thrilling, and might be made so to children. It would put into the hands of teachers an additional instrument of moral force of the very highest order, and many children wearied of direct Bible-teaching, would attend to the very same moral lesson delivered under the guise of the doings, and sayings, and sufferings of the missionary.

*The Fifth Stage.*—The study of political geography is, *par excellence*, the study of geography. "It presents life, the life of man." On the foundation of physical geography begun at the last stage, and completed at this, by additional instruction on more recondite points, should be raised a superstructure of political geography, resting at almost every point on the underlying mass. However interesting in itself, physical geography should not be viewed *per se*, but as the light, the illustration of political geography, teaching what nature has done for each portion of the earth's surface, in order to fit it for the use of its inhabitants, particularly man. Physical geography is the interpreter, so to speak, of political geography, for whilst the latter reveals to us oracularly where man lives, and how; what he does, and what he suffers; the former, to a great extent, accounts for all this. At this stage *missionary geography* should be continued, and certain natural features and productions of the *British Islands* again taken up, with the special view of showing their influence

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upon the development of British industry. The *foreign and colonial possessions of England*, chiefly as to their social condition, productions, and influence on our commerce; and *Europe*, both physically and politically, should be added. These subjects will not only require more experience and mental power on the part of the pupils, but should be treated on the principle of "geography generalized." Thus, instead of a series of separate lessons on France, Italy, Russia, etc., each treated in the order of its position, boundaries, surface, productions, there should be a series on, first, the position and boundaries of all the countries of Europe, which would be examined and compared, that the resemblances and differences might be observed, and from these conclusions drawn as to corresponding points, and points of difference in the character and condition of the several countries; next, the divisions of the countries of Europe, treated in the same manner as far as applicable; then the capitals, the productions, the agriculture, the commerce, the government, the religion, etc., in succession. This method would save repetition and time, by furnishing constant opportunities for comparing and generalizing. Important conclusions would be arrived at, the memory would be aided in retaining facts, and into operation would be brought the higher class of faculties, which it is the object of education to call into activity at this period.

*The Sixth Stage.*—The subjects appropriately allotted to this stage are, 1. *The countries of Europe*, considered separately, in order to restore that unity of view, with respect to each, which was sacrificed at the last stage, in order to stimulate scientific investigation, cultivate the higher intellectual faculties, and get over ground which it would be advantageous for the pupil to know in the event of his then leaving school. The information at this stage should be much more full and complete than at the last; more to furnish the mind than to form it; rather making use of power to cultivate and gratify the love of knowledge, than employing knowledge for the cultivation of power. 2. *The principal countries of Asia, Africa, and America*, with a view to show the religious, social, and political condition, and the dependence of that upon physical and moral causes. 3. *Historical Geography*, in which the Earth should be exhibited from the period when it was "a land of mystery, a field of unknown and awful wonder, where once poets' fancy could range freely as in a land of dream," till the present, when it stands forth in the clearness of modern discovery, and with the familiarity of constant intercommunication. 4. *The History of Religion*, given from her cradle in the "happy garden," through all her outcast fortunes, till by anticipation we can hail her steady and universal empire.

ROBERT DUNNING.

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## VII. REPORT OF THE PRIVY COUNCIL ON EDUCATION.*

THE principal duty which we propose to ourselves in connexion with the Educational Blue Book for 1860-61, is to give a general view of its contents, and specific details on those points which are most likely to interest the general reader as well as the professional man, and especially those readers who watch with satisfaction or concern the operations of the Privy-Council Committee.

The twenty-seven years which have elapsed since this Committee took up its work have seen a large amount of work done, an amount of work which establishes the wide-spread educational destitution which must have existed, as well as the efficiency of the department which was called into existence in order to remove it. But the rapid extension of elementary schools, and the multiplication of competent teachers, are still more gratifying to contemplate, when we consider that the money and labour expended by Parliament have been expended only on condition that the spontaneous exertions of the people should meet the Government much more than half way. The liberal response on all hands to the invitation of the Privy-Council Committee, indicates an amount of moral activity and of a wise direction of that activity, which are honourable to the middle and upper classes, and to no class, it is only fair to say, more than to the clergy of the Church of England.

*Expenditure.*—The total expenditure last year was £724,403, 5s. 4d. There are some of the items of this expenditure which will be perhaps received with some surprise by those who think that the teaching profession would, like others, take care of itself were sufficient inducements offered to enter it. The proportion of the above total paid in augmentation of teachers' salaries was in round numbers only £98,000, and adding what was probably allowed by school managers out of the capitation grants, we have a total expenditure on the salaries of teachers of about £140,000. The pupil-teacher system costs the country £258,000, and the Normal Colleges £92,328. This is not the place in which to enter into the merits of these grants; but we cannot refrain from saying, that the sums expended in "forcing" teachers, and perhaps also those expended on pupil-apprentices, might be saved, did the teaching profession hold out any *career* for the ambitious and deserving. Teachers would then educate themselves as surgeons and the clergy do. It is not the emoluments in the lowest stage of any service which bring able men into it, but the prospects of advancement to positions of trust and influence.

Assistant and probationary teachers were paid about £11,000. Reformatory and industrial schools received about £10,000. Night schools, £1600. Under the head of capitation grants upwards of £63,000 was paid. When these are extended to Scotland this sum will be much increased.

* *Report of the Committee of Council on Education.* With Appendix. 1860-61. Price 4s. 6d.

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The sum expended on buildings was £118,000, and in providing books, maps, and diagrams, £4655. After the great noise which has been made about the introduction of science into our elementary schools, it will astonish even those who had a practical knowledge of the difficulties to be encountered, to learn that their Lordships have been asked to expend for scientific apparatus only £177, 14s. 10d.

Inspection and administration (including postage) cost the country £64,000. The net increase of expenditure during the year 1860 over that in 1859 amounted only to £1287, 15s. 4d.

*Classification of recipients.*—Under this head we have some interesting and instructive items. Without attempting to allocate to each denomination a separate charge for inspection and administration, etc., in other words deducting £65,000 from the total of nearly £725,000, we find that England received nearly £572,000 of the remaining £660,000 expended, and Scotland nearly £88,000. Of the sum expended in England no less than £437,643, fell to the Church of England; £65,361, to the British and Foreign School Society; £87,677, to the Wesleyans; £29,739, to Roman Catholic schools; and to Parochial Union schools, £1109. North of the Tweed the Church of Scotland received £44,376; the Free Church, £36,650; the Episcopal, £4436; and the Roman Catholics, £2202.

With the above sums the Church of England, apart from the maintenance of teachers and apprentices, has been enabled to build 282 schools,* with 170 residences, besides enlarging and improving many existing schools and dwelling-houses. The British and Foreign Society have built 19† schools with 7 residences, the Wesleyans 21‡ with 9 residences, and the Roman Catholics 12§ with 3 residences. In Scotland, the Church of Scotland has built 16 schools and 8 residences, the Free Church 7 schools and 5 residences, and the Episcopal, one school.

*Number of Teachers.*—Leaving the expenditure, and looking to the teaching staff, which owes its existence to the Privy-Council Committee, and looks to it for pecuniary aid, we find that there are in connexion with the

| | Teachers. | Of these Female. | Pupil Apprentices. Male. | Female. |
|---|---|---|---|---|
| Church of England, | 5470 | 2389 | 4829 | 4924 |
| British and Foreign Society, | 793 | 297 | 1086 | 778 |
| Wesleyans, | 384 | 119 | 536 | 289 |
| Roman Catholic, | 316 | 212 | 213 | 479 |
| Church of Scotland, | 778 | 183 | 849 | 351 |
| Free Church, | 475 | 101 | 640 | 209 |
| Episcopal Church, | 80 | 37 | 76 | 85 |
| Roman Catholic, | 33 | 21 | 33 | 55 |

The total number of certificated, assistant, and probationary teachers in Great Britain, at present on their Lordships' books, is 8329; of pupil apprentices, 15,535; an army mustering 23,864 more or less effective workers.

*Normal Colleges.*—So much for the expenditure, and for the results

* 180 separate institutions.
† Ten separate institutions.
‡ Eleven separate institutions.
§ Seven separate institutions.

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as regards the number and classification of the teachers employed. Let us look for a little at the manufactories out of which the labourers are turned, armed and disciplined for their work. These number 45, 21 of which are exclusively devoted to the training of female teachers, though in some cases, as in Scotland, the male and female students are instructed in the *same buildings*, and generally by the same masters. Twenty-eight colleges are in connexion with the Church of England; 3 with the British and Foreign School Society; 2 with the Wesleyans; and 3 with the Roman Catholic Church. In Scotland, the Established and Free Churches have each respectively 4 training colleges, but only 2 separate buildings, and the Episcopal Church has one male training-college.

Male and female students, to the number of 2655 in all, passed the annual examination of December 1860, success in which qualifies the candidates to undertake an elementary school, and to claim a certificate of merit after two years' probationary service. It is to be observed that a considerable number of these are still in residence, undergoing a second year of training—probably a thousand. For the above results the country paid £92,328, 19s. As the total number of Queen's scholars at present in training is 2604, we may safely conclude that upwards of 3000 young men and women are this year in preparation for the office of elementary teacher.

These normal schools are conducted under the superintendence of committees, by efficient and highly-qualified teachers, denominated principals, vice-principals, and lecturers. The course of instruction is practically (not theoretically) determined by a programme issued at the beginning of each year by their Lordships of the Privy-Council. The subjects, and extent of requirement in each subject, vary according to the year of attendance. As many may peruse this notice who are quite ignorant of the working of the Privy-Council system, we give the following condensed view of the course of study pursued in the training-colleges:—The Holy Scriptures; Catechism; Church history (Reformation in Great Britain, and history of fifteenth, and part of sixteenth centuries); Reading; Penmanship; Arithmetic; school-management; English grammar (including analysis of sentences); Geography (physical and political) with map-drawing; the history of England; four books of Euclid; Algebra *or* Latin; drawing; music (theory and practice). The female students are examined in the same subjects, with the exception of mathematics, and the addition of domestic economy and needlework. From students of the second year a more advanced profession in each of these subjects is expected.

*Inspection.*—"During 1860," says the Lord President in his report to Parliament, "60 inspectors, including 24 assistant-inspectors, were employed in visiting schools and in holding examinations. They visited 10,403 daily schools, or departments of such schools, under separate teachers. They found present in them 962,932 children; 7249 certificated teachers, and 14,949 apprentices. Of the schools or departments, 2260 were for boys only; 2214 for girls only; in 4452 boys and girls were instructed together; 1477 were confined to infants (children

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under seven years of age). Of the children, 531,643 were males, and 431,289 were females. The preponderance in number of the schools for the children of both sexes over separate schools arises from the fact that this organization is almost universal among the Presbyterian schools in Scotland, and prevails largely among the schools of Protestant Dissenters in England and Wales—not to mention that it is necessarily adopted in many parts of the country, when the means to maintain two teachers are wanting." The training-colleges also receive annual visits from the inspector at a period of the year different from that of the annual examination.

The pauper schools visited numbered 426;* the ragged schools, 72.

*Age of Pupils.*—The table which contains a classification of the ages of the children attending school exhibits some striking differences and contrasts. The great mass of the children attending school in Great Britain are between 4 and 11 years of age. The mean percentage of those above 11 and under 12 is 8·02; of those above 12 and under 13, 5·81; and of those above 13 and under 14, 3·38; and of those above 14, 2·37. The percentage in Middlesex and Lancashire falls in every case below the average. The attendance of children over 14 sinks as low as ·95 in Middlesex, and ·87 in Lancashire, while in Wales it rises to about 3¼. and in Scotland to 4¼.†

*Subjects and Character of Instruction.*—The subjects of instruction in elementary schools next attract our attention. These are the Holy Scriptures, the catechism, reading, writing, arithmetic, geography, grammar, history, music from notes, and drawing. It would be worth while, it seems to us, to give separate columns for writing from dictation, English composition, and (in Scotland) Latin. A defect in this table is the throwing into one column the schools characterized as teaching the several subjects "excellently," "well," and "fairly." In such important branches as religious knowledge, reading, writing from dictation, and arithmetic, we ought to have more detailed information. There could be little objection to swamping "fairly" and "moderately," "imperfectly" and "badly," the one in the other; but "excellently" and "well" should have separate columns allotted to them. This defect of classification, in our opinion, lessens so materially the value of the returns, that it could serve little purpose to give the results here. Moreover, while taking exception to the classification in this table, we would also venture to question the *results themselves*. If, of 5874 schools in which the Holy Scriptures are made the subject of a report, only thirteen are characterized as giving the instruction imperfectly or badly, these schools are either in a much higher state of efficiency than the public believe, or the teachers owe much to the leniency and good-humour of the inspectors. Again, reading is taught "imperfectly" or "badly" only in sixteen out of 7508 schools!‡

* Containing 27,728 inmates.

† We have confined ourselves to the summary of results in schools in receipt of grants, as these are always more trustworthy than returns from those visited for simple inspection only.

‡ We confine our remarks to those schools which receive Government aid in some form or other. All other schools reported on give lower averages under every head.

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Such returns are worthless, and worse than worthless. We are glad to find that music from notation is taught in 493 schools, and drawing in 659; but gratifying as this is, how trifling is the result when measured by the expenditure of time and money in our training-colleges for the purpose of fitting the students to give instruction in these important elementary branches,—so much more important than history, which we find taught in 2455 schools. We fear that the students in our training-colleges are still disposed to regard these subjects as accomplishments, and do not understand the important bearing of music and drawing on organization and discipline, apart from their inherent educational value.*

*Emoluments.*—In one of the tabulated returns we have the gratifying intelligence that not very far short of one-half of the income of the schools, exclusive of Parliamentary grants, is derived from school pence; the sum derived from voluntary contributions and endowments taken together exceeding the school pence only by about £18,000. The average emoluments of certificated masters from all sources amount to £94, 1s. 3d., and of mistresses, to £62, 5s. 11d. A large proportion are also provided with a house rent free: it does not appear that this is estimated in making up the above average. The salaries of uncertificated teachers in *the schools visited* are about two-thirds of the amount received by the certificated. The average income in Middlesex, taking all classes of aided schools into consideration, is about £110; in Wales, a little above £80, in the case of masters. The male teachers in connexion with Protestant Dissenting schools are more highly paid as a body than any other class; while the salaries of the female teachers seem to be about the same all the country over. In Scotland, so many of the best schools are not under inspection, that the average salary given does not give a fair view of the emoluments of teachers. Confining ourselves to certificated and "parochial" teachers alone, we should set down the present average as £110.†

Let us now enter the schools in company with the inspectors, first thanking their Lordships for the greater conciseness which, through their intervention, now characterizes these reports. Out of the mass of congratulatory matter which seems to be a necessary feature of all such documents, we shall endeavour to extract such remarks as indicate those more conspicuous merits and defects in popular education which obtain a general official concurrence. Following this principle of selection, our attention is inevitably called to the success which attends the labour of the trained teacher in giving his pupils a practical acquaintance with the three branches which lie at the foundation of all secular teaching, and which ought, throughout the whole elementary school period, to receive the prominence which their importance demands. We are the more desirous to learn what the inspectors have to say regarding these subjects of instruction, now that the Royal Commission have expressed their opinion, that, so far as

* Since the above was written, their Lordships have issued a circular giving a more practical character to the instruction in music. (*See* Retrospect of the Quarter.)

† The new Statute will probably raise this average about £18.

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these fundamental and necessary branches are concerned, the elementary school fails of attaining the object of its institution.

In the matter of Reading, the opinion of the Commissioners is fully sustained. The great majority of teachers seem to have no conception of the importance of this branch to the children of the labouring classes, or of its value as a mental discipline. They clearly have not been taught in their training colleges, what is nevertheless indisputable, that through no one subject can so much mental discipline, using this expression in a large sense, be conveyed as through reading. We do not hesitate to say that no child can be taught to read accurately, intelligently, emphatically, and expressively without acquiring, in the course of that training, an amount of general mental cultivation which exceeds in importance the cultivation derivable from all other subjects united. "The reading," says Mr. Mitchell, "is the most defective subject in the schools, arising partly from the faulty pronunciation of the peasantry, and partly from the difficulty and uninteresting matter of the books." The books used may have much to do with it, and to this extent the clergy are more to be blamed than the teachers. Notwithstanding the many facilities for obtaining books at very moderate prices, it is well known that the difference of 1s. or 2s. on a complete set is sufficient to determine the retention of books which all intelligent educationists unite in condemning. But the teachers themselves are not always free from blame; they, in too many cases, seem to be indifferent to the advantages of well-graduated and interesting reading-books, and allow the minutest pecuniary motive to influence their selection or their submission.

The influence of good reading-books in facilitating progress in the art of reading is itself a sufficient reason for exercising more care than we usually find. But there are other and larger considerations which merit the attention both of managers and teachers. These have been so well put by Mr. Arnold—no mean authority in such a matter—that we shall be excused for quoting them in full:—

"It is not enough remembered in how many cases his reading-book forms the whole literature, except his Bible, of the child attending a primary school. If, then, instead of literature, his reading-book, as is too often the case, presents him with a jejune encyclopædia of positive information, the result is, that he has, except his Bible, no literature, no *humanizing* instruction at all. If, again, his reading-book, as is also too often the case, presents him with bad literature instead of good—with the writing of second or third-rate authors, feeble, incorrect, and colourless—he has not, as the rich have, the corrective of an abundance of good literature to counteract the bad effect of trivial and ill-written school-books; the second or third-rate literature of his school-book remains for him his sole, or, at least, his principal literary standard. Dry scientific disquisitions, and literary compositions of an inferior order, are indeed the worst possible instruments for teaching children to read well. But besides the fault of not fulfilling this, their essential function, the ill-compiled reading-books I speak of have, I say, for the poor scholar, the graver fault of actually doing what they can to spoil his taste, when they are nearly his only means for forming it. I have seen school-books belonging to the cheapest, and therefore most popular series in use in our primary schools, in which far more than half of the poetical extracts were the composition either of the anonymous compilers themselves, or of American writers of the second and third order; and these books were to be some poor child's Anthology of a literature so varied and so powerful as the English! To this defectiveness of our reading-books I attribute much of that

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grave and discouraging deficiency in anything like literary taste and feeling, which even well-instructed pupil-teachers of four or five years' training, which even the ablest students in our training-schools, still continue almost invariably to exhibit; a deficiency, to remedy which, the progressive development of our school system, and the very considerable increase of information among the people, appear to avail little or nothing. I believe that nothing would so much contribute to remedy it as the diffusion in our elementary schools of reading-books of which the contents were really well-selected and interesting. Such lessons would be far better adapted than a treatise on the atmosphere, the steam-engine, or the pump, to attain the proper end of a reading-book, that of teaching scholars to read well; they would also afford the best chance of inspiring quick scholars with a real love for reading and literature in the only way in which such a love is ever really inspired, by animating and moving them; and if they succeed in doing this, they would have this further advantage, that the literature for which they inspired a taste would be a good, a sound, and a truly refining literature; not a literature such as that of most of the few attractive pieces in our current reading-books, a literature over which no cultivated person would dream of wasting his time."*

We are told by Mr. Brookfield that of 120 pupil-teachers who had completed their term, he found that only 35 had *in any way* been exercised in oral reading during their apprenticeship! One is here tempted to ask, Do the Inspectors examine the pupil-teachers from year to year in this branch?

"I rarely hear," says Mr. Grant, "a really good reading-lesson from a pupil-teacher, [what then of the pupil-teacher's pupils?] and many masters and mistresses do not seem to understand the essentials of such a lesson. There is much misapplication of time and pains."

We quite agree with Mr. Grant in thinking that many teachers who aim at teaching reading, worry the children too much about provincialisms, and waste time which would be better spent on teaching to read with intelligence and emphasis. This is a piece of school pedantry in the master. We cannot say that we sympathize with the over-refined ears which are shocked by provincialisms in the vowel sounds. In fact we are disposed to enjoy, if not to encourage them; and think it of much greater importance that the boy should be trained to read in such a way as to give pleasure, and convey a meaning to the ears of his fellow rustics, than that the time which might be devoted to this end should be expended on correcting a few peculiarities, which, even if corrected, will inevitably return after a three weeks' sojourn in the fields. It is itself a miserable provincialism—a Middlesex provincialism, we presume—to confound a deviation of pronunciation from the literary and court standard, with want of intelligence.

"The subject of reading," says Mr. Kennedy, "though improving in schools, has not made all the advance I had hoped to see when I first began to inspect schools. . . . More, I think, might be done if teachers would make a point of reading to their classes," etc.

"That this lesson," says Mr. Norris, "obviously and beyond question the most important part of the teacher's work, should be in most schools the one least skilfully given, is certainly not creditable to our system of training, and seems to call for careful consideration on the part of those to whom the training of our teachers is intrusted."

"Reading," says Mr. Moncrieff, "improves decidedly, but is still, on the average, below the mark."

* Mr. Middleton this year congratulates their Lordships on the improved series which have recently appeared, and some of which attain Mr. Arnold's objects as nearly as is compatible with a due regard to other elements not alluded to by him.

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"I am bound to express my regret," says Mr. Jones, "at finding two subjects not so much attended to as they ought to be. I mean common reading and common writing, both of which seem to be neglected by some certificated teachers as rather beneath their notice."

The Inspectors of Schools not in connexion with the Church of England bear similar testimony; and the same defect is observable in the Scotch Schools, even in the best districts. But we refrain from quoting further, as the Report of the Royal Commission, and this year's Blue Book, taken together, finally establish this prevalent shortcoming. It is for the training colleges and the teachers themselves to apply the remedy.

Writing is reported as well taught in some districts, but generally it is returned as only fair. In Arithmetic even the very moderate attainment with which the Inspectors are satisfied is rarely *intelligently* attained. A certain facility in working is not accompanied with a knowledge of the principles, we do not say of the more advanced rules, but of numeration and notation. Mr. Norris agrees with the Royal Commissioners in thinking that the only way of correcting the defective *results* alluded to, is by commuting some portion of the annual grants to schools into grants *for work done*. Mr. Alderson carries his views even further; so far that he cannot expect the support of those who take a larger view of educational aims, and would connect the work, as well as the manner of working, in our elementary schools, with the principles of mental philosophy. While fully admitting that no school is fully and fairly estimated which is measured solely by the results it attains in certain technical arts, we are not disposed to take alarm at the proposal to make *some portion* of the grant—for example the capitation grant—dependent on the number of children who come up to a certain standard in essential subjects, provided it be understood that the reading shall be intelligent as well as intelligible, the writing written from dictation, and the arithmetic based on an intelligent appreciation of the processes employed.* It would be a difficult thing to fix the standard, but more difficult, we conceive, in theory than in practice. Assuredly the country is quite entitled to expect these results from the teaching class; and were they to be demanded, the attention of teachers would be more directed to the *means of attaining* the required results—good schoolbooks, and constant, but always intelligent, practice. There is a rule of easy remembrance, which teachers, fresh from masters of method, may fairly be supposed to be acquainted with:—If a boy is to learn to read, let him read; if he is to learn to write, let him write; and so on. An examination of time-tables will satisfy any impartial man, that in three-fourths of the schools, this simple rule is not acted upon.

This want of practice in the art to be taught naturally connects itself with a common topic of complaint among the inspectors—the neglect of the junior classes. Teachers are too apt to forget the early age at which children leave school, and the consequent necessity of concentrating their efforts on the awakening of intelligence in the very young, and laying an early and sure foundation of positive acquire-

* Since the above was written the Revised Code has been issued.

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ment. The second highest class and not the highest is, as a general rule, the class by which the work actually done for the instruction of our agricultural and manufacturing poor is to be measured.

There is a unanimous expression of official opinion regarding the teaching of Grammar. It is almost always a failure. So harmonious are the inspectors on this subject, that we forbear from quoting constantly recurring censures. We may be pardoned, however, for extracting Mr. Gordon's wise, if not novel, remarks on the teaching of this branch :—

"But in the method of teaching this branch, there is sometimes another hindrance to success; this is, when it is taught only as an exercise of memory, and not of understanding. The order of proceeding is then from the rule to the example, and the examples are only those which the text-book supplies. But the whole matter of the lesson being given in the text-book, the lesson is very probably left to be taken up wholly by the pupil himself, as he best may, and so to be applied to the memory alone. But, when the method recedes from the example to the rule, and when the example is taken promiscuously from the reading-lessons, there is then, of necessity, much oral teaching, and oral teaching naturally addresses itself more to the understanding. Now, with whichever of these methods the grammar lessons begin, they ought soon to be employed together; for, as in other instances of synthesis and analysis, the very nature of the two processes does not admit of their being long kept apart. Whereas, there are schools in which the regressive method is entirely wanting; and there, as might be expected, the grammar is taught to little purpose. Even when the rule is fairly reached by the last-mentioned method, and when both methods proceed together, there is sometimes too little exercise in the seeking, and still less in the framing of examples — a practice indispensable to much knowledge of the matter."

The ill ventilation and filthiness of schoolrooms are the next most important subjects of complaint. "I have spoken so often," says Mr. Mitchell, "of the ill ventilation and lighting of many schools that the subject has become wearisome." Mr. Brodie has some strong and pertinent observations on the point. Mr. Arnold compares the state of English primary schools in respect of air and cleanliness to those of France. "So far as their buildings are concerned," he says, "the elementary schools under my inspection in London have perhaps no reason to envy those of Paris. I wish I could say the same as to the state of cleanliness and good repair in which they are kept. The English, who pride themselves on their personal cleanliness, appear not to take the same pride in their public institutions; in France the solicitude for the cleanliness and neatness of these is exemplary." And yet our inspectors see schools only after managers and teachers have received a week's notice of their coming, and have done all they can to clear out the accumulations of the year. In Scotland we happen to be able to assure Mr. Arnold that his eyes and nose would not be refreshed by an *unexpected* entrance into one school out of 200.

But let us pass from censure to a more agreeable duty. Our teachers, spite of these defects, arising solely from a mis-direction of labour, not from indolence or want of conscientiousness, are doing their work well, and, by the able discharge of their duties, are steadily raising the social value and consideration of the class to which they belong. Nor is this inconsistent with the poverty of results which we have been under

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the disagreeable necessity of detailing. The irregularity, and, when regular, the shortness of the attendance in both rural and town schools, are evils difficult to cope with, in many instances impossible to overcome. These difficulties, combined with the ambition of the teachers to give instruction in all that they themselves have learnt at the training-colleges, explain the facts. The ambition of the teachers is laudable, and their error almost unavoidable in the early stage of any national educational effort. In many districts they have already found out their error, and are giving a much more subordinate place in their time-tables to history, geography, and grammar. The exclusion of these subjects, however, should be stoutly resisted. When well taught few subjects are more instructive than geography, or more effective in enlarging the view and extending an intelligent interest in human affairs among the labouring classes, while its bearing on the ever-urgent subject of emigration does not need to be pointed out. Grammar, in its practical relations to capacity for unravelling and facility in composing sentences, is an unequalled intellectual discipline. History is a subject less likely to be well taught, because requiring for its adequate presentation a man of pretty large culture; but, if well taught, fruitful in its results. In this connexion we shall extract a few apt remarks from Mr. Fussell's Report:—

"No doubt it is needless, nay, worse than needless, to attempt to turn the heads of children in our elementary schools into dictionaries of dates, or chronicles of every petty event that has befallen mankind, or any part of mankind. But will not even a labouring man be wiser and more prudent, will he not be more patient and contented, if he sees how the complicated fabric of society around him has become what he sees it to be? how its different parts have been brought into existence, and how important are the functions of each? how our liberties have been won, how they have been perilled, and how their perils have been overcome? how the trials which press upon him have pressed upon others before him? by what steps they have sought relief or redress? where they have blundered, where they have been right? what part religion has played in our history, how injurious has been the abuse of its power? how all-pervading have been the benefits of its just influence and authority?

"Ordinary experience, the experience of a man's own life, can teach him much, but its study cannot travel beyond the lives of individual men. History places before us in one comprehensive view the experience of long periods, and of men in general. It is *progressive* experience; it is experience *in the average*. It helps us to be forbearing and tolerant as we trace the mistakes and differences of others; it teaches us to think less of our present difficulties, and of our own plans and systems, and the rocks and wrecks we see around us call on us to be prudent in the management of our own little vessel, and to profit by the folly as well as by the wisdom of those who have gone before. Is it not possible so to teach history in our elementary schools as that those who pass through them shall, as they grow up to man's estate, acquire, in a greater or less degree, and with more or less consciousness of the acquirement, some real insight into the principles which this enlarged and comprehensive experience is calculated to teach?"

While, therefore, protesting against the exclusion of these subjects as a blow to educational progress, we think that it would be well to give them a very subordinate place in time-tables. Teachers, as we have already said, are themselves rapidly becoming aware of the importance of this. From the general tenor of many of the Reports, it is evident that Dr. Morell's observations give expression to the experience of many of his colleagues.

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"With regard to instruction, the general tendency seems to be at present to diminish the number of subjects regularly taught in the school plan, and to attain greater perfection in those which remain. This tendency has not arisen from any direct design, or from any idea that the more advanced subjects are not useful or desirable for the children attending a primary school. On the contrary, the conviction, I believe, is more and more gaining ground that we cannot possibly teach *too much;* that the more knowledge and sound education are spread through the country, there will be just so much the more industry, economy, comfort, and wealth amongst all classes. The reason of the tendency to diminish the subjects of instruction lies rather in the conscious impossibility of teaching so many things *well*, when the time of school attendance is so short, and the children leave school at so early an age. Under these circumstances it is found best to teach the most important things efficiently, as affording a better mental training than half-knowledge spread over a wider surface, and as giving the greatest advantages for self-improvement in after life."

That the mistakes made in the relative importance attached to the subjects of instruction are due to no deficiency in the capacity and zeal of the teachers, is further established by the uniform praise which the Inspectors bestow on them, while so frequently finding fault with the practical results. "I am glad to see," writes Mr. Bellairs, "that in many parts of my district the certificated teachers are gradually exercising that influence in their respective neighbourhoods, which is the certain result of superior knowledge and intelligence." And then he adds what seems to us very wholesome advice. "This influence would be more considerable, if, along with the technical knowledge and skill they possess, it were possible to combine more general information and knowledge of the world or of mankind. With this conviction, I am always glad to hear of their being engaged in some employment which does not interfere with their school duties, and of entering into games and amusements not unsuited to their calling." "The progress of the children in the different subjects of instruction," says Mr. Watkins, whose experience extends over a most important district, "continues to be satisfactory, and certainly there is less cram and more intelligent reception of the subject in this than in bygone years." Again, "With the general body of teachers there is every reason to be satisfied. . . . Of the older and more experienced teachers in my district, I can speak with unqualified approbation and with sincere respect." The faults of the younger teachers in this as in other districts are to be mainly attributed to their age, not to their training or their class." "Generally, in all schools under inspection," writes Mr. Mitchell, "a sound and real education is given to the scholars." Mr. Moncrieff reports, "that our trained teachers as a body are doing sound work which needs not fear the closest examination." In Wales, the progress of the children has been so marked that Mr. Jones uses the following language: "They are more civilized, more tractable, better informed, better persons, I hope, both towards God and towards man. . . . My own profound conviction is, that the two next generations in Wales will be far better, far more amiable, far more virtuous, far more useful than the two preceding ones." These opinions find confirmation in the reports by the inspectors of the Nonconformist schools, and of schools in Scotland. The Wesleyan teachers in particular seem generally to be characterized as efficient and zealous. These approving remarks

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are not of course of any wider application than the censures recorded above. It is certainly gratifying to find that the general bearing of primary teachers throughout the country, both in and out of the school, is such as to obtain for them general commendation, and to secure the respect of those among whom they labour. They may be assured that it is in this way mainly, that they will attain to that social position which they consider to be their due. They can only command by deserving. During the past year, Mr. Kennedy informs us that a public meeting was held in Lancaster in honour of the National Schoolmaster, attended by the Mayor and Corporation, by all the Clergy, and by the Members for the borough. It is not probable that this master complains of social inferiority and neglect.

If our primary teachers are men of solid though limited acquirements, if they discharge worthily duties of such paramount importance to the State, we are led to ask what reward awaits eminence in the profession, and what provision is there for the old age of those who are yet too young and vigorous to think of coming decline? The rewards are practically none. The teaching profession is not a *career*, and until it is so, it cannot be in a thoroughly healthy condition. A man at twenty-two may, and in the general case does, attain a position almost, if not altogether, as good as he can hope to reach after twenty years of the most strenuous service. This is not as it should be. Superannuations it is easy for the State to provide: a favourable hour in the House may, any Session, secure this; but a career which will stimulate those in the lower grades of the profession to great efforts as students and as school-keepers, it is much more difficult to devise. In England the primary teacher is separated by the wide interposing barrier of the University from the Grammar schools,—a barrier which must remain. We see no surer way of introducing a new element which shall elevate the status, and give life to the hopes of the ardent and able, than that proposed by the Royal Commission—the decentralization of the present Privy-Council administration, and the institution of county or district inspectors of a lower grade than the present, but with official superiors of the class now employed. These county inspectorships would become the prizes of the profession, and should be confined to those who had served not less than seven years as primary teachers.

In Scotland the question is one of easier solution. There the highest education is within the reach of almost the poorest, and the Scotch graduate who enters, as in many instances he still does, the parochial school, may, so far as educational qualification goes, aspire to the Burgh and Grammar schools, and may from these even obtain a not too distant view of a professorial chair. Scotland is in a position to constitute an educational *profession*, extending in an unbroken series of elevations, from the humble side-school to the university. This object is facilitated by the recent improvement in the salaries of parochial teachers, but can be effected only by the giving to burgh schools that position and those emoluments which the Reformers contemplated. It is here that the real weakness in the Scotch system lies, a weakness which, by a little wise legislation, would become its strength. If Latin

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is going out of the parochial schools, as the Scotch inspectors affirm, it is because those offering for such situations are themselves ignorant of the classical languages. This is not to be attributed solely to the operation of the training-college system (which, from the first, no doubt, was a superfluity in Scotland), but to the fact that modern facilities for locomotion have enabled college-bred men to find elsewhere better encouragement than the life-long occupation of a parochial school.

SIMON S. LAURIE.

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## VIII. BOTANY IN COMMON SCHOOLS.

STRANGE it is, yet it cannot be denied, that in too many instances the lesson on flowers is regarded by scholars as the most irksome and unwelcome in the whole school routine, and the botanical task is shunned as the most uninteresting of all. It certainly appears paradoxical that objects beloved by all should form the theme of the lesson which is most unwelcome, and yet inquiry will show that under existing circumstances such a paradox is possible.

Flowers form the basis of the botanical science, and in the class an attempt is made at teaching the science, rather than at uttering pretty things about flowers; and although nature is full of contrasts, yet there are few such that will compare, either for magnitude or intensity, with that which exists between flowers and the science to which they have given rise,—at least as it is set forth in some of our most popular elementary works; for while flowers are lovely and attractive, even to those who have not a knowledge of one fact respecting their existence, the science which treats of them is repugnant and forbidding to all who are not classical scholars, or who, at least, are not already thirsting for an insight into the hidden mysteries of nature.

If we take up one of the most popular "School Botanys" of the day, which is addressed alike to the tutor and the scholar, and open it, we first find a long word at the top of the page, perhaps "thalamiflorals," and then under another long word,—"caryophyllacea," a list of characters far too numerous to be remembered, even if they were given in ordinary language. Then follow the divisions "Sileneæ" and "Alsineæ," under each of which there are a number of smaller divisions, and to all this there is not one word added with the view of giving interest—not even the derivation or signification of the terms in the majority of instances. Hence it is not surprising that children should dislike and shun a task so devoid of interest, and indeed a task to which the teacher has to drive himself, owing to its want of attractiveness.

But setting aside the irksomeness of the study, what is its value? in a few instances the properties of the plants are mentioned,—hence in these cases a little knowledge is gained,—but the great value of the plants to man, as furnishing the materials of manufacture, is not even



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hinted at, neither is the beautiful adaptation of the plant to the conditions under which it exists, or the fitness of the parts of the plant for the fulfilment of the purposes for which they have been created pointed out; hence the most valuable lessons which the study of nature is calculated to afford are avoided rather than sought after, and the powers of observation are alone cultivated, while at the same time the appetite for natural studies is, we fear, blunted.

To us it seems a necessity that the greater part, at least, of the technical language which is associated with the botanical science be abandoned in common school teaching, that the flowers chosen for illustration be, as far as possible, such as are familiar to the class, and that they be called by their common or vulgar names, while the object of the teaching must be that of disclosing the beauties of the objects viewed, and the perfect adaptations which are seen alike in the flower and in its parts. The utmost care must be taken in order not to degrade nature in the eyes of the learner, but rather to exalt it; and some few, at least, of the perfections of creation must be carefully set forth, in order that it be manifest that nature teaches lessons to the diligent, such as are only enjoyed by those who attend upon her.

In order to illustrate the mode of instruction which we recommend, we shall select one or two common flowers for consideration.

We should like to talk of the leaf first, as it would yield rich instruction, and afford matter for conversation in the class on at least twelve successive days; but this must be left for a future opportunity, as the flower is the more attractive part of the plant to the child.

At the outset, we may say that a flower is usually made up of four kinds of parts which are arranged in rings, the outer series most commonly consisting of a few little greenish scale-like leaves, the second of the showy leaves of the flower, the third of little thread-like members, each of which has a knob upon its summit, while the central series presents a very variable character, yet is usually green.

It is not sufficient that we know these facts simply, but each one in the class must be enabled to distinguish between the members of the four rings, and to recognise them under all the modifications of form which they present. In order to this, let each take a few flowers from the posy, and then let us try if we can discover the parts.

Here is the buttercup or crowfoot.* By looking at the back of the flower we see five light yellow-green scale-like leaves, unless the flower is old, when they may have fallen off; these form the outer floral ring. Perhaps we have noticed that these five little leaves are downy, which they frequently are, and in order to see them in their best state it will be well to notice them upon an opening flower-bud.

Immediately within these five little leaves we find five other parts, which are larger, and of a bright yellow colour, with a glossy or shining surface; these, the flower-leaves, constitute the second ring of parts. Within these there are a considerable number of extremely small members which seem so numerous, diminutive, and confused, as to be

* The name by which the flower is known in the district should be used.

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unsuited for observation, but let us try and separate a few, and we shall find them to be very short yellow threads, crowned with knobs; but, in order to see these with distinctness, we must procure an opening bud, or a very young flower, and derive them from this source for observation.

The central series of parts we may have greater difficulty in finding, but if we pull off, with the utmost care, all the parts which we have as yet examined, we shall observe a number of little green specks congregated into the form of a ball-like mass remaining, which were situated in the very centre of the flower; but we may see this central series best after the other parts of the flower have withered and fallen off, for it remains and becomes somewhat enlarged.

The two outer rings of floral parts we have seen, have, in the case of the buttercup, a somewhat leafy character, whereas the two inner have dissimilar forms; and this is a general rule, yet not a rule without exceptions, for in a few instances the members of the second ring have not a leafy form, and in one or two cases the members of the third series are leaf-like, but this is not of frequent occurrence.

It is the two inner floral series which are of primary importance, for the central ring ultimately becomes the fruit, and it cannot do so without the assistance of the third series (counting from without inwards), hence these must both be regarded as necessary in order to the performance of the functions of the plant, for which reason we may term them the essential floral rings; and as the two outer leafy series are little more than protecting bodies, intended to enfold and shelter the more necessary parts, they are termed the floral envelopes; then we have the outer and the inner floral envelope, the outer essential series, and the inner essential series; and these terms are all that we shall find requisite in order to a correct understanding of the more obvious parts of the flower, such as the elementary student must alone regard.

In order to observe these members in other modifications, let us select a few more flowers from our posy. In the marsh marigold the outer envelopes of the two is alone present, and is coloured yellow; the whole flower, however, is much like that of the buttercup, only the outer floral envelope is absent, and the inner essential series consists of fewer and larger parts. In the columbine, the outer envelope consists of five coloured leaves, and the inner envelope of five very curiously-formed hollow parts, while the two inner series are similar in form to those of the last flower noticed. In the strawberry flower the outer envelope is made up of ten little green leaves, while the inner envelope is composed of five white leaves.

It is not uncommon for the parts of the flower to grow together; thus, in the primrose the outer floral envelope is formed of five united green leaves, and this is also the case in the pink and sweet-william; the inner floral envelope is formed by the union of five parts in the primrose, harebell, and honeysuckle; in the mallow, the members of the outer essential series are all united by the consolidation into a tube of their thread-like stalks, and the parts of the central series are more

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commonly united than not; they are separate in the buttercup, marsh marigold, columbine, and blackberry, but they are united into one mass in the apple, hawthorn, pink, and violet.

Having acquired a knowledge of the tedious part of our subject, we must inquire into the object of the varied parts of the flower. We have just observed that the two outer series of floral parts are destined to protect the inner and more essential organs, hence we are already familiar with their chief duty; yet, added to this, the inner envelope has a gay colour, and frequently a sweet odour, in order to charm man and attract insects, and usually secretes honey with which to feed the little creatures which are drawn to the blossom; and we have also noticed that the central floral series ultimately forms the fruit, hence its office and importance are apparent, but the indispensable work which the outer essential series performs has not yet been observed.

The members of the third floral series are thread-like, and are terminated in knobs, or little balls, much like pin-heads, and, indeed, each member somewhat resembles a common pin in form, but the knob alone is that which is essential.

If we shake a flower which has been for some time expanded over black paper or cloth, we at once observe that a quantity of dust has fallen from it, which has usually a yellow colour, and upon viewing this powder through a microscope we discover that all the grains derived from the same flower have a similar form;* yet the grains from dissimilar flowers are very different.

Observation shows that these little dust-grains, diminutive as they are, are living bodies which possess a very considerable power of growth; indeed, each grain must be regarded as a complete plant capable of performing all the functions essential to vital existence, for it must ever be borne in mind that plants occur in all degrees of simplicity, and that all plants consist of a greater or less number of diminutive bladder-like bodies.

If we view a leaf, a portion of the stem, or a part of a flower under the microscope, we observe that it consists of a number of little soap-bubble-like bodies, some of which are spherical, while others are elongated; and such vegetable forms as the mushroom are also made up of similar units.

The simplification of the vegetable structure is worthy of special notice. The flower is the first organ which is reduced to a more elementary condition, till it ultimately has the simplicity of structure which occurs in that of the hazel, after which it totally disappears as in the ferns, which are flowerless plants. Next, leaves also disappear as in the mushroom, and even here this reduction towards simplicity does not end.

We have seen that the mushroom is made up of a vast number of little bladder-like bodies, but as we pass down the organic series, we discover, among the more simple sea-weeds, structures com-

* These grains from six distinct plants will be found admirably delineated by Tuffin West on plate 5, figs. 123-128 of Dr. Lankester's *Half-Hours with the Microscope*.

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posed of a simple bead-like string of these bladder-like units, and lower than this we find the snow plants where one diminutive soap-bubble-like body constitutes the entire individual. Yet, this body, simple as it is, is a living plant, an entire and complete living body, and an object capable of performing all the functions necessary to life; thus it enlarges itself or grows; it imbibes matter from without, forms secretions, assimilates matter to its own nature, multiplies or reproduces itself, and dies. One of these little bladder-like bodies, or the vegetable cell, as it is termed, is strictly *the* plant, and all structures which consist of two or more of these diminutive bodies are compound.

The little grains, which fell from the flower when we shook it, are living and complete plants, but they are of a tender character, hence special provision is made for their wellbeing.

The vegetable cell feeds largely upon honey or similar substances, which it either forms for itself or receives from others. In the snow plants, where the entire vegetable structure consists of but one cell, all the matter of which the plant is formed is elaborated after being received into the internal chamber, or cavity of the cell; but this is not the case with the little grains which fall from the flower, for they live on matter which has been prepared for them.

By some portion of each member of the central floral series a fluid is exuded, which is destined to nourish the grains which we have been viewing, but the manner in which this is accomplished will become apparent after the following considerations.

The knobs of the members of the outer essential series of floral parts are, in common with all parts of the plant, made up of vegetable cells, yet in these organs their formation is somewhat peculiar. Upon these knobs arriving at maturity they burst down their sides, or open at their summits, and shed or disperse the cells which composed them, and the dust from the flower is the very substance of the knobs of the third floral ring.

A portion of the powder shed usually reaches the central floral members, and is retained by the viscid fluid secreted and exuded by them, usually at their summits. Upon these grains coming in contact with this fluid, which is especially prepared for their reception and nourishment, the dust-grains absorb the fluid into which they have fallen, and commence to send out elongated root-like processes of a very delicate character which insinuate themselves into the very substance of the central floral member, till they ultimately reach an inner cavity (which exists in every member of the central floral series), where the extremity of the root-like organ is received into a little vessel prepared and fitted for its reception, and here develops upon its summit a plant which is to form the future seed.

A seed is a plant, a compound plant, an object possessed of root, stem, bud, and one or more leaves, and is not something which is to grow into a plant, and the fruit is an organ destined to foster the production and growth of the infantine seed,—hence in the absence of the seed no fruit is usually formed; and if the flower-dust, shed by the

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members of the outer essential series, does not reach the members of the inner series, the flower is sterile or barren.

We now see how essential it is that this dust should be brought into contact with the central parts of the flower; let us observe, then, the provisions made for the accomplishment of this end.

If a flower stands erect, the members of the outer essential series are usually longer than those of the central floral ring, and are elevated above them in such a manner that when the dust falls it directly reaches the surfaces prepared for its reception; and when the flower is inverted or pendant, the members of the third series are shorter than those of the central, by which means the dust reaches its destiny; but in some instances these arrangements are departed from.

When the parts are so situated that the dust does not fall directly upon the surfaces prepared for its reception, insects are usually charged with the dispersion of this powder. Honey, the very food of many of these creatures, is secreted by the flower, and an odour, which is to them sweet, and a gay colour, attract them; and curious it is that the insect can scarcely ever procure the honey, which is essential to its life, without passing over the third and central series of floral parts, by which it brushes the dust to its desired position.

This circumstance explains why the inner floral envelope should have a gay colour and an attractive odour, and why honey should be secreted by the flower; for by this means insects are attracted, which bring about the accomplishment of a work which results in the fruitfulness of the plant, and a work in the absence of which the plant would be sterile or barren.

Professor Willdenow relates a very curious observation, which shows the manner in which the plant is dependent upon the agency of the insect for its fruitfulness. In the birthwort, a plant occasionally found wild, and not unfrequent in cottage gardens, the third series (which here consists only of knobs) is so situated that the dust shed cannot, under ordinary circumstances, fall upon the secreting surfaces of the central members, and the wind is shut out from this flower owing to the form of the outer floral envelope, which is alone, in this case, present. At the base the floral envelope is inflated, then it is contracted into the form of a narrow tube, which is lined with hairs, and ultimately expands into an irregular-sided trumpet-shaped organ. A little insect now approaches the flower, and enters by the elongated tube, which it can readily do, as the hairs which line it are directed inwards, but having once made an entry, its escape is not so readily accomplished; it sips the honey and then attempts an exit, but the attempt is soon discovered to be vain; hence it spins round its prison, by which means it scatters the fine dust, and brings it in contact with the central organ. The imprisonment is not for life,—the work demanded in return for the honey taken has been accomplished; hence the hairs fall back upon the sides of the tube, and permit the prisoner to escape.

Other contrivances, having for their object the dispersion of the flower-dust, are worthy of equal attention. The members of the third floral series of the berberry flower are so constituted, that when touched

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at the base by the leg or trunk of any little creature which visits it, they rise with a sudden jerk, greatly to the surprise of the little insect, and thus cast the powder on the central series. In the beautiful kalmia of our gardens, the knobs of the third series of parts are concealed in cavities of the inner envelope, and are drawn back with the expanding inner floral envelope, till ultimately they slip from the cavities which concealed them with considerable force, and thus disperse the powder.

These few facts will serve to impress us with the truth that the forms and phenomena with which we are ever surrounded, are the working out of a great plan, and that the meanest operations of nature are calculated to bring about some useful end; for we see that an insect does not visit a flower without assisting in bringing about a harvest of fruit, and the bee does not extract the honey without rendering good service in return.

It would have been pleasure to us to have pointed out many operations associated with the development and nature of the flower which are of the deepest interest, but our space is exhausted; but before concluding, it seems desirable that we mention a few works in which valuable lessons of adaptation are taught. Sir J. E. Smith's *Introduction to Botany*, an old work often to be met with on book-stalls for a few pence, is very rich in such teachings, especially between pages 100 and 200. *Botanical Rambles* by the Rev. C. A. Johns, is a modern, and most charming little book. Dr. Balfour's *Class Book* and *Manual* also contain many valuable remarks appropriate to our subject, especially the chapters on irritability; and *Botany and Religion*, by the same author, yields many useful lessons, especially, as pertaining to our subject, on pages 211 to 217. The teacher should consult these works if he wishes to pursue in his daily lessons the subject we have thus briefly sketched.

C. Dresser.

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## IX. WASTE OF EDUCATIONAL POWER.

We hear much in the present day of the want of sufficient educational power, but far too little of the waste of it. We believe that there exist at this moment educational appliances nearly adequate to meet the wants of the country, provided only they were properly applied. This fact is too much overlooked, and the consequence is that the cry is still for more power, whereas a new direction to the already existing power is nearly all that is requisite. One of the most conspicuous misapplications of the existing educational power of the country consists in the want of anything like gradation among our schools. Some have attributed this defect to the working of the Privy-Council Minutes. But the Committee of Council never proposed to establish a system of education adequate to the wants of the country. Their

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design manifestly and undeniably was to assist local efforts and existing agencies. Others attribute the whole blame to parties, who turn the power supplied by the Committee of Council to the ends of ecclesiastical aggrandisement. That the feeling of ecclesiastical rivalry may have had something to do with it, we are not inclined to deny. But it seems to us that the true cause is to be found in the fact that, while the population in our commercial, manufacturing, and mining centres has of late years increased at an unprecedented rate, no provision for a corresponding increase in the means of education has been made. This, then, being left entirely to local and private efforts, the only organization, which could attempt or hope to provide a remedy for the deficiency of educational appliances, was the Church. And to this work the churches have set themselves with a vigour and an earnestness which are above all praise.

Ecclesiastical divisions have no doubt been attended with some injurious effects. There has been little co-operation, and hence little system, in the establishment of schools. Men have been too intent on meeting the clamant wants of an ever-increasing ignorance, to have time to consider how their benevolent and philanthropic efforts might best dovetail into one another. To this cause are we to attribute the fact, that, in our large towns, our schools have no connexion with one another, are parts of no common system.

This want of gradation, which is apparent in schools of every description, leads to a great waste of educational power. The well-known axiom, that successful results are dependent upon skilful classification and combination, seems to be acted upon in every business, save in that of education. In many of our public schools, doubtless, an excellent system of classification prevails. But the very excellence of the classification may compel the teacher to spend his energies, his time, and his talents in the production of results, which are small in proportion to what, under better auspices, he might effect. An example will tend to set this matter in a clear light. We have a school, let us suppose, attended by 200 children, whose ages range from six to fourteen years. To have anything approaching to perfect classification in such a school, the pupils would require to be divided into at least five groups of about forty each. Let us suppose that the time given to direct instruction amounts to five hours a day. In such a case, were the time equally distributed among the different groups, each would receive one hour's direct instruction from the master. Into this one hour have to be compressed all the branches taught. Let us suppose the branches average, among all the groups, three; then it follows that each branch receives daily from the master exactly twenty minutes. But it is an extreme case to suppose that the hours at the teacher's disposal are equally apportioned among the different groups. The more advanced classes generally receive twice as much time as the junior, so that the wonder is, not that so little is done, but that so much is effected in our common schools. It speaks well for the indefatigable energy of our elementary teachers, that, amidst so many difficulties, and so many discouragements, they produce so much

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really substantial fruit. To what purpose is this waste? it may well be asked. Why so overtask the energies and tax the resources of our teachers? It is not done in our large warehouses. In these, every man has his own special department in which all the goods are of the same description; and he consequently obtains a knowledge of them infinitely more minute and accurate than he could of all the goods in the warehouse, however long he might serve, and however much he might try to make himself acquainted with the peculiarities of each kind.

Were the pupils graduated according to their ages and attainments, which, in large towns, would be easy of accomplishment, the master could devote his time to the instruction of large groups in the same stage of proficiency, without the distraction inseparable from the present plan of having to attend to pupils learning all branches at one and the same time. The attention of the teacher would thus be concentrated on a given point; and the pupils would be brought into direct contact with the master-mind of the school. To reach a consummation so devoutly to be wished, we do not need more appliances than we at present possess. We simply require to have the material arranged on a different principle, that namely of combining into large groups those who are on the same footing as regards proficiency. We believe that the teaching staff, at present in existence in our elementary schools, could, under such conditions, not only do the whole work which they now do, but much more; for it stands to reason that a man will teach a large number of children of the same grade, better than a small number who are at every conceivable stage of advancement.

While thus, under present arrangements, all the children in our elementary schools suffer from the dispersion of educational effort, the defect is felt most heavily by those occupying the extremes of their ranks—we mean the youngest and the oldest. The young children suffer in an especial manner. They generally continue in school the whole day for four or five weary hours, as the case may be. They learn simply the elements of reading, and may consider themselves fortunate if the master can bestow upon them twenty minutes or half-an-hour daily. What becomes of them during the remainder of school hours? how are they occupied? under whose care are they placed? are questions of the most important kind, to which we could give an answer that might be more true than pleasant. Now what a public benefit it would be, were the infants attending our various elementary schools drafted off from them, and assembled in infant-schools properly so called. This would be a benefit to the masters of these schools, relieving them from the restlessness of those little feet, that will not and *should* not rest, and leaving them free to devote their whole strength to those who are somewhat more advanced. But if a benefit to the master, such a plan would be a double benefit to the pupils. Instead of being confined in a close school-room as at present, for long weary hours, doing nothing but gazing on vacuity, or acquiring habits of idleness and cunning, we should have them occupied for short periods in work, and for long periods in play and exercise. At present, however,

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the master cannot help himself. He must consult what is for the general good of the whole, and must sternly disregard the claims of a small minority. We do not blame the master. It is the fault of the system in force.

But not only might the younger children be thus drafted off from our elementary schools, many who are at present allowed to run wild in our streets, and to acquire habits which all their subsequent training can with difficulty eradicate, might be brought within the reach of influences which would tell most beneficially on their whole future character. Nor is this all; experience proves that children who have attended a good infant-school, will make as much progress in three years after leaving it, as others, who have not had that privilege, will make in five. In other words, the former at the age of ten will be as far advanced as the latter at the age of twelve. This fact is of great importance, when we remember the early age at which children of the class we speak of are generally withdrawn from school. The ever-increasing demands of trade and commerce, combined with the improvident habits of many families, tend to withdraw children from school at an age much younger than was formerly the case; and, accordingly, educationists have of late been earnestly discussing the question how this tendency may be checked; or, at least, how its evil effects may be counteracted, by giving the child, during the few short years of his school life, those elements of education which are absolutely essential. We do not say that infant-schools solve the problem completely, but we make bold to assert that a wide-spread net-work of thoroughly efficient infant-schools would be one means of attaining the desired end. That such schools would be hailed as a great boon we know as a certain fact, from the great popularity of the few that exist, and from the expressed opinion of many hundreds of our industrious and sober working men and women. A gradation among our schools would throw free a considerable number of teachers whose time might, with great advantage, be devoted to this important branch of educational effort.

The oldest children, however, suffer as much as the youngest. The main body of the pupils, attending any one given elementary school, consists of children whose ages range from seven to ten years. There are, generally, a few more advanced in years, but they form a small proportion of the whole. Now, it is evidently the master's interest as well as his duty to give the most of his time and attention to the larger number. In fact, the more time he devotes to his most advanced class, the less justice does he do to the school as a whole. Accordingly, it frequently happens, that a master finds himself compelled to adopt one of two courses, either to devote a large portion of his time to the junior classes, leaving the senior very much to their own resources, or else, devoting much of his time to the advanced classes, to leave the junior very much in the hands of untrained assistants or pupil-teachers. In either case, there is a waste of educational power, and a positive loss accrues to the interests of education. This might be remedied by the establishment of a few upper schools, confined to boys of a certain age

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and of certain ascertained acquirements, who, being nearly at the same stage, might be taught in considerable numbers by one man. We have no doubt that the establishment of such schools would tend to lengthen the period of school attendance. At present, when a boy reaches one of the higher classes in the school to which he belongs, his education comes more or less to a stand-still, and his parents imagine that he need make or can make no further progress. But were machinery provided at a moderate charge, whereby he might still be profitably employed in school for a year or two, there are many who would make personal sacrifices to an extent little dreamt of by the wealthier classes, in order to furnish their children with an education sufficient to give them a fair start in life. In fact, parents belonging to the lower stratum of the middle classes, cannot give their children what is termed a high education. The means are not within their reach. Our elementary schools do not profess to give it. The higher branches are to be had only in our academies and private schools, where, however admirably conducted, the high fees charged put it completely out of the power of persons with limited means to avail themselves of the benefits offered. Confining our attention to Scotland, we find as a consequence of this condition of things, that very few boys of the class we speak of are entering the universities or studying for the learned professions. It was wont to be the boast of Scotland that her schools put it within the power of all to obtain an education qualifying for admission to her colleges. The boast may still be true of her country parishes, but, assuredly, it is not true of her larger towns.

The principle of combination and gradation admits of an easy application, not only to schools in our large towns, but to those scattered through our mining and manufacturing villages, and the more densely populated agricultural districts. It is in these last, especially, that the evils of the present system are particularly noticeable, and these accordingly have been commonly singled out as specimens of the mischief resulting from denominationalism. And, certainly, it does seem a strange anomaly to find, in close proximity, two or even three schools all professing to teach the same branches, while one good school fully equipped would provide a better education at a great saving of expense, and without any risk of perpetuating those feelings of sectarianism which denominational schools are said specially to engender. We need not enlarge on the great saving of educational resources which such gradation would effect. We may merely allude to one aspect in which the saving might be turned to great advantage. The education of girls, in those branches which are particularly woman's sphere, is at a very low ebb. Great efforts are being made to remedy this sad defect. The great difficulty in the way of providing a remedy lies in the expense, inseparable from having a female teacher attached to every elementary school. The number of female teachers which would be required under the present system is altogether disproportioned to the work to be done, and the expense is consequently increased. But were our schools, in every possible case, combined, one master could with ease accomplish the work which now employs two or even three;

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the work would be better done, the master better remunerated, and a saving would be effected more than sufficient to obtain the services of a thoroughly efficient female teacher, who could teach the younger children in the forenoon—a work for which women are better qualified than men—and could devote the afternoon to the instruction of the girls in needlework, and those other branches, a knowledge of which is so essential to those who are to be wives and mothers. Nor would this be all. A wide door, at present almost closed, would be opened for the employment of women, a point of no mean importance at the present day, when the wisest heads are busily engaged in devising how we may best find honourable employment for the many thousands of women who are willing to work, but can find no work to do.

T. Morrison.

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## X. THE SOCIAL SCIENCE ASSOCIATION.

### EDUCATION IN IRELAND.

While the Scotch meeting of the National Association for the Promotion of Social Science went far beyond any former one in the direction of practical usefulness, the Irish meeting certainly excelled in social brilliancy. The Presidency of the Association is a yearly office, and Lord Brougham had already twice filled it; yet he again consented to act as President in deference to the strong wish expressed by the local committee that his first visit to Ireland should be in that capacity. His opening address, setting aside its allusions to foreign politics, was an able and comprehensive survey of the entire field of social exertion. In a few vigorous sentences, while laying down the principle of progress,—in which "each step prepared by the last facilitates the next," in which the only safe guide must be experience, and in which "we must ever be prepared to change our direction and our pace, and even to retrace our steps when we find we have gone too far in a wrong direction,"—he pointed out the value of an association which devotes itself to the application of that principle to the wide range of objects which its deliberations embrace.

The Association investigates the present condition of a question, makes apparent the steps which have led to it, and the direction in which it is moving, and if that appears to be toward any danger or declension, its efforts, guided by the light of experience, are directed to the discovery of the best way in which the danger can be averted or the decline checked. The pace of some improvement is found to be too slow for the rapid stride of the evil it is meant to overtake, and the association strives to bring to bear upon it the quickening influence of an advanced public opinion. Education, for example, must be made to keep pace with an increasing population, and with the growing

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demands of a trade and commerce encircling the world. The slow march of legislative improvement is often lamented, and the Association has from its commencement endeavoured and with some success to accelerate it. A law, however, may lag behind the age without greatly impeding it, while if masses of the people lag behind, there must be plenty of prison accommodation provided for the more rebellious, and lengths of dreary workhouse wards for the more helpless of the laggards, the yoke of taxation must hang more heavily round the neck of the community and its every advance be retarded. The education of the people has on these and other grounds equally just, occupied a prominent place in the proceedings of the National Association.

As our space will not allow us to do more than refer to the proceedings of a single section of the Association's labours, we propose to confine our present remarks to the Education Department,—a selection which the character of this Journal fully warrants. In this section, then, local interest was, as might have been expected, most keenly roused by the discussion of National Education in Ireland. This was in every sense the leading topic. It led to all others, and all others seemed to lead up to it. For whether the condition of pauper, or criminal children, or of children hovering on the brink of pauperism and crime, was under consideration, the great question at the root of all the difficulties was the same,—"How can we give a religious education and maintain liberty of conscience?"

The first paper read in the department was on "The application of the principles of education to schools for the lower classes of society," by Mary Carpenter. At the Glasgow meeting of the Association, Miss Carpenter read a paper "On the principles of Education," in which she maintained that the external training given to children to fit them for the duties of life should be an exercise for the purpose of developing the entire power of the human being, the religious and moral powers, the intellect, the affections and physical nature, and the governing power of will. The application of these principles to the education of various classes of poor children was the object of her Dublin paper. She showed that it was not in the common day-school that the whole round of a child's education was completed. It could generally only deal directly with the intellectual part, though it ought, indirectly, to develop the moral as well as intellectual growth, and also might embrace the physical training and the education of the senses, at present not only neglected, but injured. Home, she observed, was the school for the affections, and also for the religious feelings; and in all those cases where the school was also the home, the cultivation of these as part of the education of the child became imperative. It was to the neglect of this entire cultivation that the sad results of pauper-schools might be traced. No healthy intellectual result could even be approximated to by a system that left the affections barren and the will inactive if not antagonistic. Reformatory schools owed their remarkable success to a method the very reverse of this. Religious teaching, as well as physical training, had had their due place in these institutions; and, as a consequence, they were raising out of

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the very dregs of society intelligent, industrious, and upright men and women.

It was felt that this went to the root of the matters in dispute between the various educational parties in Ireland. The success of reformatories and industrial homes had been shown to be the distinct product of a combination of religious instruction with ordinary education, even their intellectual results were due to this; for the argument was convincing, and had the fullest testimony of experience in its favour, that the moral power governed the will, and the winning of that on the side of improvement had been more than half the victory over ignorance, evil propensities, and depraved habits. It was this power that each party in turn showed that it desired, and not unnaturally, to wield. The cultivation of the affections and the training to habits of industry might be left to the parents, but, as was the case in the discussion at Glasgow, only a small minority appeared content that secular and religious instruction should be in different hands. Miss Carpenter took pains to show that there was a natural division of educational labour, and that all that she urged was that reformatory and pauper schools, having the entire responsibility of the children committed to them, and entire control over them, should make their system of education entire also: yet the impression which the minds of the majority of her hearers were alone predisposed to receive was, that the vindication of religious teaching in the school was complete, and thence that a separate set of schools for each denomination was the thing to be contended for, in order that the fullest scope should be given for such teaching. It is easily conceded that the unrestrained influence of religion is the only thing possible for schools that are also homes. It hardly needed the strong testimony from the experience of Catholic countries, brought forward by the Attorney-General, Mr. O'Hagan, in his eloquent address on punishment and reformation, to establish it in the minds of all present.

The discussion on Miss Carpenter's paper was, however, a mere preliminary skirmish. The real battle-field was the paper of the Rev. A. Pollock, "On the educational position of the Established Church in Ireland;" and though on the closing day of the meeting the question of National Education was re-opened, by the papers of Sir Robert Kane and Professor Kavanagh, the two days' discussion which followed the papers of Mr. Pollock and Mr. Ross was the great discussion of the Congress. The publication of the papers will afford another and better opportunity for entering into a criticism of the views held by their respective authors. At present it is only necessary to deal with their general effect on the meeting.

In order to understand that effect, it is necessary to understand the position of educational parties in Ireland. The National Board, as at present constituted, though retaining friends among the moderate Catholics, the Presbyterians, and liberal Churchmen, is surrounded by enemies. One party proposed to remodel the Board on a more thoroughly liberal basis. The arguments of this party were principally these:—The national system has been productive of the highest educa-

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tional advantages; a separate system of denominational schools is less favourable to the interests of education, and may be used with much greater effect as an instrument of proselytism. The present system has given us a generation better trained, more enlightened, and more liberal than any the nation has yet seen. A return to the separate system would again divide the nation into hostile camps whose leaders would be more zealous for the success of their peculiar tenets than for the great national interests at stake. These arguments were very ably sustained. Mr. Pollock's plan, better known in Ireland as the Bishop of Ossory's, has proceeded from this party. It is simply a proposal to reconstruct the Board, to place the secular education alone on a national footing, leaving the religious instruction entirely to the school managers, free from all inspection or restraint. This scheme would not, in working, be very different from the present; it would retain the excellent secular instruction established by the Board, and get rid of what has been the great and real grievance urged against it, the deceit and petty tyranny too often practised in regard to religion. The national system, in so far as religious instruction was concerned, was proved to be in reality denominational. Why not, it was justly asked, call the schools by their right names—call a Protestant school a Protestant school, and a Catholic one Catholic? Only about one-fifth of the national schools were mixed, and it could not but happen that, when either the Catholic or the Protestant children were in a small minority, those children deserting school during the hours of religious instruction would be looked upon unfavourably by both master and fellow-pupils. Then the pictures of the Catholic had to be covered up and the altar concealed from the little Protestants; and the Bible of the Protestant marked "Dangerous" for the *protégés* of the priest. Over and above the petty deceptions to which such things lead, the daily reminder of religious differences must have an effect the reverse of beneficial on the minds exposed to it.

Nothing short, however, of the entire annihilation of the Board will satisfy either the ultramontane party among the Catholics, or the adherents of the Church Education Society. These two powerful and bitter opponents are at one on this point. They demand a purely denominational system, that they may go forth fully armed with the money and authority of the State, to teach their respective creeds. Why should we fear proselytism, says the Catholic champion? The Catholics both fear it less and practise it less than their opponents, and in this they are wise. The 12,000 children of Catholics at the schools of the Church Education Society are not likely, by the teaching they receive there, to become good Protestants, unless their parents are very bad Catholics indeed. The counteracting influence of the creed taught by their parents and priests is strong enough to negative the teaching they receive at the school. Exposure to conflicting teaching might indeed unsettle all religious belief, if the matters under controversy were not really too subtle for the understandings of the very young children attending the national schools. The faith and practice of the parent and minister will have the preponderating in-

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fluence on the faith of the child; and justly so, as, while the child is under the control of the parent, the discrimination is wanting which every conscientious mind would desire to see exercised in the adoption of a new religious belief. Catholics are willing to take the risk of their children attending Protestant schools, or none at all, in order that where there are Catholic schools they may be entirely under their own control, and that no restriction be imposed on them in the matter of religious teaching. Protestants, for the same reason, are willing to run the same risk, counting too on their being a rich and powerful minority, and able to make overwhelming reprisals; and also, it must fairly be added, on their firm hold of the truth!

The effect of the discussion of these various differences of opinion was, at first sight, not very apparent. There was much fear and trembling among the local promoters of the meeting as to the result, and it was even proposed that the subjects on which these differences were likely to be manifested should be passed over. But this would have been to forsake the very aim and object of the meeting, and was not to be entertained. The opposing parties were brought face to face, as they had never been before, and their differences were stated more broadly than ever. To an onlooker the principle laid down by the Irishman, who was asked by his friend which side of the fight he ought to take, and answered, "No side at all, but whenever ye see a head hit it," might seem to prevail. Whenever a head—of argument—did appear, it was hit strongly and fairly, sometimes from one side, sometimes from another, the dreaded controversy revealing that the real differences were fewer and less insurmountable than had been supposed. The great principles of liberty of conscience and religious education came out clearly as common to parties who had believed that it was in principle, and not alone in modes of action, that they had been opposed; and so it became evident, as the latter are capable of infinite modification, that a meeting point was not impossible. One result of the discussion has been to awaken the hope that such a meeting point may be discovered.

The industrial or ragged day-school has not taken root in Ireland to the same extent as in the sister countries, owing to its having been made so much an instrument for proselytism. It is found necessary, in order to retain the vagrant children in these schools, to give them one or more meals daily. Thus many of them came to receive the opprobrious name of "Souper Schools." The "soupers," while outwardly conforming to the religion of the sect establishing the school, commonly adhere in secret to their original faith, and withdraw their children gladly if a rival establishment of the right kind is started, distributing equally satisfactory doles of soup and bread. This has disgusted honest Catholics and honest Protestants alike. But the necessity for special schools for a class below the working-class, and still free from criminal habits, is felt in Ireland as well as in England. Under the wing of a national school in Dublin there is a ragged school of a kind which appears to meet the necessities of the case, and seems to furnish a hint for the solution of some of the difficulties which have been

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encountered in providing for this class in England. The children in the lower school form a distinct class; in the upper school they pay from 2d. to 5d. a week, while, in the lower, the parents are unable to contribute the smallest weekly sum. To secure regular attendance it is found necessary to furnish the first meal of the day, a simple piece of bread, as the children are often kept at home till it can be earned or begged, so entire is the destitution of their homes. The teachers of the two schools are distinct, the master testifying that their admission into the upper school of the miserable and wholly uncivilized children from the lower would degrade the whole tone both of the teaching and the discipline. The bread is furnished by private charity, but otherwise the lower school is under the National Board, and is worked as a department of the upper one. Is not this a very simple way of getting rid of some, if not all, of the embarrassments with which the friends of ragged schools have had to contend? It gets rid of the objection of making permanent institutions for a class which ought not, in the opinion of many, to exist, though about the fact of its existence there is little doubt, and for the hope of its non-existence, to say the least, very little foundation. It also allows for the children an easy transition into the higher class, whenever their improvement should be such as to warrant it. A ragged day-school of this kind might form part of the machinery of any large national school in the poorer districts of a great town, and thus be worked more cheaply and advantageously than a separate establishment. There is no reason why industrial training should not be added.

The able address of Sir John Shaw Lefevre was confined almost entirely to University education, regarding which it afforded much valuable information. In speaking of the Civil Service examinations, he stated that he considered the present results of elementary education anything but satisfactory. These results were not to be estimated by the reports of inspectors, but a very fair test was afforded by the examinations as to the real acquirements possessed by masses of the population. This is certainly just; very much of what the inspectors see is mere surface work, much that he hears mere loose information; only what is rooted in the nature is real education, and that alone can be retained and applied when the boy enters on the business of life; the rest must perish, and is therefore comparatively useless. The Very Rev. Dean Graves, in his able paper on the Civil Service Examinations, states the principle which underlies the competition movement when he says, that the sound healthy brain which enables its owner to achieve the greatest success in intellectual efforts, extends its action through his entire frame, reaches the hands and feet, and imparts a general vigour and activity.

On one evening in the week, the Association extended its influence to a still wider circle than the members and associates assembling in its departments. Each of these departments had its exponent to an audience composed of the young men in connexion with the various literary and educational associations of Dublin. The subject of education was allotted to Mr. G. W. Hastings, the Honorary General



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Secretary of the Association. After giving an account of the progress of elementary education during the last generation, he pointed out some of the defects of the Privy Council system, which made that system far from popular in England, and which, as was shown at the meeting of the Association in Glasgow, was productive of little save dissatisfaction in Scotland. He then most appropriately directed the attention of the meeting to the subject of evening schools and mechanics' institutes as the great remedies for the early withdrawal from school which the pressure for the means of subsistence rendered necessary for so large a portion of the community. To the development of these institutions the future progress of national education would be largely indebted, for they were sustained by the great principle of self-education. No education that was not voluntary could be really valuable. Real education depended on individual effort, and what was gained by the boy at school, was too often lost by the youth in whom no interest in self-culture had been awakened, while the class who pursued education as one of the noblest aims of life, the class who supported mechanics' institutes and evening schools, carried up to manhood the thirst for knowledge, and had produced a band of intelligent workers, whose labours would hereafter be felt in the industrial progress of the country.

The meetings of the National Association ought to be looked upon not as a time of reaping but as a time of sowing. Fruit in the shape of practical social improvements can only be sought for in the future. It is a seed-time from which a harvest of good may be expected to spring, when due time has been allowed for the rooting and ripening of the opinions which it scatters so plentifully. Expectations so formed have already, in many instances, been realized; and those who are intimately acquainted with the working of the Association have been often cheered by seeing the results of some discussion bearing fruit in the locality of one of its early meetings, in a higher tone of municipal government, in vigorous and enlightened measures of sanitary and other reforms; in other instances by the knowledge that it has been the means of awakening and guiding individual effort, and in others still, that it has quickened the progress of the Legislature in the enactment of measures of national and lasting usefulness.

In the great discussion which took place at Glasgow last year, opposing parties met for the first time face to face, and the hope sprang up that a full and free discussion of their differences and difficulties might furnish the means of reconciling the one and overcoming the other. Let us hope that the Dublin meeting will lead to a similar approximation of opinion there. Irishmen, like Scotsmen, have now found that they can meet and discuss their differences with mutual moderation, and part with a higher respect and tolerance for each other. The difficulties attending a settlement of the education question in Ireland are not great, if dealt with in a spirit of candour and conciliation, and it may be trusted that such a spirit will permanently survive the week of the meeting which called it forth and tested it so severely.

Isa. Craig.

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## XI. CURRENT LITERATURE.

UNQUESTIONABLY the most important literary event of the past quarter has been the abolition of the paper-duty, a happy consummation of the labours of those who have striven so long and so earnestly for the removal of "taxes on knowledge." We cannot be wrong in anticipating from the change an immense impetus to every department of literary and educational labour. In the meantime, it has had a somewhat singular effect in deepening the usual dulness of the autumn months in the publishing trade. The Act does not come into operation till the first of October, the day of the publication of our present Number. Till after that time, accordingly, many books which were in active preparation, some of which, indeed, had been announced for immediate publication months ago, have been delayed; so that next quarter may be expected to rise as much above the average of its activity as this one has fallen below that of its stagnation.

It would seem, however, that no considerations of economy can restrain the popular taste for light literature. There is a certain class to whom a weekly—sometimes a daily—novel is as much a necessary of life as most people now feel the newspaper to be. New works of the two and three volume class, accordingly, issue from the press by scores, week after week, with unabated vigour. In the course of a year they are reckoned by hundreds. Yet it is strange how few of these books, which form the staple of the reading of thousands, have any permanent value. The vast majority of them are lost in the eddies of the circulating library, having no strength to work their way into the stream of our national literature. Mr. Dickens's *Great Expectations* * is not likely soon to meet with such a fate. It is not many weeks since its publication was completed in the pages of a weekly magazine, where it must have been read by thousands; yet, the collective issue of it already lies before us in its fourth edition. Though we cannot accord to the work as a whole that high place which Mr. Dickens's admirers seem to claim for it, we admit that the first volume at least, and some parts of the other two, are well worthy of its author's best fame. Pip, Joe Gargery, and Wemmick have already taken their places in the gallery of fictitious heroes, beside imaginary full-lengths of the Tootses, the Wellers, and Dick Swivellers of the past; while the death-scene of old Magwitch *alias* Provis, will compare with that of Paul Dombey, or of Thackeray's Colonel Newcome. We cannot say, however, that the great expectations which the first volume excites in us are, any more than Pip's, at all realized in the end. The first and third volumes are as different from each other as are the earlier and later styles of Mr. Dickens. The first is representative of the low comedy period of Pickwick and the Old Curiosity Shop; the third of the melodramatic period of Dombey and Bleak

* *Great Expectations.* By Charles Dickens. 3 vols. Fourth Edition. London: Chapman and Hall, 1861.

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House. No one reading this work can have any doubt, if he ever had any before, as to which vein Mr. Dickens excels in; for here we have the same individual, the redoubtable Pip, placed first in the midst of that simple, vulgar, and homely class of society whose traits Mr. Dickens draws with inimitable power and breadth, as well as delicacy and truth, and then we have him transferred to an upper region of genteel life where Mr. Dickens's genius is little at home, and moves as stiffly, and awkwardly, and affectedly, as does his unfortunate hero. The success of the plot seems to lie in everything turning out differently from what everybody expects, down even to the very last page of the last volume. That such a success is legitimate, judged by the highest principles and aims of art, will hardly be maintained. There is abundant evidence in this novel that Mr. Dickens has not lost his old fascinating power; are we not, then, entitled to complain that he does not use it?

Considering how jealously the approaches to Parnassus in these days are guarded, in other words, how roughly modern criticism handles aspirant poets, the reception accorded to Mr. Alexander Smith's new poem* is no uncertain testimony to the excellence of the work. The praise and blame alike which it has received show the high position to which, as a poet, he has attained. The work undoubtedly affords evidence of the growth of Mr. Smith's poetical power, a growth not the less healthy from the pruning which he has given to much of that exuberant underwood which diverted his energies from the line of substantial thought. The selection of a historical basis for his poem has given a unity and coherence to his story, and a semblance of reality to his plot, to which his former works could not lay claim. The particular period which he has chosen—the transition from the semi-barbarous chivalry of the early Saxons to the softening and hallowing influences of Christianity—is full of deep interest, and abounds in those contrasts of light and shade which give so much charm to a work of art. In several of the details of his story, Mr. Smith has departed from the narrative of Bede, and of accepted historical fact, farther than regard for truthfulness or the widest poetical license seems to warrant. He has, for example, called Edwin "the earliest Christian king that England knew," forgetting, evidently, that Ethelbert of Kent had that honour, and that it was from Kent that Christianity was transplanted to the kingdom of Edwin. For Edwin did not marry the daughter of Redwald, as Mr. Smith has it, but Ethelburga, the daughter of Ethelbert of Kent, who was accompanied by Paulinus, as her chaplain, to her husband's court; and it was through their joint instrumentality that Edwin and his kingdom were converted. In fact, Augustine was "Bishop of the English" in Kent for several years before Paulinus undertook his mission to Deira. That Mr. Smith calls the usurper of the throne of Edwin, Ethelbert, instead of Ædelfrid, and that he makes Edwin die "in hall" and "pillow-propped within his chair," instead of in battle with Penda, king of Mercia, are no less certain, though they are less material, departures from the usually received historical narrative. But

* *Edwin of Deira.* By Alexander Smith. Cambridge, Macmillan and Co., 1861.

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it is not for history—it is not even for the beautiful and simple tale of love and fortune—that we go to Mr. Smith's pages. Neither does he possess that power of individualization or of dramatic constructiveness which go to the formation of a great poetical artist. Story and characters alike are but the foil for the indulgence of his wonderful faculty of natural imagery. Many single thoughts scattered over his pages are gems of richest fancy; those similes which are taken from nature being always finer than those drawn from the arts and customs of civilized life. It is for such thoughts that Mr. Smith's poetry is remarkable. Indeed, so highly burnished do they often become in his hands, and so much grander does the image seem than the reality it is intended to illustrate, that it is impossible to avoid feeling that the similitude preceded in the poet's mind the occasion for its use.

Those who love poetry for its own sake, and in its purest form, will have their tastes gratified as they have seldom been before in Mr. Francis Palgrave's *Golden Treasury.** Few books so well fulfil the promise of their titles, for it is indeed a thesaurus of "the best songs and lyrical poems in the English language." The volume, which is, in its material aspect, a rare work of art, besides being dedicated to Tennyson, has had the benefit of the laureate's taste in the selection and setting of its gems. We have, however, the utmost confidence in Mr. Palgrave's own judgment and critical acumen, as is justified by his very acute notes, and by his useful and elegantly written introduction. The poems selected are arranged in four books or periods terminating respectively with the years 1616, 1700, 1800, and 1850, and having as their dominating geniuses Shakspere, Milton, Gray, and Wordsworth. "Lyrical" is held essentially to imply that each poem shall turn on some single thought, feeling, or situation. Narrative, descriptive, and didactic poems are thus excluded from the volume. In short, the pieces are selected, not for their historical or personal interest, but solely for their poetical excellence, judged of by the highest standard. We question whether any volume in the language contains so much that is, together with so little that is not, true poetry.

The books of travel issued during the last quarter are rather interesting from their readable character than remarkable for their scientific and historical importance. Mr. Tilley's book on the islands and shores of the Pacific† is full of interesting details regarding the modes of life and government of the Japanese; and it is written in a lively and readable, as well as clear and business-like style. The condition of a people that only lately withdrew the curtain that separated them from the civilized world, might be expected to afford abundant scope for acute observation and graphic description. And strange indeed is the picture which Mr. Tilley's experiences enable him to draw. Miss Beaufort's volumes on Egypt and Syria‡

* *The Golden Treasury of the Best Songs and Lyrical Poems in the English Language.* Selected and arranged (with notes) by Francis Turner Palgrave. London and Cambridge, Macmillan & Co, 1861.

† *Japan, the Amoor and the Pacific.* By Henry Arthur Tilley. London, Smith, Elder, & Co., 1861.

‡ *Egyptian Sepulchres and Syrian Shrines; including some stay in the Lebanon, at Palmyra, and in Western Turkey.* By Emily A. Beaufort. 2 vols. London, Longman & Co., 1861.

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have, as she herself confesses, no such plea of novelty of subject to recommend them. They have, however, some novelty of circumstance. Miss Beaufort is evidently possessed of that contempt for dangers and difficulties which are essential to the character of a traveller; her powers of observation and description are good, and her opportunity for exercising these faculties, especially in the case of her visit to Palmyra, were unusually favourable. The recent disturbances in Syria, too, have excited a fresh interest in the Maronites and Druses. After all this, however, the book has no great pretensions to novelty or scholarly value, and will be chiefly appreciated by those who love "to follow in fancy the footsteps of those who have enjoyed the realities of travel." Such readers, too, will welcome Dr. Dulcken's translation of the "Last Travels" of Ida Pfeiffer,* the remarkable "woman" whose "Voyages round the World" have made her famous in all lands. But it is not merely from its details of Madame Pfeiffer's adventures in Madagascar, though they are written in her well-known graphic and *naïf* style, that this volume will be interesting. It is prefaced by a biographical sketch of the traveller, compiled from her own manuscript notes, which, though it does not increase our admiration for this man-minded woman, engages our attention, as affording the key to her strangely restless and erratic character. Dr. Scherzer's narrative† of the voyage of the Austrian frigate "Novara" round the world, has a more general and more enduring value than that of mere adventure, from its bearing upon the progress of the Austrian navy, and on scientific and commercial interests. The strictly scientific results of the expedition, however, which was accompanied by a scientific commission, instructed by a letter here published from the late Baron Humboldt, are reserved for separate publication. A wise discretion has suggested this separation of the learned from the popular interests of the work; and if the former are as valuable as the latter are readable and instructive, the expedition will have achieved no small success. We must withdraw the remark we made at the beginning of this paragraph as to the generally popular character of recent travels, in speaking of the brothers Schlagintweit's scientific mission to India and High Asia.‡ The expedition, of which this is the huge log-book, was undertaken for the East India Company, at an expense of from £30,000 to £40,000, and covered four years. The fact of its having been intrusted to Germans, and these all of one family, has excited considerable jealousy in this country, and has by no means secured for their work the favourable reception to which, on its merits, it is entitled. The present is the first of nine volumes to which the whole work is to extend. It can by no means lay claim to the title of popular, for it consists almost entirely of magnetic observations made over the whole continent of India, and

* *Ida Pfeiffer's Last Travels.* Translated by H. W. Dulcken, Ph. D. London, Routledge. 1861.

† *The Voyage of the Novara round the World.* English edition, 3 vols. London, Saunders, Otley, & Co., 1861.

‡ *Results of a Scientific Mission to India and High Asia, undertaken between the years* 1854 *and* 1858. By Hermann, Adolphe, and Robert de Schlagintweit. With an Atlas of Panoramas, Views, and Maps. Vol. i. Leipzig, Brockhaus. London, Trübner. 1861.

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extending across the Himalaya, to Thibet and Tartary; and in the progress of magnetism towards scientific precision and law, it cannot but be of considerable importance. Future volumes are to be devoted to Trigonometry, Topography, Ethnography, and different branches of natural history; and the series will be closed with a volume of narrative which will be more popular, and to the general reader more interesting than its learned predecessors. In Mr. Metcalfe's "Oxonian in Iceland,"* nature is analysed and portrayed from quite a different view-point. The grand and terrible aspects of Icelandic scenery are here rendered with wonderful vividness and power, and in language at once terse, elegant, and unaffected. Mr. Metcalfe's notes on the people and their ways of living are interesting, not without a touch of humour; and the legends with which, after the manner of Iceland travellers, he enriches his pages, are discreetly selected and well told.

Out of the materials accumulated for his "History of England in the Middle Ages," Dr. Pauli has gathered a series of able and valuable "Pictures of Old England."† These sketches have been published with the design of illustrating with greater clearness to his own countrymen the author's more systematic history, and they are intended to bring prominently forward the early intercourse which subsisted between England and Germany, international relations belonging not only to the purely Germanic epoch in our history, but to the whole Plantagenet period, foreshadowing the close unions which in more recent times have been established between the royal houses of the two countries. This subject is treated with interesting minuteness, especially in chapters iv. and v. In a literary aspect, the most interesting parts of the book are those devoted to Gower and Chaucer, which not only embrace masterly estimates of the works and lives, and literary position of England's earliest poets, but a clear and valuable outline of the development of the English language.

In the department of biography we have to record the resuscitation of another Diary from the reign of George III. The Autobiography of Miss Cornelia Knight,‡ however, is a book of no ordinary interest; for not only did she enjoy a certain measure of fame in her time, but the length and variety of her social intercourse brought her into contact with the celebrated personages of different countries and of several generations. Her position, too, first in the Queen's household, and afterwards as companion to the Princess Charlotte, who occupies a prominent place in the work, leads to the introduction of not a little court gossip and royal scandal. The sketches of continental society towards the close of last century are amongst the most interesting features of the book. During her residence abroad, too, she had the good fortune to make the acquaintance of Lord Nelson, and sang his praises as victor of the Nile. In connexion with this part of the work, we may

* *The Oxonian in Iceland.* By Rev. F. Metcalfe. London, Longman & Co., 1861.

† *Pictures of Old England.* By Dr. Reinhold Pauli, Author of "History of Alfred the Great," etc. Translated, with the Author's sanction, by E. C. Otté. Cambridge and London, Macmillan & Co., 1861.

‡ *The Autobiography of Miss Cornelia Knight.* With Extracts from her Journals, etc. 2 vols. London, Allen & Co., 1861.

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note the circulation, by Dean Trench, of a Diary * kept by his mother during a visit to Germany in the last year of last century, in which she comments with great freedom and great naïveté on the ongoings of the Nelson party, to which Sir William and Lady Hamilton as well as Miss Knight belonged. The other biographical works of the quarter are chiefly of professional interest. The philanthropist will peruse with sympathy and admiration the records of the persevering efforts of John Clay the Prison Chaplain,† to reclaim the miserable members of his weekly congregation. To the lover of art the recollections of Mr. Pugin,‡ well known by his works on Gothic architecture, of which he was the great apostle, will have special recommendations. And the student of science will doubtless think that the physiological researches and discoveries of Dr. Marshall Hall § deserved a better monument than the affectionate but very inadequate Memoir by his widow supplies.

M. Guizot's Memoirs of his Time are historical rather than biographical, though they are a history of scenes and events in which he took part. The fourth volume,‖ lately published, continues the narrative from 1832 to 1840, and embraces the Soult and Thiers Ministries, the attempts of Fieschi, Alibaud, and Meunier on the life of Louis Philippe, and the rebellion of Mehemet Ali in the East, which led to the convention of London in the last of these years. It is noticeable, that as M. Guizot approaches our own times, he becomes more reticent, more wary in his expression, more calmly judicial in his style. The work is nevertheless historically of great value; and it may appropriately form a link of connexion between the English and the French literature of the quarter.

The fashion has set in for publishing the monuments of mediæval French literature. At the present time, a society of *savans*, under the presidency of M. Guessard, a well-known professor at the *école des chartes*, and encouraged by liberal subscriptions from the Imperial Government, is actively engaged in annotating and printing the chief *Chanson de geste* of the old *Trouvères*. Nor is private enterprise behindhand in this task; for besides several other specimens of genuine erudition we might mention, here we have an accurate edition ¶ of the celebrated *Alexandriade*, which, seven centuries ago, was so popular amongst the admirers of chivalrous daring, and of "feats of high emprise." Except in its material appearance, the volume we are now noticing is

* *Journal of a Visit to Germany in the years* 1799-1800. Edited by the Dean of Westminster.

† *The Prison Chaplain;* a Memoir of the Rev. John Clay, B.D., late Chaplain of the Preston Jail. By his son, the Rev. Walter Lowe Clay, M.A. London and Cambridge, Macmillan & Co., 1861.

‡ *Recollections of A. N. Welby Pugin, and his Father, Augustus Pugin; with Notices of their Works.* By Benjamin Ferry, F.R.B.I.A. With an Appendix by E. Sheridan Purcell, Esq. London, Stanford, 1861.

§ *Memoir of Marshall Hall, M.D.* By his Widow. London, Bentley, 1861.

‖ *Memoirs to Illustrate the History of my Time.* By F. Guizot. Translated by J. W. Cole. Vol. iv. London, Bentley, 1861.

¶ *Alexandriade, ou Chanson de geste d'Alexandre le Grand, Epopée Romane du* XIIe *siècle, publiée pour la première fois en France,* avec Introduction, Notes, et Glossaire, par F. le Court de le Villethassetz, et Eugène Talbot. 12mo, Paris, Durand; London, Williams and Norgate. 1861.

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excellent. The preface begins by determining the authorship of the Alexandriade. We find, indeed, in the poem, the names of Lambert le Court and Alexandre de Bernay, as the *collaborateurs* to whom we are indebted for it. The only question is to know what proportion each *Trouvère* contributed to the common stock; when does the work of Lambert begin? Which is the part ascribable to Alexandre? The opinion of the learned editors is that Lambert le Court conceived and actually wrote the whole poem; whilst his brother songster merely corrected the style, gave more regularity to the composition, and substituted for the assonances of the original work rhymes more exact and more harmonious. As for the biography of the poets themselves, and the date which should be assigned to their work, nothing definite is known; the probability being, however, so far as this last question is concerned, in favour of "un période qui flotte entre les premières années du XIII^e^ siècle, et celles du XIV^e^." MM. Le Court de la Villethassetz and Eugène Talbot have taken care to restore the proper divisions of the romaunt; they have also elucidated the text with copious and most interesting notes. Finally, the two indices which conclude the volume give every desirable help in the way of reference.

The history of ancient art* is one which still needs much investigation; and to those persons who are interested in such researches, we cannot do better than recommend M. Rossignol's *brochure*. This gentleman has discussed precisely the very epoch of Grecian art which is least known; and his remarks on the Homeric artists supply a good illustration of several passages in the Iliad and Odyssey. M. Rossignol examines separately the various individuals named by the poet; he collects the lines containing allusions to them, and notices of them; he consults the scholiasts and commentators; he calls in the testimony of other classical writers; and he thus gives us a series of biographies, which, if not very detailed, are at least as complete as they are ever likely to be, considering the scanty amount of information we possess on those remote times. The article devoted to the life of Epeus is, as we might have supposed, the most important one; and M. Rossignol takes the opportunity of discussing the whole story of the famous wooden horse, by means of which the Greek army obtained possession of Troy; correcting, as he proceeds, some errors of other critics, and proposing views of his own.

The volume which we have next to notice,† *got up* with all the luxury of the *imprimerie Impériale*, is a good edition of the *Philosophumena*, about which so much debate has lately been going on. M. Cruice, the annotator, has long since established his reputation amongst our neighbours on the other side of the Channel as a scholar, and on the present occasion he fully justifies the character which he enjoys in that capacity. The *Prolegomena*, by which the text is introduced, contain a full ac-

* *Des Artistes Homériques; histoire critique des artistes qui figurent dans l'Iliade et dans l'Odyssée*, par J. P. Rossignol, Membre de l'Institut. 8vo, Paris, Durand. London, Williams and Norgate. 1861.

† *Philosophumena, sive hæresium omnium confutatio*, opus Origeni adscriptum recensuit, Latine vertit, etc., Patricius Cruice, S. Theolog. Doctor, etc. 8vo. Paris, Durand; London, Williams & Norgate. 1861.

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count of the whole controversy, M. Cruice very wisely abstaining from giving a decided opinion, and especially from connecting with the *Philosophumena* the name of Origen. In the fourth chapter of his suggestive preface, M. Cruice reviews the different accusations which have been directed against Pope Callistus, and begins by expressing his astonishment at the fact that not one of the ecclesiastical writers ever recorded these charges, or questioned in the slightest degree the Pontiff's orthodoxy. Praxeas, Sabellius, Noetus, the whole band of heretics who corrupted the church by their pernicious doctrines about that time, are mentioned, examined, condemned by church historians; Callistus alone remains utterly ignored,—Callistus, the most dangerous of all, if we are to believe the author of the *Philosophumena*. It may be further remarked, that a short time after the death of Callistus, a vehement controversy arose between Cyprian, bishop of Carthage, and Pope Stephen. The question of the validity of baptism, as administered by heretics, was another great source of dispute; and yet we find on neither side the authority of the accused prelate appealed to or impugned. This silence, which M. Cruice turns into a decisive argument in favour of the innocence of Callistus, was attributed by Dr. Wordsworth (*Hippolytus and the Church of Rome*) to the deficiency of theological learning at that early period, and to the care with which the primitive Christians had to conceal themselves for the purpose of escaping persecution. The French editor combats this assertion at considerable length, and quotes a long list of names to prove that the Church of Rome was in those days far from being either illiterate or obscure. The charges of which Callistus was the object are finally examined by M. Cruice, and singly disposed of, with what success we must leave to ecclesiastical critics to decide. Our purpose has been merely to lay before our readers the plan of the volume we are now examining, and thus to enable them to judge for themselves. As far as the text of the *Philosophumena* is concerned, we can say that it is printed with the utmost accuracy. The Latin version is that of Delame revised; and the notes embody the various readings, corrections suggested, and other useful particulars.

French mediæval poetry in the last stage is identified with the names of two men who have lately occupied the attention of scholars and critics, we mean Charles, Duke of Orleans, and François Villon. There is so much difference between the talent of these poets, that each one has had his school of admirers, his partisans, his enthusiasts, who have endeavoured to cry up their favourite hero at the expense of the other. This is scarcely fair; and we are inclined to adopt the view of M. Constant Beaufils, who, although stepping forward as the biographer of the Prince, avows his design to steer quite clear of exaggeration in the way of praise. The *brochure** we have to notice is divided into two parts; the former being a biographical sketch of Charles d'Orléans, and the latter a critical appreciation of his works. It will be remem-

* *Etude sur la Vie et les poésies de Charles d'Orléans.* Par Constant Beaufils, docteur-ès-lettres, agrégé de l'Université. 8vo. Paris, Durand; London, Williams & Norgate. 1861.

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bered that, after the battle of Agincourt, the subject of this monograph was for some time a prisoner in England; he here composed some poems in our language, so that on this account his life and writings have an additional interest for us. A comparison with Eustache Deschamps and other writers of the fifteenth century must form a conspicuous part in every disquisition on the Duke d'Orléans; but, after all, Villon was his great rival, and the author of the *Ballade des dames du temps jadés* is the only parallel we can name in the same breath. Each poet had his peculiar qualities, and likewise his peculiar defects,—affectation and *preciosity* being the chief characteristic blemishes in the noble author's poetry,—blemishes which were amply balanced by the elegance and liveliness of his style. On the other hand, if Villon's productions are too often disgustingly coarse, if we can say of him what Borleau said of Régnier :—

> "Heureux, si ses discours, craints du chaste lecteur,
> Ne se sentaient des lieux que fréquentait l'auteur."

We must acknowledge, also, that in point of true pathos and of simplicity he is decidedly superior to his rival. On literary topics, the verdict of posterity is, after all, generally a just one; and whilst Villon's works are still read and studied, how many persons are there who can boast of having ever looked at the artificial madrigals of the Duke of Orleans? The son of Valentina Visconti occupies, nevertheless, a distinguished place in the literary history of France; and those who wish to become acquainted with his writings cannot take a better guide than the interesting and carefully prepared volume of M. Beaufils.

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## XII. REVIEWS.

*Homeric Translation in Theory and Practice.* A Reply to Matthew Arnold, Esq., etc. etc. By Francis W. Newman, a translator of the Iliad. London: Williams and Norgate. 1861.

At the outset of this reply Mr. Newman disarms harsh criticism by the modest avowal that he pretends not to have published a perfect translation, but to have elaborated all the high and noble parts *carefully*, and to have got through the inferior parts *somehow;* and this candour gives him considerable advantage over an antagonist, who seems to aim at trenchant Bentleian attack, without Bentley's acumen or Bentley's logic to help him to the victory. In truth, the oftener the "three lectures" on Homer are re-perused, the keener will be the regret of calm judges that the Oxford Poetry Professor is no longer bound, as Copleston and Keble were of old, to couch his lectures in Latin; and that he has availed himself of this freedom, for the purpose of clothing in elegant English garb much dogmatic abuse of a scholar, who, whatever his success, or lack of success, in translating Homer,

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may fairly bid Mr. Matthew Arnold hold his hand, till he has produced a translation worthy to compete with that which he assails. Another result of the "three lectures" will probably be this, that Mr. Newman's version of Homer will be more carefully examined; and, in some respects, rated more highly than heretofore. His defence can hardly fail to produce a favourable effect. For the two combatants differ, either from other, as much as Paris from Hector. On the one side is an excess of refinement, which cannot endure that ταναύπεπλος should be rendered "trailing-robed," because it reminds Mr. Arnold of "long petticoats sweeping a dirty pavement;" on the other a masculine, but, as it seems to us, a too archaic style and tone, which, however, Mr. Newman with some show of reason defends, as fitly representing Homer. Mr. Arnold appeals to the scholar's tribunal: Mr. Newman's sole object is to bring Homer before the unlearned public: and herein the latter gentleman conceives aright the translator's mission. Those who can enjoy the glorious original will rarely manifest enthusiastic interest in a copy of it; whereas to the many who cannot read Greek, yet desire to know something of Homer, a translation is a medium the more acceptable, in proportion as it is the more adapted to the general taste and understanding. But, this being so, we cannot see how the frequent use of archaic words is essential to a translation of Homer; nor why, because, doubtless, Homer's dialect and diction were as hard and obscure to a later Attic Greek, as Chaucer to an Englishman of our day, it is desirable to reproduce Homer in language requiring a glossary, or to eschew the simple and masculine English of our best modern poets. Possibly it may be a closer and more scholarlike equivalent of the original; but will a version full of archaic words win the affection of general readers as surely as a translation masculine without roughness, faithful without quaintness, learned without recourse to antiquated English phraseology? Granted that Homer sang ere Greek acquired its after-polish, sang "to an unfastidious audience susceptible to the marvellous, unalive to the ridiculous, capable of swallowing with reverence the most grotesque conceptions," must a translator therefore go out of his way to exaggerate these peculiarities by the use of diction not at present "understanded of the people?" Mr. Newman says no one finds fault with Thomson and Chatterton for their archaisms; but it may be asked whether the "Castle of Indolence" is a quarter as much read as the "Seasons?" Truth probably lies in the middle course; in a manly and simple style, neither antiquated nor overpolished. Mr. Brandreth's translation (which we cordially thank Professor Newman for unearthing) may occasionally lack fire, and fail of spirit, through jealousy of the letter of the original, yet on what principle is his version of Homer, Il. iv. 422, etc., less Homeric than Mr. Newman's, because the latter has introduced into his version the words "blore," "uphoven," and "harried," to say nothing of *sputtering*?

> "As when the seawave on the sounding shore
> Rolls frequent 'neath the west-wind's stormy blast:
> At first it rises on the sea; and then
> Breaks roaring on the shore, and round the rocks

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Curling it swells, and dashes high the spray:
So frequent then the Danaan squadrons moved
Ceaseless to battle; and each chief his men
Exhorted."

So far Brandreth. Mr. Newman translates—

"As when the surges of the deep, by western blore uphoven,
Against the ever-booming strand dash up in roll successive;
A head of waters swelleth first aloof; then under harried
By the rough bottom, roars aloud; till, hollow at the summit,
Sputtering the briny foam abroad, the huge crest tumbleth over:
So then the lines of 'Danaï,' successive and unceasing,
In battle's close array moved on."

Much of Mr. Newman's version of this passage would be found, if we had space to quote it, free from the antique words which he so much affects; but we would ask him, as friendly critics, wherein this single line—

"So then along their ample host arose the Troïan hurly,"

is more Homeric than Mr. Brandreth's—

"Such rose the clamour through the Trojan host?"

But it is an ill return to Mr. Newman for his generous notice of Brandreth's Iliad, to quote it against him. We owe him the amends of assuring him that his translation will not now die of neglect. The controversy stirred by Mr. Arnold's apple of discord will secure for the main object of his attack a candid perusal, and a spirit of chivalry will be evoked to do justice to the injured. It is a pity that Mr. Newman's ballad-manner is condemned, by his resolve, to be "unrhymed," for that is perhaps an even greater hindrance to the popularity of his translation than its antiquated words. To some extent, doubtless, the "exigencies of rhyme forbid faithfulness;" but in the hands of a man of really poetic spirit this might be surmounted. In the August number of *Macmillan's Magazine*, Professor Blackie has given a specimen of a translation of Homer into rhyme, which proves that it is possible to be faithful as well as poetical, though "spatiis inclusis," as some would say, "iniquis." But, after all has been said, Mr. Newman is far more readable than his antagonist, if he is to be judged by the specimens given in his three lectures, of the translation "which it has been more than once suggested to him that he should make of Homer;" and for which we have no poignant regret "that he has neither time nor courage." Neither, however, could supplant the brilliant and dashing exploit of Pope, though Tyrwhitt said truly of it—

"Perfida, sed quamvis perfida, cara tamen."

It were better to err with the bard of Twickenham, than to be right with those who can apply to Homer such epithets as "quaint," "prosaic," "garrulous," "low." As to Homer's quaintness, the epithet ranges in meaning from "decked" or "dressed" to "curious," "odd," "strange." We conclude that it is used in this case in its last sense. But Homer's direct and homely similes were most forcible to those for whom he sang; they suited his audience, and were such as all early balladists would use. "Water that runneth apace," "fiery-ovens," are homely

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figures in the Psalms, but to our fancy they are no proof of quaintness, nor of prosaic tone. Curiously enough, such similes are coming much into fashion in our modern poets, and are invariably culled as excellences by our chief reviewers. Now Chapman, we grant, is quaint, but he certainly does not represent Homer herein; for his constant bombast enhances our appreciation of the sustainedness of Homer. Take the poet's epithet, *βοῶπις*. Chapman englishes this "Clyméne, whom fame Hath for her fair eyes memorized." Or, *ὄπα λειριόεσσαν ἰεῖσαν*, "And send voices out that scarce can pierce our ears For softness;" or, again, *λάϊνον ἕσσο χιτῶνα*, "For which thou well deserv'st A coat of tombstone not of steel, in which for form thou serv'st."

In these several instances, Mr. Newman has—

"Large-eyed Clymene,"
"Their tiny treble quaver;"

and—

"For all the mischief thou hast wrought, hadst worn a stony tunic;"

renderings so neat as to justify his surprise at Mr. Arnold's praise of Chapman in contradistinction to himself.

As to the epithets "prosaic" and "garrulous," we retain our impressions that they are rashly used in respect to Homer. Hesiod, in his Theogony, Æschylus in the "Persæ," produce effect by long lists of mighty armaments, and pedigrees of gods, goddesses, and heroes. If, as Mr. Newman urges, Homer is garrulous in telling us the particulars of trifling actions, for example, how a hero puts on his pieces of armour in detail, is that garrulity, is it prosaic? Then is Scott garrulous and prosaic, when in Marmion he tells us how old Angus

"Doff'd his furr'd gown and sable hood:
O'er his huge form and visage pale
He wore a cap and shirt of mail;
And lean'd his large and wrinkled hand
Upon the huge and sweeping brand,
Which wont of yore, in battle fray,
His foeman's limbs to shred away,
As wood-knife lops the sapling-spray;"

or how Clare felt, and changed her hue, as she bound on Wilton's spurs, buckled his falchion-belt, and girded his sword about him?

But we do not call this unpoetic; and for the epithet "low," we aver that no translator, save Pope, is free from the charge of descending, in one part of his work or another, lower than his original. If Mr. Newman had not used these epithets, no one would have been extreme to find fault with his translation, a fair perusal of which enables us to say that he does not err against the nobility of Homer as much as most of his predecessors. Indeed, if he had chosen the rhymed fourteen-syllable metre without the double ending, abstained from sprinkling his text with archaisms, and trusted to scholarship—never, in our judgment, at fault—he might have given the world a translation worthy of high place among its peers. We do not see, as some contemporaries, that he wholly lacks a poetic soul. But readers will be weary of the "Battle of the professors." We do not regret its occurrence, if it pioneers the way for a better translation. Meanwhile, we

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beg Mr. Newman to accept our compliments upon his skill and spirit in the noble art of self-defence against a very gratuitous attack. We had before hinted that Mr. Arnold, in the "three lectures," shows undue confidence in his own "ipse dixits." It is unfortunate that his specimens of translation fall below any Homeric translations which we can call to mind; and this not in our judgment only, but in that of almost all contemporary reviews. It would be well, perhaps, if he would accept a hint from the great author, in theorizing about translation of whom he has provoked a reply, and met a rebuff. If he would permit us to apply to the "sortes Homericæ" for a word of counsel to him, here it is:—

ἀλλά σ' ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ,
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μὴ πῶς τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.

*Philosophy of the Infinite: a Treatise on Man's Knowledge of the Infinite Being, in answer to Sir William Hamilton and Dr. Mansel.* By the Rev. Henry Calderwood. Second Edition, greatly enlarged. Macmillan. 1861.

Sir William Hamilton has given a new impulse to Philosophy. Whether he has given an improved interpretation to that Scottish philosophy of which he claimed to be the champion, this book may help us to determine. Mr. Calderwood has a right to be heard on the subject. He was one of the first to test the application of Sir William's doctrines to the higher speculative questions; the result of that test he gave in his first edition in 1854. In this recent edition of his book he enters more at large into the refutation of views now more distinctly applied. In combating the views of Sir William Hamilton, Mr. Calderwood had the disadvantage of attacking a very briefly expressed, one might say, an undeveloped theory. Sir William's doctrine of the Infinite, at least in relation to the question of our knowledge of God, could only be gathered from scattered hints. The whole principle has received a new and elaborate expression at the hands of Dr. Mansel (in his Bampton Lecture). This edition of Mr. Calderwood's book—in reality a new work—is in great part directed against the philosophy of the conditioned, as expounded by this new disciple and defender of it.

Sir William's self-proclaimed position as a thinker was to explain and elaborate the Scottish philosophy—the philosophy of Reid. He warmly defended that philosophy from the glosses and misinterpretations of previous expounders of it. He claimed it as his special glory that he stood by Reid's doctrine of the veracity of consciousness—the foundation of the Scottish philosophy; that he carried out the examination of consciousness—the psychological method of that school. It was the aim of his lectures to show that the original data of consciousness are the primary beliefs on which all our knowledge is founded; that the validity of these must be maintained if we are to philosophize at all; that the limits of thought must be examined and determined as the limits of our philosophy. So long then as Sir William was engaged in defending

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the veracity of consciousness—in assigning their due place to our original beliefs—in maintaining an immediate perception of external objects, which was just a special instance of the vindication of a primary belief—there could be no doubt that he was what he claimed to be, the true champion of the Scottish school. He seemed no less so, when, in his famous article in the *Edinburgh Review*, he showed the incapacity of the mind to construct a system of knowledge from purely *a priori* conceptions, and, by the appeal to consciousness as revealing its own limits, demolished the theories of the transcendental philosophers. Nothing could be more in the humble and reverent spirit of the Scottish philosophy, than these two fundamental portions of Sir William's system, that *all knowledge is relative*, and that *the last result of philosophy is a learned ignorance*. Yet now that this "doctrine of the conditioned" has become a distinct philosophy, essaying its own solution of the problems of human thought, we begin to perceive results marvellously different from those which we should have expected. We find the philosophy of the conditioned omnipotent in attacking the transcendentalists, but likely to leave us in the very quagmires from which the transcendentalists sought an escape. We begin with Sir William, believing ourselves followers of Reid, but we find ourselves, ere long, in very different company—company suspiciously like that of the sceptic whom it was Reid's aim to annihilate.

There is, perhaps, no better test of the real character of this philosophy, than its application to this question of the possibility of a knowledge of God. Sir William Hamilton and Dr. Mansel hold it as a necessary consequence of their position, that the Absolute and the Infinite cannot be known or thought by man. In their language, this can be put in a very simple syllogistic form. "To think is to condition. The Infinite is the Unconditioned; therefore the Infinite cannot be the object of thought." Proceeding on the principle that the Infinite is the Unconditioned, *i.e.*, cannot exist in relation, and therefore can never become the object of thought, which is only of the relative, Dr. Mansel makes merry with every application of thought to the Infinite. "We cannot think of Him as a person, for personality is conditioned; we cannot think of Him as creator, for a creator is conditioned; we cannot think of Him as cause, for a cause is relative to its effect;" and so on, through a host of contradictions between what we must believe of the Infinite One, and what we must think if we attempt to think of Him at all. To all this Mr. Calderwood effectively replies by denying the position that the Infinite is the Unconditioned—that the Infinite cannot exist in relation. If it be the Infinite One of whom Dr. Mansel speaks, this is just to say that there can be no God but the God of the Pantheist, who is the sum of all reality. If Dr. Mansel does not speak of God, he is playing with a mere logical abstraction to which he gives the name of the Infinite. His reasoning is trivial, if not something worse, in face of the fact that we do believe in, and think of an Infinite God who exists in relation as Creator, Moral Governor, and Object of worship.

In following Dr. Mansel through his remarkable application of this principle, Mr. Calderwood has not improved his original essay. In

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this respect we prefer the first edition as more simple and direct in its argument. The combination of a refutation of Dr. Mansel with a criticism of Sir William has resulted in much repetition and mere logical fencing, nor has Mr. Calderwood entirely escaped that "word-jugglery" of which he complains in his opponent. It is in discussing the other premiss of the above syllogism that Mr. Calderwood touches, as we think, the real question at issue. "To think is to condition," that is, "to impose conditions." "Certainly," says Mr. Calderwood, "to think is to impose conditions on consciousness, but not necessarily on the object of consciousness. All our knowledge is finite, relative, conditioned, but we may have a finite knowledge of the Infinite. We may have valid knowledge of an Infinite Object, though our thought is not Infinite." Here lies the whole point in dispute. Whatever the question may have become in the hands of Dr. Mansel, it is "no word-jugglery," no mere play with abstract logical conceptions, as it came from Sir William. We believe his solution of this question to stand in immediate relation to the essential and central doctrine of his system. This is what the doctrine of the relativity of our knowledge, as understood by Sir William, amounts to when applied to this subject, viz., That the knowledge of an Infinite object through finite conceptions is an absurdity, and therefore that an Infinite God can never be known or conceived by us, however necessary it may be for us to believe that He exists. Now, to our mind, the most interesting points raised by such a result are these:—(1.) Is this a legitimate conclusion drawn by Sir William from his own doctrine of the relativity of human knowledge? and if so, (2.) Where lies the first false step by which the Hamiltonian philosophy diverges from the wholesome position of the Scottish school? We could have wished that Mr. Calderwood had directed his attention to the grounds from which Sir William's conclusion flows, the more especially as he takes his own stand on the declared ground of the relativity of knowledge. Was he not bound to show either that Sir William's inference as to our knowledge of the Infinite was not deducible from his doctrine of the relativity of all knowledge, or that Sir William holds that doctrine in a sense quite inconsistent with the realism of the Scottish philosophy? Had Mr. Calderwood entered on these questions, he would have made his book a more valuable contribution to philosophy in general, and have made his own position as a philosopher more distinct. No doubt it is somewhat difficult to construct an entire system out of the scattered statements which Sir William has made. Yet, when we read such comments on the relativity of our knowledge as these—"We are liable to be deceived, not merely by not distinguishing in an act of knowledge what is contributed by sense, but by not distinguishing what is contributed by the mind itself" (Hamilton's *Metaphysics*, i. 147); "Whatever we know is not known to us as it is, but only as it seems to us to be" (*Ibid.* i. 146),—though we have difficulty in understanding how the writer should maintain an immediate knowledge of the outer world, we have less in understanding how he should deny to us a knowledge of the Infinite. There is plainly something in Sir William's doctrine of



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knowledge which makes it impossible for him to admit a finite conception of an Infinite object, though strangely enough he can still maintain an immediate knowledge of an external object.

But Mr. Calderwood's book is not merely a criticism of Sir William Hamilton and an answer to Dr. Mansel. It has a separate value as a positive contribution to the Philosophy of the Infinite. Mr. Calderwood endeavours a positive solution of the question as to man's knowledge of the Infinite Being. First of all, he examines the origin and the nature of our belief in the Infinite, then he traces the connexion between faith and knowledge, and finally seeks to vindicate for us a knowledge of the Infinite One, in special relations as First Cause, Moral Governor, Object of worship. He regards the *belief* in an Infinite Being as intuitive, necessary, and universal, explaining this position in a most masterly and conclusive way. This primary belief is one evolved by experience and observation. It is necessary and universal whenever men think on the subject at all. That it should oft be found vague and imperfect arises from the fact that there has not been reflection and observation enough to evoke the intuitive belief into legibility. He holds that the arguments for the Being of a God are valueless in themselves, because the belief is not founded upon argument, but most valuable as tending to stimulate the intuitive conviction by the considerations adduced. He points out admirably how these arguments have suffered by being treated disjointedly, since that which really evolves the idea of God in its full harmony is the whole problem of finite existence. Protesting against the attempt to assert for a special class of facts an exclusive place in that great problem, he says,

"It is necessary to consider what the true solution of the problem is, and in what mode that solution is attained. The whole world of finite existence, material and immaterial, as known to us, raises within us the inquiry whence it has its being. . . . Look, then, upon the world so limited and corruptible, and yet so wonderful in beauty and grandeur, as the dwelling-place of the human family. Look upon man with his intellectual power subduing all things under him, and making the forces of nature yield to execute his will, and mark thus the dominion which intellect has over matter. Look upon the moral nature of man, involving the great distinction between right and wrong in human conduct, as well as submission to authority enforcing that distinction. Look upon the religious nature of man, with the solemn awe which acknowledges a fear and reverence within, not due to any being around us. Look upon men in their social relations, influencing each other in innumerable forms, and regulating their conduct towards each other by certain great principles, which are not the result of mutual agreement, but are recognised as having higher sanction. In short, look upon the combined facts connected with our existence in this earthly sphere, and what is the explanation of all? What is the answer which the mind instinctively returns? That there is one Supreme Infinite Being, Creator, Sustainer, and Ruler of all. Without any reasoning or any doubt on the matter, the mind acknowledges one Infinite Being. The belief in His existence is a necessary part of our own nature. It is a conviction which does not come to us from without, but is lodged within, and rises spontaneously in answer to every inquiry concerning the origin of finite existence."—Pp. 40, 41.

The next step is to show that we must *know* something of that being in whose existence we are thus naturally impelled to believe. All faith implies knowledge. It may be very imperfect and inadequate, yet knowledge it must be, for a belief in that of which we have no

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notion whatever, must be a belief in nothing. Sir William and his followers continually refer us to faith when they have demonstrated the impossibility of knowledge. Mr. Calderwood complains very justly that they never show us the connexion between the two. As these philosophers relegate us again and again to an incomprehensible and unexplained belief, there occurs to us the too ominous parallel of Kant, who, in subverting the *speculative* reason, refers us to the *practical*, but never shows us the bridge of retreat. There is a shrewd suspicion that in both cases the bridge has been destroyed. Mr. Calderwood's position is that we have, with an intuitive belief in God, a partial knowledge of Him, partly implied already in that very belief (else how should we believe at all?), and capable of indefinite enlargement and illumination. So far well. We could only have wished that Mr Calderwood, in his chapter on "The Characteristics of Knowledge and Thought," had done more than reply to Sir William and Dr. Mansel. We could have wished a more articulate connexion established between the view so ably stated in this book, and that doctrine of the relativity of knowledge upon which the author takes his stand. We could wish to see that doctrine fully vindicated from the disastrous consequences Sir William has deduced from it.

*A Survey of Human Progress from the Savage State to the Highest Civilisation yet attained, etc.* By Neil Arnott, M.D., F.R.S., etc. London: Longman. 1861.

*Education; Intellectual, Moral, and Physical.* By Herbert Spencer. London: Manwaring. 1861.

It can scarcely be said that the reader who limits his perusal of Dr. Arnott's present volume to the title-page, has been easily satisfied. For, in addition to the ambitious title which we have quoted, it goes on to inform us that the progress therein promised to be surveyed is "a progress as little perceived by the multitude in any age, as is the slow growing of a tree by the children who play under its shade, but which is leading to a new condition of mankind on earth." The whole work, apart from the additional notes, which are not extensive, amounts to only 129 widely printed pages. Now, the first question which occurs to one, on glancing at such a publication, is, "What can it possibly contain?" If it be seriously meant to accomplish the object which it professes, there seems to be but one alternative;—either it must be a repetition of a few commonplaces relating to human affairs which there was no great object in repeating, or it must consist of a series of mere assertions, which we are expected to receive at the hand of the author without proof, or even argument. The outline or summary which is intended to prepare us for the perusal of the recondite matter which is to follow discourages us sadly, for it gives us assurance that, whatever else the book may contain, there is commonplace matter enough in it, and more than enough for the whole space which the author has allowed

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himself. Here, for example, is the summary of his chapter on education.

"The lower animals, not having like men REASON to be cultivated, are guided in obtaining their necessaries of life almost solely by the animal instincts and propensities. Thus, sheep placed in any strange land which offers common herbage will thrive and multiply. Human beings have the like animal instincts, whether their facility of reason be cultivated or not; so that children of the most ignorant savages, cast upon an island producing eatable fruits and plants, would thrive and multiply like the sheep. But to enable men to obtain necessaries, and to live in safety and comfort in a civilized community formed in any degree as above described, all must be trained, to a greater or less extent, in the six departments of knowledge and conduct noted below.

"I. The *language* of the country, with the *modes* of *counting* and *measuring* in use there.

"II. The *geography* and *inhabitants* of the country.

"III. The nature of health, and the means of guarding it against the hazards of the climate.

"IV. The *laws* and *morality* established in the country, breaches of which bring punishment.

"V. *Industrial skill* in some bodily or mental labour required in a community, and by which a livelihood may be earned.

"VI. *Theology* and religion, or sound views as to man's origin and destiny.

"Accordingly, in the study of these six particulars, part of the early life of all persons born in the country is employed—up to ten years among the poorer classes, and for a longer time among the wealthy. Individuals who learn little and badly are left to act chiefly from the low propensities of the mere animal, and so continue to resemble the animal. Those who learn much and well, are raised above the ill-trained more than these stand above the brutes."

The last, we should say, was a very questionable proposition. There is more to the like effect, and so important does Dr. Arnott consider it, that the whole of it, like the summary of each of his other chapters, is reprinted in the body of the work as a heading to the chapter to which it refers. Now, if such be the skeleton, what may we expect to be the texture of the thews and sinews? Here is a specimen. It is in illustration of the assertion on the title-page, that "progress is as little perceived by the multitude in any age, as is the slow growing of a tree by the children who play under its shade." "A boy does not remark from one day to the next that he has grown bigger and stronger, although he is steadily advancing to be a man; but if on returning home after a considerable absence he tries in vain to put on a jacket or a boot which formerly fitted him, he is struck by the remarkable change." Or take this brilliant illustration of the development of human intelligence:—"A child happening to lay his hand for the first time on a small, soft muff may say 'pussy,' because he deems for a moment that he is touching a cat; or a child farther advanced, who is accustomed to eat wholesome berries in the garden may, during a walk across fields, be tempted by other berries, and in them may eat poison; and not only do children thus err by rash judgments founded on insufficient knowledge of facts, but in early ages of the world, justly designated 'the infancy or youth of the human race,' when men had but little accurate knowledge of the things around them; individuals of the highest natural endowments have done the same." Like most writers of the class to which he belongs, Dr. Arnott is fond of contrasts

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between savage and civilized life. Of the peculiarities of the former, he has collected some morsels in his notes which, if they do not add much to the wisdom, may contribute something to the amusement, of his readers. The following is illustrative of the character of the inhabitants of Terra del Fuego. "It is certainly true that, when pressed in winter by hunger, they kill and devour their old women *before* they kill their dogs." A boy being asked by Mr. Low why they did this, answered, "Doggies catch otters, old women no can."

From time to time our hopes revive, and we fancy that we are to get at the peculiar opinions of the writer. When, for example, he informs us (p. 24) that a simple arrangement of the objects of human study, addressed to common apprehension, has been attempted, we hope that at length the object of the publication will become plain to us. But nothing of the kind. The arrangement is a statement of the ordinarily received subdivision of physical science, accompanied, by way of commentary, with the arguments constantly employed by all the educationists of the school to which the author belongs, in favour of what they are pleased to call "the useful branches." Dr. Arnott is an enemy to classical education, and an advocate for smatterings of the physical sciences,—amongst which the science of health with him occupies a prominent place,—being taught to all children from the earliest age. On all these subjects, his arguments, if such they can be called, seem to us to be utterly inconclusive; but it is the less necessary that we should deal with them, as they recur in a far more elaborate form in the work which next claims our attention. It is called

*Education; Intellectual, Moral, and Physical*, by Herbert Spencer, a writer already favourably known to the public, by his essays on "Social Statics," "The Principles of Psychology," etc. In the commencement of his work, Mr. Spencer states that in the life of savages decoration precedes dress, and the passion for what is conceived to be ornamental, the desire for what is felt to be useful. "Voyagers," he says, "find that coloured beads and trinkets are much more prized by wild tribes than calicos and broad cloths;" and again, "Humboldt tells us that an Orinoco Indian, though quite regardless of bodily comfort, will yet labour for a fortnight to purchase pigment wherewith to make himself admired; and that the same woman who would not hesitate to leave her hut without a fragment of clothing on, would not dare to commit such a breach of decorum as to go out unpainted." On the strength of these, and two or three other examples of the ignorance of savages as to the uses of the commodities presented to them, Mr. Spencer takes for granted that he has arrived at a law which is applicable not only to savage but to civilized life, and this as regards mental as well as bodily appliances. "It is curious," he says, "that the like relations hold with the mind. Among mental as among bodily acquisitions, the ornamental comes before the useful, not only in times past, but almost as much in our own era, that knowledge which conduces to personal wellbeing has been postponed to that which brings applause. In the Greek schools, music, poetry,

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rhetoric" (the two last, if we mistake not, were included in the former), "and a philosophy, which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge, aiding the arts of life, had a very subordinate place. And in our own universities and schools at the present moment, the like antithesis holds. . . . . If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion." Now, we have no very extravagant opinion of the loftiness of purpose of a very considerable portion of our fellow-creatures. They are vain, weak, shallow, and, as a necessary consequence, conventional. Anything like an absolute standard of the good or the beautiful, or even of the useful, in their case is altogether out of the question. Still, in the name of a very influential, and we hope large minority, we must enter our protest against such a libel on their common sense as this. Those who set, and who maintain, the fashion of European education which the others follow, and to which Mr. Spencer objects, were and are guided, we make bold to say, by very different motives from those which he ascribes to them. We entirely agree that the essential question for us is how to live—"not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is—the right ruling of conduct in all directions and in all circumstances;" and Mr. Spencer, of course, has our concurrence when he says that all the "knowledges" are relatively valuable in proportion to the extent to which they enable us to solve this grand problem. There is a sense too in which we could accept his classification, when he says that the rational subordination of the various branches of knowledge, and consequently of education, is the following:—

I. "Those activities which directly minister to self-preservation; II. Those activities which, by securing the necessaries of life, indirectly minister to self-preservation; III. Those activities which have for their end the rearing and disciplining of offspring; IV. Those activities which are involved in the maintenance of proper social and political relations; V. Those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings."

For the teaching which the first of these objects requires, nature, as Mr. Spencer has remarked, has herself made provision; and we have not gone very far in the branches of knowledge which he specifies as requisite for the others, when we feel that we are parting company with him.

"In regulating education by this standard," he says, "there are some general considerations which should be ever present to us. The worth of any kind of culture, as aiding complete living, may be either necessary, or more or less contingent. There is knowledge of intrinsic value; knowledge of quasi-intrinsic value; and knowledge of conventional value. Such facts as that sensations of numbness and tingling commonly precede paralysis,—that the resistance of water to a body moving through it varies as the square of the velocity,—that chlorine is a disinfectant,—these, and the truths of science in general, are of intrinsic value; they will bear on human conduct ten thousand years hence as they do now. The extra knowledge of our own language which is given by an acquaintance with Latin and Greek, may be considered to have a value that is quasi-intrinsic: it must exist for us and for other races whose languages owe much to these sources, but will last only as long as our languages last. While that kind of information which in our schools usurps the name of history—the mere tissue of names, and dates, and dead unmean-

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ing events—has a conventional value only; it has not the remotest bearing on any of our actions, and is of use only for the avoidance of those unpleasant criticisms which current opinion passes upon its absence."

This paragraph contains the germs of Mr. Spencer's whole work, and we are sorry to be compelled to dissent from almost every word of it. 1*st*. We question the intrinsic value for right living, to the generality of mankind, of such facts as the preliminary symptoms of paralysis. 2*d*. We deny that what he supposes to be the entire value of the acquisition of the classical languages, is even the chief value which intelligent persons attach to that study. It is quite true that an acquaintance with Greek and Latin enables us to carry our knowledge of the roots of that portion of our language, which is derived from them, a few stages back. But if this were the sole object of the study, Sanscrit would take precedence of both these languages. The feeling that it could scarcely be unimportant for right living that we should know how those nations had lived, who, previous to Christianity, had carried the highest forms of human effort farthest,—the one in the direction of thought, the other of action,—was and is the reason for the time which we devote to the study of classical antiquity; and, to our thinking, it is a sufficient reason. It is a study which resembles travel, not only into a foreign country, but into a foreign age. Lastly, foolish as may be the method of teaching history in many existing schools, we doubt whether it will be possible to teach it in such a manner as that it should not have a bearing on our actions far beyond a knowledge of the fact, that "the resistance of water to a body moving through it varies as the square of the velocity." The manner in which the different branches of learning have been taught has much to answer for, in bringing about the scepticism as to the value of learning altogether, which so many persons not devoid of intelligence and liberality now exhibit. We are as far from dissenting from what Mr. Spencer says as to the absurd value which was attached to the rules of quantity by the last generation of scholars, as we are disposed to call in question the advantages which may be derived from an acquaintance with the laws of health and longevity. But whilst we admit that there are forms of ignorance for which a youth of the present day may be bound to blush as much, or more, than for the false quantities which our fathers abhorred, we cannot help thinking that a school-boy will still find a worthier, and even healthier, occupation, in learning that Iphigenía is right and Iphigénia wrong, than in feeling his own pulse and comparing it with the pulses of his school-fellows.

*The Study of the English Language an essential part of a University Course.* An extension of a Lecture delivered at the Royal Institution of Great Britain. By Alexander J. D. D'Orsey, B.D. etc. Cambridge: Deighton, Bell, and Co. (Pp. 72).

Mr. D'Orsey affirms the subject of his lecture to be one "not merely of literary or educational, but of national importance." That subject, however, is very different from what those who take their impressions

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from the title of his book will be led to expect. Those who look for a plea on behalf of the scientific, historical, and critical study of the English language, and English literature—who expect an argument for elevating English to a co-ordinate place with the classical languages, to be studied as they are studied, to exercise the judgment and cultivate the taste as they do—will be sadly disappointed. Mr. D'Orsey's idea of English in a "University Course" is something quite different from this. His lecture is essentially nothing more nor less than a loud and vehement denunciation of the faults in English grammar, composition, and elocution, that are displayed in our public speakers, but especially in the English clergy; and the remedies he suggests and enlarges upon have all reference, directly or indirectly, to the improvement of this class in the reading of the Church service, and in the composition and delivery of their sermons. No doubt the state of English in schools for the lower, middle, and upper ranks is referred to, but this is merely by way of "cumulative evidence," to overpower his readers and strengthen his main position. And, indeed, from the stress that is laid upon "the necessity of sending forth the young divine fully armed for his warfare;" and from the prominence that is given to the "powerful aid" of "the prelates of our church," it is painfully pressed upon us that Mr. D'Orsey's appeals to "the scholar and the patriot" are not unconnected with the position and prospects of the English lectureship at Corpus Christi College, Cambridge. No doubt the proper education and equipment of the English clergy *is* a question of "national importance," but we confess that, in Mr. D'Orsey's pages, it assumes very much of a professional, not to say personal, complexion. In proof of this, take his own statement of the case :—

"If such are the attainments in English *grammar and composition* after a school and college course, are they greater in *public reading*? The Church Service is an obvious test. I appeal to your own experience, and ask how often you have heard our beautiful Liturgy really well read. Passing over the grosser faults of indistinct utterance, incorrect pronunciation, and provincial accent, how many are there who read in too high or too low a note, or use wrong emphasis, or lay undue stress on unimportant words, or drawl out the Service in a mouthing tone, or '*preach* the prayers,' or read too rapidly! The college chapels, instead of being normal schools for church reading, are practically the reverse; for the chaplains generally recite the prayers as if the object were to get the duty over in the shortest time; and the scholars, profiting by the example, read the lessons rapidly, indistinctly, with little attention to pauses or emphasis; and are seldom corrected for mispronunciation, monotony, provincial accent, or any error, unless indeed a false quantity should offend the ears of the classical tutor. Almost every bishop's charge refers to the importance of the study—we all know with what results. Such recommendations, however affectionately urged at ordinations, are practically inoperative; for, the standard of general and untested qualification being so low, each individual remains unconscious of his own shortcomings.

"We have now to advert to the second branch of the clergyman's duty in his church—the composition and delivery of sermons. There is no lack of piety, learning, zeal, and other essential endowments for the ministry, yet how rarely do we hear a good specimen of pulpit oratory! If a discourse is sound in doctrine, and earnest in tone, is it not frequently faulty in style—that is, defective in clearness, force, or elegance, sometimes in all three—the errors consisting in obscurity, from the use of latinized words and idioms—in feebleness, from involved construction—and in awkwardness, from inattention to collocation, euphony and cadence? Many hard-worked clergymen, writing under great pressure, seize the words that first

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arise. There is no time, even if there were skill, to remould a clause, insert a phrase, attend to links of connexion, or transition, to exchange a difficult for a simple term, or strike out an unnecessary word. . . . .

"Admitting, however, that the matter is excellent, and the composition faultless, the manner is often most deplorable, involving not so much faults in pronunciation, as sameness in voice, look, and action—want of life, of earnestness, and energy. These characteristics, intensified, as they sometimes are, by constitutional nervousness, invariably produce the insipidity and dulness of which congregations so justly complain."

We do not need to be told of the neglect with which English is treated in our schools and universities. It is as discreditable as it is true, that of all subjects taught in our schools, English is that which has least justice done to it, and, that of all subjects taught in our national universities, the language and literature of England should be those most systematically disregarded. This, indeed, would be a noble cause for any one sufficiently informed, sufficiently judicious, and sufficiently earnest, to embrace and to advocate. The composition and delivery of sermons may be one indication of the necessity for some improvement. Some better plea, however, than the importance bishops attach to "good reading" must be found for giving English its due place in the curriculum of a liberal education.

We thus find Mr. D'Orsey's subject to be a much narrower one than his title leads us to expect. It is virtually a plea for the study of English composition, and the practice of elocution, by divinity students. That should have been the title of his brochure; and such being the case, we come to ask, *ought* this to form "an essential part of a university course?" We hardly think that it should, because universities never can be required to perform the functions of schools, and to the schools primarily and essentially—to Eton, Harrow, Winchester, and Rugby—does the duty belong of teaching such elementary subjects as the above. If they neglect this duty, then there should Mr. D Orsey's plea be put in; and one of his "remedies"—the only one, indeed, which touches the question—is:

"The foundation in every public school of an English department, with its staff of teachers. The head-master to be *not simply a classical scholar*, but a man of thorough education, completely imbued with large views of the philosophy of speech; and acquainted not with those modern languages only which throw light on our own, but also and chiefly versed in ancient, Teutonic and Scandinavian lore. He should be well read in our literature, especially from the Elizabethan period to recent times. He should write the clearest, chastest English, and teach his pupils to clothe their thoughts in terse, simple, and manly prose. His own spoken language must be plain but copious; free of affectation, yet scrupulously correct; his written lectures so *naturally* read, as to sound as if spoken; his extemporaneous addresses so accurate in style, as to *seem* precomposed. His accent ought to be simply that of an English gentleman, without any distinctive trace of local intonation, London or provincial, Scotch or Irish; so that no one from his pronunciation could tell the country or county from which he came. And as the natural tribute to such attainments, he should hold an equal place with the other masters; while his work should have an adequate share of every boy's time and attention, not treated [? should not be treated] as subordinate and supplementary.

"Can such masters at present be found? Not many, but yet I fully believe, that if, next week, Eton, or any great school, would lead this reform by offering £500 a year, some respectable approximations to our ideal master would present themselves; and in a few years the new officer would not only render himself com-

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petent by study and practice to his duties, but set an example that would be quickly followed by every public school in the kingdom."

But it is the reverse of complimentary alike to the English language and to Oxford and Cambridge, that "the study of the English language" "in a university course" should be explained to consist in the teaching of candidates for holy orders, "the art of reading, writing, and speaking their native tongue."

So much for the principle involved in Mr. D'Orsey's plea. We must add that the method and style of his *brochure* have caused us some disappointment. The pretentiousness of the opening paragraphs led us to expect an interesting philological discourse. The history of the language, however, is compendiously treated in less than five pages, illustrated by as many "glosso-graphic" maps, tables, and diagrams. This, moreover, turns out to be merely a "preliminary flourish," for throughout the rest of the lecture there is hardly a passing reference to the subject. We should have expected, too, that the style of one who so authoritatively lectures the clergy of England on their shortcomings in this respect, would have been more temperate and less spasmodic, more exact and less verbose than the specimen before us. Even in the matters of grammatical accuracy and punctuation, on which Mr. D'Orsey lays so much stress, he is somewhat in the position of a dweller in a glass house.

At the same time, Mr. D'Orsey deserves credit for the enthusiasm with which he advocates his cause; and the numerous letters from bishops in support of his views, while they corroborate our account of what that cause is, also attest the perseverance and persistence with which it is being prosecuted.

We conclude by repeating, what we have already hinted, our belief in the vast importance of the subject indicated in Mr. D'Orsey's title, and our hope that he may not have damaged a good cause by his somewhat injudicious advocacy of a very small corner of it.

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## XIII. NOTICES OF BOOKS.

*The Popular Education of France, with Notices of that of Holland and Switzerland.* By Matthew Arnold, M.A. London, Longman. 1861. 8vo, pp. 294.

This is a volume which will well pay for a careful perusal;—first, because it is particularly well written; and secondly, because it treats of subjects that cannot fail to interest those who watch with any degree of care the movements of modern society. The volume itself has none of the dryness which we generally expect to find in a commissioner's report. It does not at all bristle up with statistics, except so far as is absolutely necessary to convey a just idea of the topic on which it is treating, and is relieved by many a terse remark and many a well-turned sentence, which render what might appear dull to many, light and pleasing.

The contents of the volume (which is a reprint of the Report laid before the Education Commissioners, with sundry additions) may be briefly epitomised. First of all, we have a short historical sketch of the rise and progress of popular education in France,—a separate chapter being devoted to each of the following six periods:—1. That before the Revolution. 2. Under the Revolu-

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tion. 3. Under the first Empire. 4. Under the Restoration. 5. Under the Monarchy of July 1830. 6. Under the Revolution of 1848, and the second Empire. These successive sketches, though brief, are remarkably clear and comprehensive—conveying as perfect a notion of the development of educational institutions in France as was at all necessary in order to explain their present character, position, and prospects. After this introduction, Mr. Arnold proceeds to give a general view of the present system of primary schools in France, as regards their numerical relation to the requirements of the people, their financial condition, their intellectual and moral character, and the normal school education, by which they are supplied with teachers. Last of all, he compares the whole with the present educational condition of England, and draws conclusions not by any means wholly in favour of our own country.

In addition to this, we have at the end of the volume a short account of the primary school system in Holland and Switzerland, finishing up, as in duty bound, with an appendix, which looks rather ominously full of statistical tables.

The chief point in which the present volume differs from the Report printed in the Commissioners' blue-book, is in being prefaced by an introduction of some fifty pages, discussing the present social and political tendencies of England with a freedom and intelligence which does great credit to the author's liberality and penetration. The burden of the whole is, that the period in which England can be ruled by our aristocracy is gone by, and that in proportion as the power of political action is lapsing into the hands of the middle classes, the direct action of the State should be increased, so as to prevent the *vulgarization*, if we may so term it, of the whole country, both as to its political tendencies and its social organization.

Mr. Arnold is evidently rather dazzled, as a good many more are, by aristocratic splendour; and attributes a good deal more to it than many would be disposed to admit. At the same time he feels that the zenith of its glory is past, and wants to see the power and influence it once wielded now vested in a grand and imposing executive. As a natural consequence of this, he advocates a very moderate plan of education for the lower classes,—considering evidently that culture is incompatible with manual labour, and that the broad distinctions of classes must be strictly maintained in order that all the social functions may go on properly. He has not yet learned to look so far into the *possibilities* of the future as even to imagine a period when machinery may relieve human sinews of their rougher duties, and society rise to a state of moral refinement in which the lowest classes may share the blessings of true culture with the learned and the rich. Such a period may not be very near, but we would not willingly lose sight of it, as an ideal, to cherish which may be really as refining as all the splendours of aristocratic pomp and luxury.

*The Popular Education of the Bristol and Plymouth Districts, with special reference to Ragged Schools and Pauper Children.* By Patrick Cumin, M.A., etc., etc. London: Longman. 1861. Pp. 123.

The additions which the recent Royal Commission has made, directly or indirectly, to our educational literature, promise to be amongst the most valuable and lasting results of its labours. The *Suggestions* of Mr. Senior, the *Communications* of Edwin Chadwick, and the *Foreign Report* of Matthew Arnold, are contributions to the politics, the practice, and the history of education which will not soon be lost sight of, and which will be read with interest by many who flee blue-books as they would a plague. The volume under notice, though it probably owes its reproduction in this form in great measure to a recent famous controversy, may claim a more general and far higher interest from the manly earnestness with which it pleads the cause of a large and important class of society, and the far-sighted skill with which the difficulties of their position, and the social problems involved therein, are unravelled.

It contains the principal portions of the Report upon the schools in the districts of Bristol and Plymouth, addressed by Mr. Cumin to the Royal Commissioners on Popular Education, and which has already attracted considerable public attention in connexion with Ragged Schools.

As that subject is fully discussed in an article in our present number, it is unnecessary for us to do more here than

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bear our testimony to the impartial candour with which Mr. Cumin has prosecuted his inquiries, and the evident care with which his information has been gathered. As an example of this, we may refer to the manner in which he ascertained the number of pauper children who attended school in Plymouth and in Bristol. Selecting a particular union, he arranged with the clerk of the guardians that every parent receiving out-door relief should produce her children, and should state whether or not they were at school, and the name of the school which they were alleged to be attending. He then tested this information by visiting the various schools mentioned by the paupers, and ascertaining from the masters whether the alleged scholar was actually in attendance. The result was that, at Plymouth, instead of 650 children out of 1,094, as stated by the clerk, only 518 were actually at school. Every page of the book shows Mr. Cumin's minute and intelligent acquaintance with every part of our educational machinery, and with the condition of the working classes. Many remarks in the chapters on the "Mode" and on the "Matter" of education are very valuable, — shrewd, honest, and pointed, couched in a vigorous style, and abounding in illustrations of English manliness, and of human nature, both on its brighter and on its darker side.

*English Grammar; including the Principles of Grammatical Analysis.* By C. P. Mason, B.A., etc. Second Edition. London: Walton and Maberly. 1861. Pp. 170.

*The Grammatical Analysis of Sentences* (published separately). 1861. Pp. 62.

It is no ordinary pleasure to be able to give so high a commendation to an English Grammar as we can conscientiously accord to that of Mr. Mason. The truth is, and it cannot be too often told,—that there is hardly a score of the school-books on the subject now in use, —and they are to be reckoned by hundreds,—that will bear the slightest critical inspection. And distressing as is the mere existence of so many indifferent books, so many positively bad,—false in method, loose in definition, wrong in fact, and ignorant in their whole origin and design,—it is most lamentable of all to think that so many teachers *can* do no better than write such books, that so many more *will* do no better than use them. Indeed, lying as they do as a huge obstruction in the way of all philological progress, it would be an inestimable boon, at once to education and to the science of language, were they to be summarily "abolished by Act of Parliament." Amongst the score of books that we could exempt from such a condemnation, we are inclined to give to Mr. Mason's *English Grammar* a very high place. His definitions—a fundamental point—are rigidly accurate, so much so, indeed, as to render them in some cases unwieldy in the hands or mouths of ordinary school-boys. The explanations which supplement them are very satisfactory in manner, even where their matter is questionable; so clear and full are they, that no one, whether he agrees with the author or not, can remain in doubt as to his precise meaning. The book, moreover, is, what few books of its class can claim to be, thoroughly exhaustive; it deals honestly with nearly every grammatical difficulty in our language, not merely in the way of dogmatic assertion, but of well-reasoned exposition and proof. We are not prepared to accept his decisions in every case. In some instances there is an appearance of timidity strongly at variance with the general spirit of the book. The "preliminary observations" on the pronoun, for example, led us to expect a much simpler and more rational classification of this part of speech than is customary; yet, not only do we find pronouns treated under eleven different heads, but we find "this" and "that" retained under their old name of "demonstrative-adjective-pronouns," on the score of convenience and custom, though evidently against reason.

Mr. Mason's clearness of discrimination and power of subtle analysis come out conspicuously in his treatment of one of the most troublesome and difficult points in grammar,—the distinction between adverbs and conjunctions, or rather between conjunctive adverbs and conjunctions proper. In the sentences "He came *because* he was told," and "he came *when* he was told" the words *because* and *when*, though expressing different relations between the clauses "he came" and "he was told,"—the one of *cause*, the other of *time*,—yet unite the clauses with so much apparent similarity of form, as to have warranted their being

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classed together simply as conjunctions. A closer analysis, however, shows us that "when," in addition to its conjunctive force, has also a modifying effect on the verb "told" in its own clause. We have the same double power in every "relative" word. In the case of a relative pronoun, it relates to its correlative, and it is besides in the nominative or objective relation to some word in its own clause. Resolve "when" into "at the time at which," and the similarity of the constructions will be apparent: "at the time" is an adverbial adjunct to "came," "at which" is an adverbial adjunct to "was told," and the relative "which" is the link of connexion between the two clauses.

Mr. Mason has also done well in discarding the old distribution of conjunctions into copulative and disjunctive. The classification he has adopted instead,—that of co-ordinative and subordinative,—is not only much more rational in principle, but much more useful in connexion with the analysis of sentences.

The chapters on Analysis,—which are published in a separate form, as well as with the Grammar,—are in most essential points, very similar to Dr. Morell's treatment of the same subject. Indeed, it strikes us as somewhat singular that while Becker, their common source, is frequently referred to in the preface to this edition, no allusion whatever is made to the man who first adapted Becker's principles to English Grammar, and who has all the merit of the revolution which has thereby been effected in the teaching of that subject in our schools. Mr. Mason, however, is less to blame in this omission than other bookmakers of our day. For he *has* gone to Becker, while the others have boldly adopted Morell's material, with some original variations, but without either knowing anything of Becker, or saying anything of Morell. The introduction of the complex sentence, between the simple and the compound, is one of the most useful of Dr. Morell's improvements; and we are sorry that Mr. Mason has not adopted it, for it is as rational as it is useful. We think he also places himself at a considerable disadvantage with his readers in not adopting the tabular form of analysis.

We should add, in conclusion, that Mr. Mason has brought his book thoroughly abreast of recent philological research, and has, wherever possible, referred peculiarities of form and idiom to their Anglo-Saxon prototypes.

*Popular Manual of Botany.* By Christopher Dresser, Ph.D., etc. etc. Edinburgh: Adam & Charles Black. 1860. Pp. 233.

THERE can be no doubt that many persons, old as well as young, are deterred from entering on the study of more than one branch of science by the repulsive character of the technical terms which hedge them round. Great as this difficulty often is in the case even of those who are acquainted with the Greek and Latin languages, from which most of our scientific terminology is derived, it becomes almost insuperable in the case of those who have no knowledge of these languages at all, or only such a slender and outside acquaintance with them as may be obtained by learning lists of "roots" in manuals of etymology. Many people have, therefore, been led to inquire whether they cannot have scientific manuals without the dreaded jaw-breakers, whether the mother-tongue cannot be adapted to the description of the members of the animal and vegetable kingdoms. To meet such a demand Dr. Dresser has prepared this manual of botany, which, from its systematic avoidance of technical words, may well be called "Popular." The author's design has been carried out as successfully as it admits of, and the work as it stands may be taken as a fair illustration both of the advantages and the disadvantages of the system. It will doubtless be felt as an objection to it that, when those whose botanical knowledge is of the popular kind come to prosecute the subject in scientific manuals, they will almost require to recommence the study, unless, indeed, the use of popular terms becomes more general amongst botanists than it is at present. Again, it may be urged as a plea for the scientific terms, that they give greater distinctness to classification and description than can be obtained by employing words which are in everyday use, and are often loose in meaning; while some weight also must be attached to the consideration that scientific language is in a sense universal, being intelligible to people of different nations and tongues. Over against all this, however, must be set

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the great advantage, in so far at least as young people are concerned, of gaining their attention and winning their sympathy for an otherwise distasteful subject, by laying it before them in the familiar words of their mother-tongue.

*History of England for Schools and Families.* By A. F. Foster. With numerous Illustrations. London: Chapman & Hall. 1861. Pp. 409.

The specialty of this book, its author tells us, is the prominence it gives to "the religious and industrial condition of the people, their progress in agriculture, commerce, literature, science, and art, with the dress, distinctive habits and customs, and the general aspect of society at each stage of transition." Mr. Foster, however, states his case a little too strongly when, in the style of modern prefaces, he claims "to supply what has long been felt as a desideratum in school literature;" and, in order to make good his plea, he has not unnaturally been led to exaggerate both the extent of the deficiency and the importance of the desiderated information. We are not convinced by anything Mr. Foster advances that, considering the general tastes of young people, "military achievements and political movements" are matters "much less interesting" than the social topics on which he descants; and whether they are more or less "useful to know" depends very much upon the way in which, and the extent to which, the latter are known. Indeed, excepting the preface, Mr. Foster's book is very like several other school histories that have recently come under our notice. It devotes the ordinary attention to the usual historical narrative, and it adds, as these other histories do, a few special paragraphs, or an occasional chapter, upon the "moral, intellectual, religious, and social condition" of the people. Regarded in this light, the book is a very good, and deserves to be a popular, one. Its general accuracy is unquestionable; and though the author's warmth of feeling occasionally betrays him into the use of expressions somewhat strong for an impartial historian, the style is conspicuously plain, simple, and artless. Many of the illustrations are good, and will therefore be useful; some, however, must be characterized as unnaturally stiff, others as vulgar, and we hope we shall not be held as approving of the dreadful libels upon royalty that disfigure many of the pages. Mr. Foster has made his account of the earliest period in English history judiciously brief; but we could have wished that he had given a little more space to the current century, at least to the last reign and the present one, where, surely, he should have found material for remarks on social and intellectual progress deserving to occupy more space than nine pages.

*Calder's Arithmetic* (*New Edition.*) London: Longmans.

*Pix's Miscellaneous Examples in Arithmetic.* London: Longmans.

*Cayzer's Thousand Arithmetical Tests.* London: Griffith & Farran.

Mr. Calder's arithmetic will rank amongst the best of the numerous manuals of that science which have been published of late years.

The new edition differs from preceding ones, in the case of Part I., only in containing the application of the four elementary rules to decimals. This appendix is very brief, and we doubt whether it will serve any useful purpose. It may be made a question whether decimals should be presented to the pupil in the early stages of his progress, when he is sufficiently tasked with the study of integers; but, waiving this question, the meagre mechanical practice which is here offered to him, cannot be regarded as an adequate introduction to the subject. To Part II. are added in this edition a collection of easy miscellaneous examples, a short treatise on book-keeping, and chapters on the units of weight and measure, on decimal coinage, and on the French metrical system. These appendices add materially to the value of the work: in particular, we are glad to see the number of examples increased, as those given in former editions, though well selected, were barely sufficient for practice.

Part I. contains the simple and compound elementary rules and reduction. When arithmetic fails in school as a mental discipline, the failure will be found to lie in the manner in which these rules have been handled; we are accordingly disposed to test any manual severely on the method which it adopts in their exhibition. Mr. Calder's explanations have a fulness and simplicity, together with a conciseness and uniformity of language, which show a just sense of the importance of these rules,

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and aptness in their teaching. Were we to take exception to his treatment of any, it would be to Subtraction; in which, after explaining one method—that which works by reference to the principle of numeration alone—he recommends for practice another—that by equal additions—without sufficient explanation. Part II. contains, in addition to the commercial rules, the doctrine of fractions and of proportion, treated with an accurate perception of their arithmetical relation to each other, and with all desirable clearness of exposition and order in arrangement. We think, however, that the solution by first principles of questions which are commonly referred to the Rule of Three—which the author acknowledges to be "very valuable as a discipline to the pupil's mind"—deserved a fuller exposition than is given to it in a small-print appendix to one of the sections.

The work is intended for the use, not of common schools, but of pupils in higher schools, students, and teachers; and we believe that all who study it will agree with us in regarding it as a very satisfactory manual, both of the theory and the practice of arithmetic.

Collections of examples in arithmetic cannot be too numerous, if they are good; for half the discipline of the subject lies in the application of rules to solutions. Of the two collections named above, Mr. Pix's resembles in its construction that of Mr. B. Smith, which was noticed in our April number; containing a set of examination papers, each of which presents examples of different rules. There is no want of variety (there are about 1200 in all), and in the arrangement the balance is well maintained between easy and difficult, so that the collection will afford the student excellent practice.

Mr. Cayser's collection has a different design. Nearly as numerous as the former, it is simpler in its complexion, dealing but slightly with "problems" in the ordinary sense of the word, but giving an abundance of practical exercises. Each set of questions ranges over the entire field, whilst there is a correspondence between the several sets in such a manner that the 5th question in each, *e.g.*, is always in reduction, the 29th in proportion, the 39th in areas, and so on. The papers may therefore be used in two ways—collectively or down the page for the purpose of examination, and by selection across the pages for the working up of particular rules; and there is judicious graduation both ways. We have no doubt that teachers will find the collection a very convenient one from which to exercise their classes.

*The Geography of the British Empire.* By William Lawson. Durham: J. R. Dickons. London: Kent. 1861. Pp. 315.

While primarily intended for the use of second year's students in training schools, Mr. Lawson's excellent manual will be found useful by all teachers who wish a special text-book on the British Empire. It consists of three distinct parts; *first*, The outlines of popular astronomy and physical geography; *second*, The British islands; *third*, The British colonies. Mr. Lawson has omitted entirely those lists of names and columns of figures with which geographies are often too exclusively occupied. He has thus found space at his disposal for dilating on other points of greater interest, such as the every-day life and commercial progress of the nation. We can specially recommend the chapters on the colonies, as containing in short compass much useful information not generally given in school books. The typography, paper, and general get-up of the book are, however, very much against its success.

*Every-Day Things;* or Useful Knowledge respecting the principal Animal, Vegetable, and Mineral Substances in Common Use. By a Lady. Second Edition. London: Griffith and Farran. 1861. Pp. 150.

The object of this useful little book is well explained by its sub-title, which we have given at length. It is of the nature of a descriptive dictionary, the substances being classified and arranged under fifteen different chapters. Its information is full, accurate, and brought down to the latest returns; and there is sufficient variety to satisfy the most rapacious appetite for "common-things" knowledge. A copious alphabetical index facilitates reference, for which purpose, we hope, rather than for use as a lesson-book, the little work is designed.

Professor Max Müller's *Lectures on*

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*the Science of Language*, and Mr. Currie's *Principles and Practice of Common School Education* have come to hand too late for review in our present number. Both works are too important to be dismissed with a brief notice; we therefore reserve them till our next number. This is also the proper place to acknowledge receipt of Clyde's *School Geography, Fourth Edition* (Gordon), considerable practical experience of which enables us to pronounce it the best school geography we have ever used or seen; Bishop Thirlwall's Letter to J. Bowstead, Esq., concerning *Education in South Wales* (Rivingtons); A Sermon on *The original Order of Nature our Model, and the Spirit of God our Guide, in the Work of Education*, by the Hon. and Rev. W. H. Lyttelton (Bell and Daldy); and *The Rule of Life deduced from the Practice and Opinions of Mankind, favourable to the Cause of Virtue*, The Burney Prize Essay for 1860, by John Kerr, B.A., H. M. Assistant Inspector of Schools (Macmillan.)

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## XIV. RETROSPECT OF THE QUARTER.

### I.—EDUCATIONAL SOCIETIES.

*The College of Preceptors.*—At the June evening meeting of this Society, Mr. W. Taylor Jones read a paper on "The best means of registering the progress of pupils," in which he reviewed the different methods of accomplishing this that had come under his notice; but as his main object was to elicit the views of others, and know something of their plans, his paper was suggestive rather than expository. He recommended all schoolmasters to adopt the plan of requiring with every pupil over twelve years of age, when entering school, a testimonial as to character and progress from his previous tutor. He did not consider the results of examinations always conclusive as regards either master or pupils. At times also he had been led to question the value of monthly reports as to the improvement and conduct of pupils; for they appeared, in many cases, to merge into a mere formality, containing either expressions of a warm approval, or a round of set phrases neither cold nor hot; for the temptation was very great for the master to soften some of the harsher features of character and conduct. Parents did not like to be told that their boy's progress was not equal to their desires; at home he might be a pest, but at school he must be perfection.

At the half-yearly general meeting of the College, the Secretary read an address by Dr. B. H. Kennedy, the President, in which he announced that 47 new members had been added to the College during the half year then closed. The number of scholars examined by the College at Midsummer, 1861, was 570, exceeding by more than 100 the number of the previous year. The effort to augment the Benevolent Fund had not been very successful. The President devoted the main part of his address to a comment upon the article on "Schoolmasters" in a recent number of *The Cornhill Magazine*. After the approval of the Council's Report, resolutions were adopted, recommending "to the Council to prosecute the agitation for a Scholastic Registration Act, similar to the Medical Registration Act," and in support of the recommendation of the Royal Commissioners that masters of endowed schools should be required to procure either an academical degree or a certificate of competency from some authorized body, and further suggesting "the expediency of applying the same principle to schoolmasters in general."

At a meeting of the Council in July, the President and Vice-Presidents were re-elected; and it was announced that the General Medical Council had agreed to recognise the first-class certificates of the College as guarantees of good general education.

*Educational Institute of Scotland.*—The Annual Meeting of this body was held in Edinburgh on 21st September. In his valedictory address, the retiring President commented on the recent Parochial and Burgh Schools' Act. He expressed satisfaction with the improved pecuniary condition of the teachers, and with the institution of the University board of examiners. But he regretted that the Institute had been overlooked in the Act,

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a piece of injustice which he hoped would be rectified in future measures. A proposal to institute local libraries for the use of teachers was approved of. A memorial from the Glasgow Local Association, asking for the institution of school examinations for the granting of certificates—which were to be of three grades—to pupils, was remitted to a committee, with power to proceed to immediate action.

*General Associated Body of Church Schoolmasters in England and Wales.*—Soon after the petition of this body against the recommendation of the Royal Commissioners to withdraw augmentation grants in aid of teachers' salaries, was issued, the Duke of Newcastle made a statement in the House of Lords which led many teachers to regard the abolition of these grants as only a possible but very remote contingency, and they therefore declined to petition against it. Now, however, that the "Revised Code" has been issued, carrying out this recommendation, the officers of the Associated Body are making vigorous efforts to represent to the Legislature "the injustice which the new code will inflict upon teachers," and have prepared a petition to both Houses of Parliament on the subject. The petition has already 1550 signatures, and they expect to have 5000 before the opening of Parliament.

The petitioners submit that they have always viewed these grants as being for the benefit of the individual teacher, as much as for that of the school, and as being of a permanent character; "for, first, these grants are made solely in respect of the attainments and professional ability of the teacher—the teacher being examined to test his competency, without which proof the grants are not payable; secondly, if the conditions annexed to the payment of grants on certificates of merit are not complied with, the teacher alone suffers pecuniary loss; thirdly, though the grants to managers and teachers of schools are issued to the managers in Post-office orders, yet they are made payable only to the individual teachers, whose receipt alone is taken: all these circumstances evidently show that the grants to teachers, on account of their certificates of merit, are not intended for the benefit of the managers, but as an inducement to persons of ability and skill to enter the profession of elementary teachers." They further urge that they entered the profession "in the full belief and assurance that the said grants were of a permanent nature so long as the conditions of their payment were complied with, and their possible withdrawal, which would serve to destroy all faith in the proposals and operations of the Government in its relations with teachers, they have never been led to anticipate." They add that the withdrawal of these grants without a substitute secured to them "will have the effect of considerably diminishing the income of thousands of teachers in elementary schools, without the prospect of the deficiency being supplied from any other source."

Copies of the petition may be had of Mr. J. J. Graves, the Hon. General Secretary, Lamport, Northampton.

The ninth annual conference of the Society is expected to be held at Stafford on the 2d and 3d of January 1862.

*The Home and Colonial Training Institution.*—The half-yearly general meeting of the teachers of this Society was held in the end of August, when an address was delivered by Mr. Reynolds, the hon. secretary, consisting of a digest of the annual educational blue-book, and an exposition of the "Revised Code" recently issued. Mr. Reynolds, and the speakers who followed him, objected to the code in the strongest terms, and that chiefly for the following reasons:—that it was unjust to teachers, in that it abolished all "specific payments;" that, by not encouraging the study of the Bible, it was "a terrible blow to the religious education of the country;" that schools in poor districts would be worse off than at present; that it will induce managers "to exclude all infants under four, and all scholars above eleven who have been unpaid for;" That it "strikes at the root of all occasional attendance," thus "closing the school against one-third of the labouring poor;" that it "reduces those subjects of examination which are calculated to develop and discipline the mind."

## II.—NATIONAL EDUCATION.

*The Education Debates and Estimates.*—On the 9th of July the subject of the Education Commissioners' Report was brought forward in the House of Lords by Lord Lyttleton, who hoped



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that it would not be acted upon before next session of Parliament. He objected to the transference of educational management to ratepayers, and to the proposal to make teachers' certificates merely of honorary value. Lord Brougham directed the conversation to the subject of middle class education. That class was the most neglected of all in respect to the means of good education. He thought it as necessary that teachers should be subjected to some public test of their fitness for their vocation, as physicians, surgeons, and apothecaries. The Duke of Newcastle defended the proposal of the Commissioners for an education rate, on the grounds of the danger of a sudden breakdown of the present complicated and expensive system, and of its failure to provide for large districts in which there was not a single school it assisted.

On the 11th of July the question was introduced in the House of Commons by Sir John Pakington, who, in 1858, had moved for the appointment of the Commission, and now expressed his deep sense of the fairness and ability of their Report. Every one of the grounds which had induced him to propose the Commission had been fully and completely confirmed. He hoped the Government was prepared, at no distant day, to propose such legislation on the subject as they thought the case required.

On going into Committee of Supply, the vote of £803,794 for public education in Great Britain was agreed to. In moving it, Mr. Lowe stated that the number of scholars on the books was 961,000. In the course of the last three years the estimates had increased by £42,000, while the number of children taught had increased by 141,000. He admitted the truth of many of the charges of the Commissioners, but said that it was not the intention of Government to alter the organic principles of the present system; and he announced by anticipation the principle of the "Revised Code," since issued, that "the capitation grant should be paid only when the Government was assured that satisfactory results had been obtained." Sir G. Cornewall Lewis explained the difficulties and disadvantages of a parochial rating system, and, on the whole, preferred that now existing. Mr. Baines thought a favourable conjuncture had arrived for Government to consider whether they would not draw back from that extravagant system in which they had been so long embarked. Sir S. Northcote was surprised to find Government so soon prepared to act upon the Commissioners' Report. He suggested that the education estimates should in future be submitted to the Treasury *before* being issued to the public.

The vote for the science and art department was £111,484. That for public education in Ireland was £285,377, the number of pupils on the books being 804,000. The average number of days of attendance in Ireland was 262. The number of new schools during the past year in that country was 230,—viz., 114 in Ulster, 43 in Munster, 30 in Leinster. and 43 in Connaught,—which had been taken by 186 patrons. In the course of the debate on the Irish grant, Mr. Butt moved that it was inexpedient to enforce the rate of aid to all schools in which religious teaching was made a part of the general instruction of the school. This resolution was lost on a division by 6 to 36.

*The Revised Code of the Committee of Privy Council.*—The minute establishing this new code of regulations for the distribution of educational grants, bears the date of the 29th July 1861, and announces the means by which it is to be substituted for that at present in force. The next annual payments to schools at present receiving aid are to be made according to the present code. Where the next payment is not due till after the 31st March 1862, managers may signify their wish to have the new code introduced—the managers assuming the liabilities for current apprenticeships. All new apprenticeships are to be regulated by the revised code. No further annual grants will be paid to schools at present receiving them, after *the next* which falls due, except—(*a.*) Upon the terms of the revised code only; or (*b.*) For current apprenticeships, the full charge for which has not been assumed by managers.

We supplement the article at p. 310, in which the provisions of the revised code are explained in connexion with those hitherto in force, by the following analysis of the regulations referring to grants, as they now stand:—

(1.) *Grants to establish Elementary Schools.*

The *conditions* of aid are:—1. Suffi-

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cient population. 2. Suitable religious denomination. 3. Probable maintenance of efficiency. 4. Freedom from previous contract;—all of which, as well as site, plans, trust and title deed, estimates, etc., must be satisfactory to the Committee.

The *limits* of aid are:—1. The total amount contributed in the parish. 2. 2s. 2d. per square foot of internal area. 3. £65 for each teacher's residence.

### (2.) *Grants to maintain Elementary Schools.*

The *conditions* of aid are:—1. The attendance of scholars; 1d. per scholar for every attendance after the first 100 at day meetings, or after the first twelve at the evening meeting. 2. The efficient maintenance of the school, and school buildings, according to the inspector's annual report. 3. That the principal teacher is certificated.

The *limits* of aid are:—1. The amount of school fees and subscriptions. 2. The rate of 15s. per scholar in average attendance. The average will probably not exceed 10s. per head. 3. The claim for scholars above *eleven* years of age can only be made once.

The grant is reduced,—1. If the scholar fails to satisfy the inspector in reading, writing, or arithmetic,—by one-third of the capitation grant for each subject. 2. If the inspector report faults of instruction or discipline,—by not less than one-tenth, or more than one-half. 3. If, besides the principal teacher, there be not appointed a separate certificated, pupil, or assistant teacher, for every thirty scholars after the first fifty,—by the sum of £10 for each deficiency.

### (3.) *Grants to maintain Normal Schools.*

1. On Exhibitions or Queen's Scholarships,—The school receives £23 for each male, and £17 for each female pupil per annum. The number of scholars for whom aid is granted may equal four-fifths of the number of dormitories in the school. Each male Queen's scholar receives for personal expenses £3 the first year, and £5 the second; each female, £2 the first year, and £3 the second.

2. On Annual Examinations,—The school receives for each male student who, at the end of his first year's residence, passes in the first division, £20; for each in the second, £16; in the third or fourth, £13: For each male student who, in his second year, passes in the first division, £24; for each in the second, £20; in the third or fourth, £16. For females, two-thirds of these sums are paid.

3. On the Practising Department,—The same grants are paid as to elementary schools, and under the same conditions.

Mr. R. R. W. Lingen, the Secretary to the Committee, has sent an official letter regarding the Code to Inspectors of schools. Most of the important points in Mr. Lingen's letter will be found discussed in our article above referred to.

The reception which the Code has met with at the hands of teachers will be seen from the reports of the proceedings of the Educational Societies. Meetings have likewise been held in London of the Metropolitan Teachers, and of the clergy and laity of the Church of England; in Edinburgh, of the Burgh and Parochial Schoolmasters, and of the Free Church Teachers' Association; and of provincial associations of elementary teachers in various parts of England; at all of which resolutions were passed condemning the Code, on the ground of its injustice to certificated teachers, and its injury to elementary education, to the pupil-teacher system, and to the training colleges. In Edinburgh the further complaint was made that the Code had been unexpectedly applied to Scotland without the Royal Commission on which it is based having extended its inquiries to that country. Committees have been formed, both in London and in Edinburgh, for the purpose of communicating with local committees, and organizing a systematic opposition to the new Minute.

A somewhat more favourable view of the new Code has been taken by the leading metropolitan journals. Nowhere has the soundness of the principle on which it mainly rests,—that of paying according to results,—been denied. It is questioned whether good teachers will really be worse off under the new system than under the old. That bad teachers may be so, is admitted; but, it is added, they deserve to be so. And this is the reply to the charge of "breach of faith" raised against the Government. If, it is said, the Commissioners had not found grounds of complaint, no change would have been proposed.

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*The Education of Destitute Children.*—Before the close of the last Parliamentary session, the Select Committee of the House of Commons appointed to inquire into this subject, were able to give in their report. The chief witnesses examined were Mr. W. Locke, Honorary Secretary of the Ragged School Union; Mr. E. Carleton Tufnell, Inspector of the Pauper Schools of the Metropolitan District; Miss Mary Carpenter; Mr. Patrick Cumin, one of the Assistant Commissioners under the late Royal Commission; and Mr. R. R. W. Lingen, the Secretary to the Committee of Council on Education. The Chairman, Sir S. Northcote, proposed a draft report suggesting the increase of Government aid to Ragged Schools. A counter-report, proposed by Sir J. Graham, was, with some slight modifications, finally adopted by a majority of the Committee. The following are its chief recommendations:—

1. That no child should be encouraged to go to a Ragged School, for whose education provision can be made elsewhere.

2. That no further provision should be made for criminal or vagrant children, until the Industrial Schools Bill has been tried.

3. That, for the children of out-door paupers, *either* Mr. Denison's Act should be altered so as to make it compulsory upon the guardians of the poor to enforce the child's being sent to school as a condition of relief, *or* the Committee of Council should provide for the admission of children of out-door paupers into schools receiving Government aid.

4. That, as regards children receiving in-door relief, provision ought to be made for compelling boards of guardians to maintain work-house schools in a more efficient state than they are generally in at present, or else to erect district schools.

5. That whatever children are not reached by any of these measures should be left to the missionary exertions of the ragged school managers, *without any further interference by the Government than exists at present.*

6. That the allowance from the Privy Council to ragged schools for raw material, having been "grossly abused," should be discontinued.

*Scotland.*—The following are the chief alterations which the Lord Advocate's Parochial and Burgh Schools' Bill underwent in Committee, before becoming law:—

1. The limits of salary for a single schoolmaster are to be £35 and £70, instead of £30 and £60 as at first proposed; for more than one schoolmaster, £50 and £80, instead of £40 and £60.

2. The clause providing that one-half of the schoolmaster's salary should be paid by tenants or occupiers has been struck out.

3. Clauses have been added providing for the discontinuance of existing side schools, for pensions for the teachers thereof, for the appointment of female teachers whose salaries shall not exceed £30, for the electors of schoolmaster choosing more than one candidate to be examined by the examiners, who may require the attendance and assistance of one of Her Majesty's Inspectors of Schools at their examinations.

4. Of the six professors who are to form the examining board in each university, *three* (instead of *two*) are to be Professors of Divinity.

5. To the Declaration, the words are added, "and that I will not exercise the functions of the said office to the prejudice or subversion of the Church of Scotland as by law established, or the doctrines or privileges thereof."

6. The Presbytery may present a complaint against the schoolmaster for contravention of the "Declaration," to one of the principal Secretaries of State, who may appoint a commission to inquire into the charge, who, subject to his approval, may "censure, suspend, or deprive."

7. This act is not to interfere with existing arrangements as to the retirement of schoolmasters.

8. Heritors and ministers may permit, or require, the schoolmaster to resign, on a report by an inspector as to disqualification by infirmity or old age, or inefficiency from negligence or inattention; and they may, in addition to his retiring allowance, grant him an annual sum, equal in amount to the annual value of his dwelling-house and garden.

9. Burgh schoolmasters shall not be subject to the trial, judgment, or censure of the Presbyteries for their sufficiency, qualifications, or deportment in office.

The Conference on Education in Scotland, which was to have met in August, under the auspices of the Social Science Association, was postponed, "various

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questions having been raised by the members of the committee of Conference," "on which it is necessary to obtain a decision from the Council."

From the Annual Report to the General Assembly of the Church of Scotland, we learn that 187 schools are supported by the Assembly's Education Committee. These schools, along with upwards of 20 supported by the Ladies' Gaelic Association, and 200 schools instituted and maintained by the Society for Propagating Christian Knowledge (established 1701), supplement the parochial system in rural districts. The returns from presbyteries show 941 parochial and 1741 non-parochial (*i.e.*, non-statutory) schools examined by them. In the parochial schools five per cent. of the pupils are returned as learning Latin, and one in 200 Greek; four per cent. study geometry and practical mathematics; music from notation is taught to ten per cent. of the pupils; and drawing to four per cent. For some years efforts seem to have been made by the Committee to obtain accurate returns as to length of attendance, but hitherto without very great success. When, as under the Revised Code, grants are made wholly or partially dependent on such returns, it will be found more practicable to make them.

*Repayment of Building Grants.*—A return has been lately published of all the building grants made by the National School Society since 1811, and by the Committee of Privy Council since 1846, which have been repaid previous to the year 1861. The sums repaid to the National School Society amount to £260; those repaid to the Committee of Privy Council to £180.

*Expense of Inspection.*—From a Parliamentary return recently printed, we learn that the Committee of Council at present employs thirty-six inspectors and twenty-six assistant-inspectors. The salary and expenses of each inspector range from £765 to £1017; of each assistant-inspector from £586 to £678 per annum. The growth of inspection will be seen from the following table:—

| Year. | Inspectors. | Total Cost. |
|---|---|---|
| 1840, | 8 | £1,234 |
| 1845, | 8 | 5,979 |
| 1850, | 23 | 18,678 |
| 1855, | 42 | 30,526 |
| 1861, | 60 | 43,565 |

*Music in Training Schools.*—The Lords of the Committee of Council have issued a circular letter to training schools, intimating certain modifications in the paper on music, with a view to making the examination less theoretical and more practical than hitherto. Instead of candidates being required to produce a certificate of ability "to sing, or play on some musical instrument," they need only possess "such an amount of musical skill, vocal or instrumental, as is sufficient for the purpose of teaching children to sing." In future, no questions will be proposed in the theory of harmony. The questions will be confined to musical notation and its use in elementary schools, one-third of the marks for music being apportioned to the exercise of writing a few bars played or sung to the candidates by the musical instructor of the College. From complaints their Lordships have received of the want of practical musical power in students proceeding from normal schools, they fear that the granting of certificates in this department is too generally treated as matter of course.

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### III.—THE SOCIAL SCIENCE CONGRESS.

*The President's Address.*—The fourth annual meeting of the Social Science Association was held at Dublin in the third week of August, under the presidency of Lord Brougham. In his introductory address, the noble President reviewed the progress made in the different subjects that occupy the attention of the Association since its last meeting. He met the complaint that few of their proposals had been carried out by the legislature, by saying that the progress of all true science, like that of political truth, is slow but safe. Their important propositions, however, regarding Charitable Trusts, had, to a great extent, been adopted by the Education Commission. Their efforts to secure a consolidation of laws were likely now to prove successful. They had some share in the credit of the abolition of the paper duty. They had, at Glasgow, brought together Scottish educationists of conflicting parties, and prepared the way for a removal of their differences. In the sanitary department considerable progress had been made. In Dublin a branch of the Ladies' Sanitary Association, a London society for the diffusion of sanitary knowledge, had been founded.

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Since the discussion at last Congress of the system of co-operative societies, above 50 companies for manufacture, and upwards of 250 co-operative societies had been established. After referring, in encouraging terms, to the progress of temperance, to the continued exertions of those ladies who are engaged in forwarding the employment of women, and to the efforts being made to establish a National Book Union, Lord Brougham expressed his satisfaction at the progress social science was making in other countries, and concluded his address by remarking on the social condition of Turkey, Russia, Austria, Italy, and France.

*Department of Jurisprudence.*—This section was presided over by Mr. Napier, who, in his introductory address, traced the progress of law reform, entered a plea for the erection of a ministry of justice, and commented on the unsatisfactory state of the marriage law of England. The most important papers read in this section were, "On the Progress of Legislation in Criminal Law," by Mr. Whiteside; "On the Landed Estates Court," by the Solicitor-General and Mr. Whiteside; "On the Principle of the Existing Bankrupt Court," by Judge Lynch; and "On the Marriage Law" of England, Scotland, and Ireland, by Dr. Waddilove, Mr. J. C. Smith, and Dr. O'Shaughnessy respectively, on which an interesting discussion arose, taken part in by Lord Brougham and Mr. Whiteside.

*Department of Education.*—The most important papers and most interesting discussions in this section, presided over by Sir John G. Shaw Lefevre, referred, as is explained in a special article in our present number, to the subject of education in Ireland. The papers which gaverise to the discussion were those of the Rev. A. M. Pollock, Mr. D. Ross, the Rev. John Hall, Sir R. Kane, and Profesor Kavanagh. The speakers who took the most prominent part in the discussions were, the Rev. W. Fraser (Paisley), the Rev. J. D. D'Orsey (Cambridge), the Rev. H. Renton (Kelso), the Rev. H. Verschoyle, Professor Hennessey, and Professor Pillans. Useful Papers were read "On the Application of the Principles of Education in Schools for the Lower Classes of Society," by Miss Mary Carpenter; "On the Failure of Education in the Junior Classes of Elementary Schools," by the Rev. Dr. Willock; "On Workhouse Education," by Miss Twining; "On Education in Bengal," by Mr. Rakhol Das Haldar; "On Erasmus Smith's Foundation," by Professor Gibson; and in a sub-section of the department, "On the Influence of Newspapers on Popular Education," by Mr. Blanchard Jerrold, and "On Art Education, considered in its Utilitarian and Social Aspect," by Mr. M. A. Hayes.

*Department of Reformation and Punishment.*—The Right Hon. the Attorney-General for Ireland presided over this department. The chief papers were "On the Preventive Mission at Bristol," by Miss Frances Cobbe; "On the Reformatory Legislation of the Session," by Mr. A. O. Charles; "On the Treatment of Juvenile Offenders," by Sheriff Watson; "On the present position of Mettray," by Miss Hill, daughter of the Recorder of Birmingham; and "On the Disposal of Boys from Reformatories," by the Rev. J. Fish. In the sub-section of this department, an interesting discussion on temperance arose out of the Rev. W. Cane's paper "On the Traffic in Intoxicating Drinks on the Lord's Day."

*Department of Public Health.*—Papers were read in this section, which was presided over by Lord Talbot de Malabide, "On the more prominent causes of an Excessive Mortality in Early Life," by Dr. Moore; "On Hospital Statistics," by Miss Florence Nightingale; and "On the application of Sanitary Science to Public Works," by Mr. Edwin Chadwick, read by Dr. Lankester; "On the Social and Sanitary condition of the Labouring Classes in Ireland," by Dr. Fitzpatrick.

*Department of Social Economy.*—The most interesting topic discussed in this department—the Hon. Judge Longfield, President—was "The Employment of Women." Papers on this subject were read by Miss Bessie Parkes, Miss Emily Faithful, Miss Jane Crowe, and Mrs. Overend, who advocated the institution of a system whereby women who were anxious to work for a livelihood, might be saved the pain of personal contact with, and dependence upon, their employers. Papers were read on the

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late building strikes in Edinburgh and London, by Mr. H. G. Reid, and Mr. F. Harrison, M.A. A paper sent in by the Council of United Trades "On the general aversion of Employers to treat with the Representatives of their Workers on Matters in Dispute" gave rise to an animated discussion. The subjects of fluctuation in wages, working men's reading rooms, dwellings for the working classes, and American slavery, also occupied this important section.

*Department of Trade and International Laws.*—The leading questions discussed in this department, of which M. Chevalier was President, were the Australian gold discovery, a universal system of weights and measures, and general averages.

At the closing meeting, Mr. Hastings, the General Secretary, reviewed the proceedings of the week, and addresses were delivered by Lord Brougham, Sir Robert Peel, Professor Pillans, and others.

The next Congress will be held in London in May 1862.

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### IV.—INTELLIGENCE.

*University Elections Act.*—An Act was passed in the last session of Parliament providing that votes at the Parliamentary elections for the Universities of Oxford, Cambridge, and Dublin may henceforth be recorded by means of voting papers, in lieu of voters attending in person. A penalty by fine, or imprisonment for a term of one year, is to be imposed upon any person falsely signing a voting paper, or otherwise fraudulently acting in any manner regarding the same. Provision had previously been made for conducting the elections of Chancellors and Assessors in the Scottish University Councils, in the same manner.

*Oxford Local Examinations.*—The Division Lists for 1861 have now been published, and, along with the "Supplementary Tables," afford sufficient data for comparing the results of the recent examination with those of previous years. In several respects these results indicate considerable and satisfactory improvement. The number examined is larger than in any previous year except the first, which, from the peculiar circumstances attending it, cannot be fairly taken into the comparison. The number rejected is not only relatively but absolutely smaller than in the two preceding years. The number who failed in the preliminary is likewise much less. The following table exhibits the comparative results of the last three examinations, in their most interesting particulars:—

| | 1859. | 1860. | 1861. |
|---|---|---|---|
| Examined, . . . | 896 | 865 | 939 |
| Passed, . . . . | 483 | 498 | 591 |
| Failed, . . . . | 413 | 367 | 340 |
| ,, per cent., . | 46 | 42 | 36 |
| ,, in Preliminary, | 305 | 315 | 240 |
| ,, ,, per cent., | 34 | 36 | 25 |
| Honour Lists—1st and 2d Divisions, | 335 | 267 | 229 |

The great falling off in the Honour Lists is in the case of the Juniors, who obtain only 92 against 134 last year, and 167 in 1859. In respect of the Seniors, the Honour Lists show a slight increase, especially in the sections of Languages (Latin, Greek, French, and German) and Mathematics. In Physics and Drawing, however, there is a slight diminution.

The following table shows the number of failures in each of the subjects in the preliminary examination, for seniors and juniors respectively:—

| | Juniors. | Seniors. |
|---|---|---|
| Reading, . . . . . | 3 | ... |
| Analysis, . . . . . | 37 | 33 |
| Spelling, . . . . . | 12 | 16 |
| Composition, . . . | 6 | 4 |
| Handwriting, . . . | 13 | ... |
| Arithmetic, . . . . | 42 | 51 |
| History, . . . . . | 53 | 50 |
| Geography, . . . . | 75 | 38 |

It will of course be understood that many candidates failed in more than one of the above subjects. It is, however, a satisfactory feature of this year's examination that these compound failures have greatly diminished. Last year as many as 121 failed in more than two of the preliminary subjects; this year the number is only 58.

The fact that six candidates from Scotch schools appear in the present lists is worthy of notice, not only as creditable in itself,—all the more so that three of the six appear in the First Division of Honours,—but as indicating the increasing interest which these examinations are exciting in the north. In the event of the Scottish Universities still declining to institute a system for

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themselves, the Scottish schools of the higher grades are evidently prepared to take advantage of the facilities afforded by Oxford and Cambridge for testing the results of their teaching.

*Irish Local Examinations.*—The first of a series of examinations, similar to the local examinations of Oxford and Cambridge, was held in Ireland in June last, under the auspices of the Queen's University. The number of candidates examined was 72—45 seniors and 27 juniors; and of these only 23—18 seniors and 5 juniors—satisfied the examiners. Many who answered satisfactorily in the advanced papers on special subjects, failed altogether in the preliminary examination. Thus there were in English grammar and analysis 39 failures, in dictation 33, in geography 31, in arithmetic 4; so that many candidates must have failed in more than one of the elementary subjects.

*Edinburgh University Bill.*—In the year 1838, the sum of £2500, payable from the revenues of the harbour and docks of Leith, was ordained to be annually applied by the Lord Provost and Magistrates of Edinburgh towards the support of the College and schools of the city. When, however, the recent Scottish Universities Act vested the administration of the property and revenues of the University in the Senatus Academicus, it became expedient to have the proportion of this sum belonging to the College properly determined and transferred to the Senatus Academicus. An Act for this purpose was passed in the last session of Parliament. The sum of £2170 annually is handed over to the Senatus Academicus; and the remaining annual sum of £330 is left in the hands of the Town Council for behoof of the schools of which they are patrons. By the same Act it is provided that the buildings and site of the University shall be under the management of the Senatus Academicus.

*University of St. Andrews, College Hall.*—In our last Number we announced the public-spirited design of a company of private gentlemen to establish in St. Andrews a Hall for the residence of those students whose parents or guardians may desire that, whilst pursuing their studies in the curriculum of arts, they should reside under the supervision of the University authorities, and receive systematic assistance in the preparation of their College work. We also announced that the acting committee had secured the services, as Warden, of Henry T. Rhoades, Esq., B.A., University College, Oxford. In so far as the individual is concerned, we have not the slightest doubt that the acting committee has chosen judiciously. At the same time, we confess that their having thought it necessary to place the Institution under the superintendence of a graduate of Oxford,—probably an Englishman by birth and family,—tends somewhat to confirm the uneasy misgivings which we have all along felt as to the character of the proposed institution. In place of being a revival of the residence system, which, so far from being peculiar to the English Universities, belonged at one period to almost all the older Universities of Europe,—and which existed in the University of St. Andrews itself within the memory of many who are still in the vigour of life,—the Hall in question, we fear, is to be one of those attempts, rarely successful in any direction, to transport a portion of the institutions of one country into another. We believe that the only ground on which the less wealthy and completely equipped educational institutions of Scotland can hope to contend with those of the sister country, is that of preserving a very distinctly marked difference from them *in kind*. If this is to be abandoned, the difference *in degree*, which must always be in favour of the English institutions, will render success in Scotland impossible. There is one other ground on which we must be permitted to lodge our caveat. The three objects contemplated by the promoters of the Hall are to aid those who wish,—

1*st*, To complete their course in St. Andrews University.

2*d*, To fit themselves for the Indian or Civil Service examinations; and

3*d*, *To proceed to Oxford or Cambridge.*

The two first have our unqualified sympathy; as regards the third, we cannot but view it as derogatory to the honour of a Scottish University that its course of study should be professedly given out, by its own authorities, as merely preparatory to that of any other University whatever. If such be in fact the relative position of the Scottish Uni-

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versities and those of England at the present moment, which we are very far from admitting in all respects, the object of the University authorities ought to be to contend against it, and not to publish it to the world. If the difference in *kind* of which we have spoken were carefully preserved, in the character and to a certain extent in the subjects of instruction communicated,—if mental philosophy, with its practical bearing on politics, history, and theology, were made professedly the prominent subject, as classics are at Oxford, and mathematics at Cambridge,—we see no reason to doubt that the English and Scottish Universities might interchange students, as the different Universities of Germany do, without injury to the interests, or disparagement to the honour of either.

*The International Exhibition of* 1862.—There is no reason for doubting that, in the departments of manufacture and the useful arts, this great undertaking will reveal a very marked progress since 1851, and compare favourably with its predecessor of that year. But there are two important and significant features which will distinguish it, and by which its attractions and its usefulness will be increased. The Fine Art collection will include specimens illustrative of all the modern schools of painting, and will be unique in its comprehensiveness and in its variety. The Commissioners have also determined to appropriate a special court to the Exhibition of "Educational Works and Appliances," and, with a view to carry out this intention more efficiently, have nominated a committee of advice to make suggestions as to the organization of this department, and to assist in the task of classification and arrangement. The composition of this committee augurs well, we think, for the judgment and skill with which the scheme will be carried out. It comprises several Members of Parliament, Viscount Enfield, the Right Honourable W. Cowper, Sir John Acton, and Mr. Adderley; the Dean of Hereford, the Dean of Christ Church, Oxford, Dr. Whewell, and Dr. Temple, represent the higher education of the country; Messrs. Cook, Cowie, Mitchell, Tufnell, and Arnold, contribute the experience of Her Majesty's Inspectors of Schools; two Principals of London Training Colleges,—the Rev. S. Clark and Mr. J. G. Fitch; two secretaries of Educational Societies,—Mr. Reynolds and the Rev. A. Wilson, with Dr. Hooker, Mr. W. Portal, and Mr. P. L. Sclater, complete the list. Mr. Harry Chester, whose long experience at the Council Office and at the Society of Arts specially qualify him for the post, has accepted the office of chairman; and the committee has already held several meetings, and made good progress. A list of objects admissible into the class has been prepared and issued for the guidance of intending exhibitors; and furnishes curious evidence of the extent and variety which may characterize a purely educational exhibition. The articles are classified under the five general heads—(1.) School buildings, fittings, and furniture; (2.) Books and instruments of teaching generally; (3.) Appliances for physical education—toys and games; (4.) Specimens of school-work; and—(5.) Museums. Each of these classes includes many subdivisions, and we have reason to hope that a very complete collection of the expedients and contrivances employed in teaching will be formed. We are glad to observe that the Commissioners hope to devise some arrangements under which it may be possible for persons interested in the subject to consult the books and maps, and to make notes of their contents.

*Scottish University Representation.*—Mr. Stirling's motion on this subject, under the Appropriation of Seats Bill, gave rise to an important debate in the House of Commons, in the course of which Sir J. Graham and Lord John (now Earl) Russell admitted the strong claims of the Scottish Universities to representation in Parliament, but condemned the present mode and time of enfranchising their members. Mr. Stirling was therefore induced to withdraw his motion.

*Civil Service Examinations.*—In the "Further Examination" of the selected candidates of 1860 for the Indian Civil Service, 68 passed. The highest values were 2055 (Geddes, Aberdeen), the lowest values were 1027 (Merrington, London). The maximum value is 2850, or if two vernacular languages are taken, 3200. Of the successful candidates, 41 came from England (Oxford 13, Cambridge 13, London 6, Schools 9), 18 from Ireland, 7 from Scotland, 1 from Jersey, and 1 from Melbourne.

In the House of Commons, at the end

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of June, Mr. Baillie Cochrane moved, "That the evidence taken before the select committee on Civil Service examinations proves that the system should be modified, in order to meet the requirements of the public service." The system was, however, defended by Mr. Hennessey, Mr. M. Milnes, Lord Stanley, and Mr. Gladstone, and Mr. Cochrane's motion was withdrawn.

The select committee on the Diplomatic Service, as the first of their recommendations to the House of Commons, have suggested, "That there be two classes of examination previous to admission into the service—a first and a second—the candidate selecting which he will undergo; if he pass the first, he will be exempted from any further examination."

*Haileybury and Addiscombe.*—The buildings and lands of these colleges have been sold by auction in London to the British Land Company, the former for £15,200, the latter for £33,600.

*Open Competition at Chatham.*—By a new code of regulations issued by the Lords of the Admiralty in August, the whole of the vacancies for engineer boys in the factories, and for apprentices in the Dockyard at Chatham are thrown open to public competition. The limits of age are thirteen years nine months, and fifteen years. The examinations will be held in January and June. The subjects of examination are arithmetic, spelling, reading, writing, grammar, composition, geography; Euclid (3 books), algebra (to quadratic equations, inclusive), and arithmetical and geometrical progression.

*Factory Children.*—The House of Lords, on the motion of Lord Shaftesbury, have craved Her Majesty to institute an inquiry into "the employment of children and young persons in trades and manufactures not already regulated by law." These occupations include the manufactures of metal and glass; and the point to which the inquiries of the commission will be chiefly directed will be the interference of the labour market in these departments, as well as in those of the cotton and the woollen trade, which are already under the Factory Act, with the education of children under thirteen years of age.

Some correspondence has also been printed by order of the House of Lords, in support of the proposal to transfer pauper children from the metropolis to the factory districts to be apprenticed to manufacturers.

*Science Instruction to the Industrial Classes.*—The first annual examination of science classes under the minutes of the committee of council on education was completed last month. It was held at 35 local centres, from which 1000 papers were sent up to London, and 725 of these were accepted as satisfactory. Queen's prizes were awarded to 310, 59 first class, 100 second class, and 151 third. Four gold, eleven silver, and sixteen bronze medals were awarded to the most successful candidates in the departments of geometry and mechanics, mechanical physics, experimental physics, chemistry, geology, and mineralogy, natural history and botany.

*New Schools.*—Lord John Russell presided at the inaugural meeting of the new training school for schoolmistresses of the British and Foreign School Society in July. The building cost £16,972, towards which £5742 was contributed by the Committee of Council, £7000 having been raised by voluntary subscriptions. It comprises a lecture-hall, class-room, dining and sewing rooms, laundry and kitchens, a residence for the superintendent, dormitories for 102 students, and a practising school for girls and infants.

The Committee of Council have also made a special grant of £1083 towards the schools now in course of erection in Clerkenwell.

*Half-time, and Physical Education.*—Two Parliamentary Blue Books have recently been printed, by order of the House of Lords, containing the evidence collected on these subjects by Mr. Edwin Chadwick during the educational inquiry of the Royal Commission, together with Mr. Chadwick's letter to Mr. N. W. Senior, explanatory of his communications. He considers that beyond three hours' instruction per day all is waste, and recommends that half the time at present employed in school should be devoted to gymnastic exercises and military drill. We hope to have an opportunity of examining Mr. Chadwick's theory and his evidence in next Number.

*Reformatory Schools.*—In his Annual

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Report, Mr. Sidney Turner, the Inspector of Reformatories, states that the number of children in these institutions has increased from 3222 at the end of 1859, to 3712 at the end of 1860. The committals of juvenile criminals last year decreased in England by ten per cent. In the last five years they have been reduced from 13,981 to 8629. Up to the end of 1859, above 1000 boys had been discharged from reformatories in England. Of these, more than 600 are known to be doing well, and not 120 had been re-convicted. Out of 108 girls, 40 are doing well, and 13 have been re-convicted.

*Obituary.*—John Schank More, Esq., Advocate, LL.D., Professor of the Law of Scotland in the University of Edinburgh,—died on the 12th July.

Elizabeth Barret Browning, the Poetess, Author of *Aurora Leigh*, *Poems before Congress*, and other works,—died at Florence on the 29th June.

Sir Francis Palgrave, Deputy-Keeper of Her Majesty's Records, and Author of several works on the early history of England and Normandy,—died in July.

Professor John Quekett, F.R.S., Curator of the Hunterian Museum, Author of *Lectures on Histology*, and *Practical Treatise on the use of the Microscope*,—died on the 20th August.

*Honorary Degrees.*—At the celebration of the fiftieth anniversary of the University of Breslau, Mr. Darwin was created Doctor by the Medical Faculty, and Professor W. D. Whitney by the Philosophical Faculty. Professor T. H. Huxley and Mr. J. S. Mill were at the same time nominated Honorary Doctors.

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### V.—FOREIGN NOTES.

FRANCE.—*The Imperial Government and Free Schools.*—The following are extracts from a circular addressed to the Prefects by the Minister of Instruction on the subject of Free Schools (écoles gratuites). It will be seen that the remarks of the minister have some bearing on the existing controversy in this country with regard to Ragged Schools. The French Government, for whatever reason, is clearly resolved to do everything in its power to discourage gratuitous instruction, but feels itself hampered in its action by the religious societies which have most of the free schools in their hands. We call attention to the parallelism between some of the arguments urged by the French minister and those employed by the party in Britain who question the propriety of energetically encouraging Ragged Schools by Government aid.

"Monsieur the Prefect,—The law of the 15th March 1850, like the law of the 28th June 1833, which previously regulated primary education, lays down the principle that the children of indigent families attending primary schools alone ought to be exempted from payment of the school fees. By way of exception, however, communes were permitted to establish schools entirely gratuitous, but upon condition of their providing for their support from their own ordinary resources.

"I do not here require to adduce all the considerations which ought to determine towns to prefer the general rule to the exception. In our deliberative assemblies, in our departmental councils, as in the imperial council of public instruction, it has for many years been recognised as a truth that gratuitous instruction is not favourable to the progress of popular education. MM. the Prefects and MM. the Rectors have all held the opinion, that the moment gratuitous instruction is guaranteed to the poor, the mischief arises that you grant to families a dispensation from the performance of one of their most sacred duties, and charge therewith exclusively the public administration.

"It is a fact that we too often see free schools invaded by the children of families in easy circumstances, to the detriment of those who are not sufficiently alive to the advantages of instruction offered without payment exacted. On the other hand, an evident reluctance has frequently been exhibited by many families to send their children to the gratuitous communal schools, because they do not choose to receive education as an alms."

What follows has less bearing upon anything in this country, but is interesting from the curious casuistry of the arguments by means of which the minister attempts to deal with the religious brotherhoods that conduct the free schools.

"In a point of view less elevated, but which has also its importance, absolute gratuitousness is frequently an obstacle to the progress of popular instruction.

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Exhausted by the charges which such a system necessarily entails, many localities find it impossible either materially to ameliorate their educational establishments, or to create the new schools which the necessities of the population call for. The school fees paid for the children of families in comfortable circumstances, while they would, in most cases, produce a better revenue for the teacher, would relieve the communal finances, which could then be devoted to the requirements for which they ought to provide. . . .

"A large number of towns, justly afflicted by the results brought about by a mistaken generosity, have tried to remedy this state of affairs, but they have encountered, on the part of the religious societies, a resistance to which they have succumbed.

"The obstacles that stand in the way are, however, not serious. It is a mistake on the part of the brethren of the Christian Schools* to represent themselves as bound in this respect by their regulations, which impose upon them, they say, the obligation to keep *gratuitous* schools. These regulations, revised in 1810, by the grand-master of the university, and consequently the only regulations recognised by the State, recommend them to keep schools *gratuitously;* that is to say, to do a work of charity, in not personally exacting any remuneration from the children who attend their classes; but as the regulations have not foreseen the case in which the brothers should receive a fixed remuneration from the communes, so they do not give them any right to inquire into the sources from whence the municipal council may draw the funds destined for that remuneration. The municipal councils, in securing to the brethren a fixed remuneration, have then the incontestable right of exacting, on behalf of the commune, a school fee from the children of families in comfortable circumstances admitted into the communal schools, and of not authorising the gratuitous entry of poor children except in the form prescribed by article forty-five of the law of the 15th March 1850. Moreover, the brethren, in accepting the title of communal instructors, are bound to submit to the obligations imposed on that order of functionaries. It is proper, at the same time, in practice, and this is everywhere easy, to relieve them from the formalities devolving upon lay instructors in collecting the school fees. In the case of these latter, the collection taking place on their own account, it is natural that they should contribute to the regularity of that service; the brethren, on the contrary, must remain strangers to it, and cannot be charged with the financial duties which it involves. But, on the other hand, it must be understood, that they shall not receive any child who has not been provided with a ticket of admission signed by the mayor. Now this ticket must not be delivered to children belonging to families in easy circumstances, except under the condition, accepted by the families, of paying into the funds of the municipality the amount of the school fees; while, on the contrary, the mayor shall deliver a free ticket to children designated conformably to the enactments of article forty-five of, etc. . . . With regard to the brethren who shall continue to receive their salaries regularly from the municipal funds, nothing will be changed in their position; they will not even know which of their pupils are admitted for a fee, and which are admitted gratuitously; all will be equal in their eyes, and they will remain strangers, so far as this matter is concerned, to all personal exaction of lucre."

The above is surely as pretty a piece of sophistical casuistry as ever was pleaded. Every one must admit that it is highly proper that families in easy circumstances should pay for the education of their children, but it borders on the ludicrous to find the French Minister of Public Instruction gravely proving to the brethren of the Christian Schools that they are still gratuitous teachers when they are receiving a salary from the municipal funds. After all, one cannot help doubting whether such a circular is intended purely to promote educational reform. It seems to give us a glimpse of the manner in which the French government uses education as a means of tightening its net of centralisa-

* The *Ecoles Chrétiennes*, gratuitous primary schools, now spread all over France, were instituted at the close of the seventeenth century by Father Delasalle for the education of poor children, and are conducted by the members of a lay brotherhood, called the *Frères des Ecoles Chrétiennes*. These schools have doubtless in their time done good service.

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tion. Perhaps these schools of the poor Christian brethren were a shade too independent. Would it be grossly uncharitable to suggest that, if a government candidate were hard run for a vote or two in a particular district, the distribution of a few *free* tickets to certain fathers of families might turn the wavering balance on the proper side? There must always be a number of families which it would be open to a judicious "maire" to view either as able or as unable to educate their children, according as might seem to him good. The circular has not been published in the official organ of the Education Department. We have derived our extracts from the "Manuel Général de l'Instruction Primaire," which finds the document "without date, in a departmental newspaper."

*Prize Essay on Primary Schools.*—The French Government appears to be attaching very considerable importance to the Prize Essay on Primary Rural Schools. (*Vide* Foreign Notes, *Museum*, No. 1.) A special commission has been appointed to judge the essays given in, consisting of upwards of thirty members, all either senators, deputies, or distinguished officials connected with the ministry of public instruction. The president of the commission is M. de Roger, first vice-president of the Senate.

ADSTELLA.—*Education* versus *Constitutionalism.*—One universal cry of lamentation has been for some time rising from the German educational journals, on the subject of education in the Austrian empire. While the various nationalities subject to Hapsburg sway are gaining a measure of constitutional freedom, they are at the same time un-Germanising themselves in every possible way. Everything national is rising into prominence, and everything Austrian, that is, German, is sinking into abeyance. In Hungary, German teachers are extruded from the schools, German methods held up to abhorrence, and the German language is as much discountenanced as it was previously encouraged.* In Germany this is viewed as a wilful and depraved preference of darkness to light, a retrogression to semi-barbarism from nineteenth-century culture; since modern culture, say the Germans, can only flow in upon Slave and Magyar through the channels of the German language, the German press, the German teacher. It is curious to observe how little sympathy the Germans have for the efforts of the Magyars to un-Germanize themselves in matters of education, while at the very same time they are vehemently indignant at the tyranny of the Danes over the people of Holstein, or of the French over the Alsatians, in matters connected with public instruction. Nevertheless, the German outcry against the Hungarian movement is doubtless to some extent, if not entirely, justifiable so far as regards education. In Hungary and other parts of the Austrian empire, education, by becoming more strictly national, and by the exclusion of the more advanced German culture, will receive a check, though that check need not necessarily be a permanent one. It can by no means be looked on as of favourable omen, that in Hungary the schools are falling in many instances under an exclusively priestly domination. Our readers will, we think, be both interested and amused by the following account of the posture of educational affairs in Hungary, conveyed in a letter communicated to the editor of the *Pædagogisches Archiv*, and purporting to be written by a "Hungarian Protestant." The writer's point of view, however, is so thoroughly German, that, if Hungarian, it is extremely improbable he is Magyar. The editor of the *Archiv*, upon whose word we may rely, guarantees the accuracy of the facts.

"DEAR FRIEND,—*Semper bene loqui de domino superiore. Omnia agere mediocriter. Facere officium suum taliter qualiter,* et sinere mundum vadere sicuti vadit.* These golden sayings, from the golden age of the culinary monkish Latin, were deemed things of the past. With melancholy regret did each Hungarian patriot look back upon them, and a sigh rose from his breast as he confessed to himself that they were unlikely ever to return. Man proposes, God disposes! We haven't yet got to the evening of Doomsday. The Pressburgers are just signing, with veritable enthusiasm, a petition for the re-introduction of the Benedictines into the public

* Even the Polytechnic School at Ofen, "a town nearly altogether German," "in which the German students vastly preponderate," is being Magyarized; and similarly the Juristic Academy at Pressburg, "a mere suburb of Vienna."

* *i.e.* "So-so."

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schools! Protestants sign among the rest. See what harmony prevails in our favoured land! If the Catholic Primate, some time since, notwithstanding his dark *persecuting* antecedents, made common cause with the Protestant opposition, we now in return lend his *patres* a helping hand. *One heart and one mind in the whole country!* We have no culture, no art, no science, no trade, none of all that nonsense; but we have patriotic sentiments,—as Heine says, 'no talent, but a character.' What a time that will be when we have the Benedictines in the schools again! I remember a director of a gymnasium among the Benedictines, to whom I remarked that it would be a desirable thing that the boys should read Latin and Greek classics. He made a gesture of contemptuous dissent, and said, in a tone of the most profound conviction, *dignetur* mihi credere, nihil discunt ex istis classicis.* Another time I proposed to him that something should be done in the gymnasium for instruction in German, French, and English. Shocked at the bare idea of such a thing, the good man clasped his hands together and said: *Deus avertat, domine spectabilis! Tamen hoc plane totam shkolam dedecoraret.* 'Shkolam' was his way of pronouncing 'scholam.' I might tell you a great deal about the colossal stupidity and tyranny of these Benedictine teachers; but I shall only say that you learnt nothing under them,—only, provided you paid well, it was not difficult to receive a character of *magnam eminentiam.* The greatest nincompoops got *magnam eminentiam*, the most talented students only *secundam, tertiam classem. 'Nihil nocebat,'* our patriots say now, '*tamen magni viri exorti sunt in Hungaria, et accepimus omnes os rotundum—eloquentiam!*' i.e., we spoke just *taliter qualiter*, dog-Latin through thick and thin, so that it was good fun to hear us. That adventurers from all countries so often deceive us, that we are universally nothing but chattering dilettanti, that nothing succeeds with us, that only foreigners become rich among us,—all this we owe to those wretched schools. Our pupils of the last ten years from the Practical Schools (*Realschulen*) will prove of a different stamp, and will be less easily led by the nose. Nevertheless, since the 20th of October every good patriot cries nothing but—'Down with the Practical Schools, down with Count Leo Thun's system; give us back the Benedictines; long live our fatherland; hurrah for liberty!' In Pesth, a prize has been offered for a Hungarian school grammar, which is to include a volume on rhetoric, and another on prosody. Hurrah for progress! When I had reached that unhappy period of my education at which it became my principal business to make Latin verses ("*secundanus secundi anni,*") I heard with terror that each of us, after the lapse of a year, would have to write a tragedy. (I was then fourteen years old.) The professor, however (he is still alive, good man), consoled me and said, '*Noli timere, tam magnum asinum inter discipulis meis* adhuc nunquam habui, qui* SUB MEA DIRECTIONE *intra annum tragœdiam non confecerit perfectam.*' I have had many a good laugh since, at this piece of naïf absurdity. But behold! we are returning precisely to the point we left. Our youth will again have to grind rhetoric and poetics. The same professor—a man respected by the party which at present holds the helm—publicly proclaimed his opinion not long ago in the *Magyar Museum*, the organ of the Hungarian Academy, that Latin and Greek were a curse to the young, and that the study of these languages belonged altogether to the University. In the Hungarian language, you may say this sort of thing with impunity, and even increase your reputation by it."

So much for the prospects of Hungarian education, from the German point of view. "We," remarks the editor of the *Pædagogisches Archiv*, in somewhat strong language, "we who, for our part, see in the danger which threatens German educational methods, not only the imperilling of German culture, but of culture in general, will do our utmost to represent the interests of intellectual cultivation, as opposed to barbarism, now becoming rampant under the pretext of nationality."

* The full expression is *dignetur dominatio vestra.*

* We give the Latin as we find it, uncertain whether it is printer's, pupil's, or professor's.

### VI.—SCIENCE AND ART.

*British Association.*—The thirty-first annual meeting of the British Association for the Advancement of Science was held in Manchester in the first and second

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weeks of September, under the presidency of William Fairbairn, Esq., LL.D., F.R.S. In his inaugural address, the President pointed out the distinctive character of the Association to be, that it brought together the learned Professors of the Universities, and the workers in practical science. These re-unions had been of incalculable benefit in giving to practice soundness of principle and certainty of progressive improvement, and in enabling theory to test doubtful, and rectify erroneous deductions by actual experiment. This principle of the union of theory and practice he applied in the course of his review of recent progress in connexion with the subjects which occupy the attention of the different sections, — to astronomy, magnetism, chemistry, geology, and physical geography; to canals, steam-navigation, railways, manufactures, iron ship-building, and to the great works of late constructed for the supply of water and for drainage, which had contributed so much to improve the sanitary condition of towns. In conclusion, Dr. Fairbairn referred to the extension of inland and international telegraphy, and to the protection that should be afforded to inventors by the laws of the country.

In section A. (mathematics and physical science) the introductory address was delivered by Professor Airey, the President; that in section B. (chemical science) by Professor Mills; in section C. (geology) by Sir R. Murchison, who took a retrospective view of the progress made in the classification and delineation of the older rocks since the establishment of the Association in 1831; in section D. (zoology and botany), a paper on the Darwinian theory by Mr. H. Fawcett, led to a warm discussion, which occasionally threatened to become more theological than zoological. In the same section, two papers were read by Professor Owen, one of which on the animals brought from Africa by Mr. Du Chaillu, gave rise to a lengthy discussion, in which that distinguished traveller himself took part. Mr. Du Chaillu also appeared in section E. (geography and ethnology)—of which Mr. J. Crawford, F.R.S., was President—and read a paper on "The Geographical Features and Natural History of a hitherto unexplored region of western Equatorial Africa." In this section a paper by the President on "The Antiquity of Man from the Evidence of Language," led to a warm discussion. In section F. (statistics and economics), under the presidency of Mr. W. Newmarch, F.R.S., papers were read "On Strikes" by Dr. J. Watts; "On Co-operation," by Mr. Edmund Potter; "On the comparative progress of English and Scottish Population," by Dr. Strang; "On Taxation," by the President, by Professor J. E. T. Rogers, and Dr. Clarke; on "The mode of Assessing the Income-Tax," by Canon Richson; "On the Inspection of Educational endowed Institutions," by Mr. James Heywood; and "On the National Schools in Liverpool," by Dr. Hume. In section G. (mechanical science), an interesting discussion took place on the subject of Patent Laws and Patent Tribunals, in which Sir W. Armstrong, Dr. Fairbairn the President, Lord Stanley, and Mr. Scott Russell took part. In the same section, an interesting series of papers was read on artillery and armour-plated ships. Dr. Fairbairn gave the results of experiments at Shoeburyness, and the conversation that followed was taken part in by Sir John Dalrymple Hay, Sir W. Armstrong, Mr. Scott Russell, and Sir Edmund Belcher.

At the concluding general meeting, Professor Phillips stated that while the average attendance over thirty years was some 1600 persons, they had this year on their books no fewer than 3139 persons; and the sum of money at their disposal for the advancement of science was £3920.

The next meeting of the Association will be held in Cambridge in June 1862.

*British Archæological Association.*—The Eighteenth Annual Meeting of this Institute was held at Exeter from the 19th to the 24th of August, under the presidency of Sir Stafford H. Northcote, Bart., M.P. Most of the papers read referred to the antiquities of the district in which the meeting was held; and several excursions were made by the visitors to the most interesting churches and monastic and other ruins in the country, which were described in papers read on the spot.

*Artistic Congress at Antwerp.*—A great congress of the representatives of Art of all nations was held at Antwerp in August, partly to commemorate the foundation of the Flemish school of art by Rubens, and partly to deliberate upon questions connected with the philo-

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sophy, the practice, and the material interests of art. The members of Congress numbered from 700 to 800, of whom 100 were French, 100 Dutch, 25 English, a few Italians and Swiss, and the remainder, from 400 to 500, Germans of different tribes. The only really important discussion arose on the question of copyright in works of design, and protection from fraud. The conclusions arrived at on this subject were—that the artist should have the sole right to reproduce his work; that, after the sale of his work, the copyright should still belong to the artist, except in the case of portraits and works bought by the state; that violation of copyright should be punished; that forgery of a signature on a picture should be treated in the same light as forgery generally; that the copyright laws should extend to industrial art; in regard to international copyright, that foreign authors and native authors should be treated alike; and that all countries should adopt, in regard to this question, a legislation based upon uniform principles.

*The Census of* 1861.—The following table presents the results of the last census in their most general form, side by side with those of the census of 1851:—

| | 1861. | 1851. |
|---|---|---|
| England and Wales, . | 20,061,725 | 17,927,609 |
| Scotland, . | 3,061,117 | 2,888,742 |
| Ireland, . | 5,765,543 | 6,552,385 |
| Islands in the British Seas, | 143,779 | 143,126 |
| Total, United Kingdom, | 29,031,164 | 27,511,862 |

The increase in England and Wales has been at the rate of 12 per cent. in ten years; in Scotland, 6 per cent. In Ireland, there has been a decrease, owing, doubtless, to the extent of emigration, at the decennial rate of 12 per cent. Over the whole kingdom, therefore, there has been a net increase at the rate of 6 per cent., or a solid addition of more than a million and a half to the population.

The estimated number of emigrants from the United Kingdom in the interval between the census of 1851 and that of 1861, is 2,249,355. Of these 640,210 were English; 183,627, Scotch; 1,230,986, Irish; and 194,532, Foreigners. The population of Paris in 1861 is 1,700,000.

*International Triangulation.*—A company of the Royal Engineers, consisting of six sappers and a corporal, under Lieut. Trench, lately crossed over to France on a scientific mission of great practical importance. They are engaged in connecting the triangulation of England with that of France and Belgium, which again is to be connected with that of Russia. The ultimate result to be obtained is the substitution of one line of meridian for the three lines,—Greenwich, Paris, and St. Petersburg,—at present in use in different countries. By this means the maps of all countries will be completely harmonized.

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VII.—APPOINTMENTS.

Rev. Wm. C. Salter, M.A., Fellow of Balliol College, and Vice-Principal of St. Alban's Hall:—Principal of St. Alban's Hall, Oxford.

Rev. Richard C. Pascoe, M.A., Fellow of Exeter College, Oxford:—Vice-Principal of the new Diocesan College, Exeter.

Rev. Thomas Cox, M.A.:—Head Master of Queen Elizabeth's Grammar School, Heath, Halifax.

Mr. J. Bennett:—Head Master of Penzance Grammar School.

Rev. H. M. Ingram, M.A.:—Second Master of Westminster School.

Rev. John Espin, B.A.:—Second Master of St. John's Foundation School, Clapton.

John A. Banks, M.A., Edinburgh:—Senior Classical Master in Dollar Academy.

Dr. William Bruce:—Master of Modern Languages in Dollar Academy.

Rev. G. H. Collyns, M.A.:—Second Master of King Edward's School, Bath.

Mr. F. R. Dawson, B.A. Trin. Coll. Dublin:—One of the Masters of King Edward's School, Bath.

W. H. Parry, M.A.:—Second Master of Christ's College, Brecon.

Donald Morrison, M.A.:—Rector of the Glasgow Academy.

Rev. William Merrielees, M.A. Oxon.:—Head Master of Berwick-on-Tweed Grammar School.

Rev. J. W. Dover, B.A., Cambridge:—Mathematical Master in Harlow Grammar School.

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# THE MUSEUM.

## I. MODERN LATIN AS A BASIS OF INSTRUCTION.*

It cannot be denied that the mental relations of the nineteenth century towards Greek and Latin literature differ widely from those of the sixteenth. At the earlier era that literature was the noblest existing, and was the only material for high education. Whoever aspired to be educated learned the two languages, not for their own sakes, but as keys to a literature otherwise inaccessible. But in the course of three centuries, the moderns, lifted above the ancients on vantage-ground, have far surpassed their teachers. The new literature of at least three nations, built upon new science, has a solidity and accuracy with which Greek and Romans cannot possibly compete. Hence the inevitable result, that even with the most active-minded men, who really mastered Greek and Latin in their youth, it is a rare thing to study any part of the literature in their manhood. Neither statesmen nor magistrates are addicted to the systematic perusal of Tacitus, Livy, or Cicero; much less to extend their reading of Aristotle, Plato or Polybius, Demosthenes or Euripides, beyond what they read at college. The enormous fecundity of each year pours out a mass of literature with which no one can keep up, and makes it difficult to find time for the thorough study of our own great writers recently departed—Hallam, Mackintosh, Burke, and many others. In such a state of things it would be untruthful and absurd to say that the British youth *collectively* learn, or ought to learn, the Latin or the Greek language for the sake of the literature.

I am aware that in England, Germany, and even in France, it is avowed by the best judges, that no one attains the highest education of the day, who is not master of the Greek as well as of the Latin language. This verdict I have no thought of contesting; indeed I thoroughly believe it, as applied to Europeans. But two remarks are here suggested. First, That a main reason with us for learning these languages, and especially Latin, rises out of our *history;* a sufficient mark of which is, that no one recommends the natives of India to

* I may be allowed to mention that these pages were written before the Second Number of *The Museum* had appeared.



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make these languages the basis of high education. Secondly, In considering the general question of school teaching, we are concerned with boys and men in general, not with those who are to have the highest education accessible, which is indeed incompatible with any early and complete immersion in practical life, however noble and honourable. From the vastness of modern knowledge, and from the exigencies of professions and trades, it is certain that the very great majority will terminate their Latin and Greek studies with their collegiate or school-reading. Hence the common utility of these languages now ends in themselves, and is independent of the literature, except to theologians, antiquaries, and professed men of letters.

This total change of relation between ourselves and the classical literature would of itself demand reconsideration of the modes used for the acquisition of the languages. But, while asserting this, I am not ignorant that no fundamental change could be effected except in the course of long time. Schools, like national polities, have their roots in the past, and move on by a force of routine which may be guided or modified, but cannot be thwarted. If in what follows I seem to suggest radical alterations, let it be understood that I am aware how little *immediate* change is possible to individual teachers; and how often eccentricity may be a mischief hurtful to pupils. Still, a thorough knowledge of right principles, even when we cannot apply them, must in the long-run tend to practical improvement.

The examinations conducted all over the country, under the influence of Oxford and Cambridge, are already doing what they intended, —to put the screw upon private schools; but with some results which they probably did *not* intend. To produce pupils who will pass the examination with credit is becoming essential to the success of the schoolmaster in his trade, and the immediate danger is that of perfunctory teaching. In whatever book an examination is to be conducted, that book (I am told) is selected as the special and almost the exclusive topic of study. The complaint was made to me lately, by a highly intelligent under-master of a school, that the pupils who are to be examined occupy a most unreasonable proportion of the masters' time, and yet have less time themselves for each separate subject than before. A boy who has to learn a book of Cæsar is put to it (as I understood) *forthwith*, and the whole effort is narrowed to it. I do not at all assert that this is universal, but my experience of a like tendency in the examinations at London University makes me jealous of it.

Let it be considered how far such a method would recommend itself in a real and practical case. Suppose, for instance, a Frenchman to present himself to us, with the request that we should teach him English, in order that he might be able to read our literature. Even if he were to specify certain modern authors, as Hallam, Carlyle, Walter Scott, and Tennyson, we should not forthwith take one of these as the text-book, furnish him with grammar and dictionary, and, while the pupil was yet in the mere rudiments, exact of him to construe and translate. But we should reply to him: "Well! you wish to read

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this and that *writer:* I will teach you the *language* first, afterwards you will be able to read what you please; or whatever difficulties in detail remain (such as often meet natives themselves), will more easily be solved." Instead of plunging him into complicated prose, or highly-condensed and peculiar poetry, we should at first teach him everything which was easiest, shortest, and commonest, aware that to postpone difficulties is almost equivalent to removing them. Nor can this remark be set aside by replying that our problem is that of a dead, not of a living language. This circumstance, no doubt, immensely increases difficulty to the learner, by depriving him of a thousand means of learning; but so far from its being a reason for voluntarily plunging him into hard books, it is an additional reason for trying to confine him long and sedulously to easy books. We cannot attain the facilities of a living language; yet, the more we can assimilate our methods to the ease of the natural method of learning, the better for the pupil. That we cannot do this entirely, is due primarily to want of accomplishment in the teacher, who, having nobody to talk Latin and Greek to him, every day and on every subject, with the accuracy of natives, cannot possibly acquire anything approaching to the readiness and the certainty of a native.

Really and fully to know a language is indeed an immense attainment, so many styles does it embrace. To say nothing of technical words, known only within the precincts of particular arts, trades,sciences, professions; to say nothing of provincialisms and of slang, there remain polite talk, formal prose, diplomatic language, poetry, old poetry, old style of speech or books, and the language of children and servants. All of these must be discriminated. No educated man speaks to a child or to a servant exactly as to his equal, and in speaking to his equal he sets the pitch of his diction according to the subject. To gain a delicate feeling of all these distinctions is a vast and arduous enterprise. In a dead language we in fact do not aspire to the whole of it. Most of us lessen the difficulty of our problem by limiting our ambition. Yet (confining the view to Latin) we have at least to learn three kinds of style:—1. The simplest admissible, whether it be that of polite conversation, differing not much from Terence, or whether it be the epistolary. 2. The involved prose of Cicero or of Livy. 3. The poetical style, with its harsh dislocation of words. Now, inasmuch as *to take difficulties one by one* is of all things most important in all learning, it must be of great value to have an intimate acquaintance with the right order of words before we are embarrassed with a new order assumed by license. In fact, it would be well to learn, if possible, in the *natural* succession of difficulties; that is, as a Roman child learnt. What this order was we can pretty well judge. First, A very limited vocabulary of nouns and verbs was picked up, with a very complete stock of prepositions, conjunctions, pronouns, numerals, and adverbs of time, place, and degree. Secondly, The few nouns and verbs were subjected to very various inflection, so that nearly all the grammatical forms became familiar in connexion with them, while the sentences remained very simple. Thirdly, Inversion of words in obedience to

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emphasis was learnt. Fourthly, The vocabulary was gradually enlarged. Fifthly, Poetical inversion was learnt. Sixthly, Sentences with more and more complication in the clauses were admitted. The last thing, I apprehend, was to understand condensed complication, such as Livy and Horace so freely employ. I do not say that exactly this order either was necessary or is desirable; but the natural principle is both obvious and important, *to learn idiom fundamentally by the often-repeated use of a limited stock of words, and by very simple sentences.* The words in daily use with a Roman child sufficed to give cardinal types of every sort of inflexion. The principal uses of even the subjunctive mood and of the infinitive were learnt, and can be learnt, in sentences which have *never more than two clauses.* In this respect, and in some others, it is certainly possible for us to come nearer to the natural order than our scholastic routine attempts.

How great is the superiority of the natural method, is indicated by the fact that it never strains the brain. Children may learn two languages, or even three at once; and this, if these are spoken to them by different individuals, without confusion, and without being less able to learn other things. Memory is aided, because imagination connects the words with a person, a scene, and events; and, little by little, the utility of speech calls forth active efforts in the learner. No abstract rules are given by nature, but endless examples; and infinite reiteration impresses phrases as well as words on the memory. These are precious advantages, some of which we can partially attain, and used to attain in the old-fashioned mode of teaching, which has been abandoned as unphilosophical. Comparing the methods of teaching Latin, which are peculiarly modern, with those which they have to a great extent superseded, I confess myself in favour of the *principles* which underlie the older and generally despised routine. And this is the first point which I desire clearly to explain.

I assume that the learner is young,—is at a time of life at which memory is capacious and unpreoccupied, while the abstract powers and the judgment are very immature. The old grammars, I admit, contained some superfluous attempts at philosophic procedure, such as *definitions* of the cases, and of the subjunctive mood; but these were, I believe, generally left in suspense. They were learnt to be said, not to be understood, and therefore gave little trouble: if the pupil could say them off, no further question was asked. But in general the old method was one of repetition: *it dealt immensely in committing Latin to memory.* Ridiculous as was the system of giving to boys a Latin syntax in the Latin language, it at any rate did accustom them to the reiteration of a small number of words, expressed in very simple sentences, and conveying knowledge *of immediate utility.* In every grammar the classified examples to a rule are of much greater value than the rule itself, which they explain or even supersede. These, I presume, are in every case committed to memory, even in the most modern use of the grammar; though I have met advocates of the modern "philosophical" method, who maintain that the grammar should not be learned by heart, but should be consulted at the pupil's

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pleasure as a mere book of reference. Such, no doubt, is the general use of a grammar which every grown man makes. While I nevertheless believe that at most schools the boys still learn grammar by heart, I venture to remark that the newer method of teaching, so far as known to me, has immensely lessened the *quantity* of Latin which is thus learned. At school I myself was taught in what would now be called a loose and unphilosophical way, but it was very effective. We learned to repeat great masses of Latin poetry, besides the grotesque "Propria quæ maribus," and "As in præsenti," with the Latin syntax. Moreover, we learned Latin vocabulary, both of nouns and of verbs; nor can I remember that we thought it slavish and stupid, as it might seem to an adult. I never meet with such a thing as a Latin vocabulary now, even as a book of reference; yet, if well executed, it is very valuable as giving the specific differences of words which learners wrongly imagine to be identical. I am not now advising that vocabulary should be learned, though I believe it imparted to us a readier command of words. We also learned by heart Latin dialogues, of modern composition, and all who rose to the highest class learnt, or heard and understood, from one to four plays of Terence. Of prose Latin we scrambled through great quantities in the course of several years; since every day brought its lesson, and no effort was made at any profounder explanation than that of "parsing." One day in every week every boy was subject to examination by the head-master as to all that had been learnt in the week; and perpetual repetition, with a minimum of assistance from a teacher, familiarized even dull boys with the facts of the language. Such teaching left them ignorant of the philosophy of the syntax and etymology, no doubt; but so are natives prevailingly ignorant; and surely it is best, especially for young minds, to learn the facts first: the philosophy is then easily superadded. I am jealous lest any try to make the philosophy come first. In the present day, schools seem to me ambitious to do the work of college: one symptom of the tendency is the extensive disuse of committing masses of Latin to memory. Against this disuse I wish earnestly to protest. Nothing is easier to boys than such learning, even when the thing learned is uninteresting, or is in prose; yet, as I shall presently insist, means should be taken of making it interesting, and instructive, and rhythmical. Moreover, since we cannot talk Latin as we talk in a living tongue, we can the less afford to lose the partial compensation which is afforded by learning off whole pages of Latin writing.

Before further opening what I wish to recommend, I have a few words to say in defence of *modern Latin* as the basis of text-books; for here I encounter a great modern prejudice. Three centuries ago, when Latin was the medium of practical oratory as well as of writing, a great deal of teaching went on by word of mouth as well as by modern dialogues; but in recent years this has not only been discontinued, but has been visited with pointed censure. Elementary books pride themselves on exterminating all modern Latin, because (they say) "everybody but a native is liable to make small blunders; one

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cannot *trust* even the best of modern scholars." This has been said by very respectable authorities. I do not intend disrespect to them in saying that I think it to be an argument quite misplaced, inconclusive, and misleading. For I cannot imagine that any one who uses it would scruple to concede to me that an ancient Spaniard who went to Rome to learn Latin, or even who learned it from a Roman crew and Roman settlers, learned it to great advantage as compared to ourselves. Consider then the practical position of a Spaniard who landed at the mouth of the Tiber when Cicero was in his prime. Even if he found some Roman scribe or freedman to give him lessons in grammar, it was not in this that he had the chief advantage over us, but in hearing Latin talked every hour of the day. But whom did he hear, and what? First, The talk of slaves, which is not likely to have come nearer to good Latin than the talk of African domestics in the West Indies to good English. Next, the talk of foreigners innumerable, who had picked up the tongue imperfectly, and without grammatical cultivation. Thirdly, He heard Italian provincials who were little else than foreigners, their fathers at least having talked Oscan or Etruscan as their mother-tongue. Fourthly, Men of genuine Latin birth, yet of lower than aristocratic rank, and wholly destitute of scholastic training. Considering the extreme difficulty of talking so complicated a language with grammatical correctness, in any but the shortest sentences, we may feel certain that our Spaniard hour by hour would hear errors fully equalling (probably far surpassing) the worst blunders made in English by peasants of the counties whose speech deviates least from our standard tongue. I do not claim much for modern scholars, or for myself as an individual, in saying that such errors as alone we could commit in a book, deliberately written and printed, would be small and quite microscopic compared to those which were heard every hour in the streets and shops of Rome. But such errors never vitiate the tongue of the hearer unless they are fixed provincialisms consistently reiterated. The disadvantage of having to hear them is as nothing compared to the advantage of learning words and phrases *in great quantity*, and *in such connexions as impress the imagination and excite interest*. In short, in the natural and most effective mode of learning, a pupil is not taught everything perfect from the beginning. Very much of error is poured in upon him, which, if he imbibe, he has afterwards to unlearn; but if, in anxiety lest he should imbibe error, our Spaniard had stopped his ears to all but the few who spoke as Cicero and Brutus, he would have sacrificed all the advantages which he possessed over us, except in the rare case of his actually living as a friend, and socially an equal, in the bosom of an aristocratic family. Not but that even there the children, accustomed to talk with slaves, and untrained as yet in grammar, would let drop many a solecism.

It is therefore most unreasonable to object against modern Latin, that we cannot be sure of its being perfect, as though this were a sufficient reason for exploding it. Not a fraction of the English boys who learn the language can be expected ever to attain the same amount of

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knowledge in it as is possessed by all superior teachers; and however far short this may be of Ciceronian perfection, it would be a great thing to impart. If, therefore, a modern Latin literature were proposed as the elementary text-book for learners, the sole question which need be asked concerning its purity is—"Will it aid a pupil to learn the language as well as our superior scholars know it?" If, indeed, it gave no other aid than Cæsar, or Cicero, or Livy can give, then it would be gratuitous and unmeaning. But if it will lead more easily and rapidly, more pleasantly and usefully, to that point of attainment which will enable the reader at his pleasure to peruse either Cicero or Livy, then it will fulfil for us the same function as the talk of Roman slaves and provincials fulfilled to a Spaniard, and certainly with very far less risk of teaching error.

Men may, or may not, value the existing Latin literature. They may wish to read one or two choice parts of it,—selections of Virgil, Horace, Tacitus, Livy, Cicero; or they may desire to pursue the study extensively, or they may be quite indifferent to the literature as such, and care solely for the language. Whichever case may be supposed, but little of the literature can be actually read while the student is a pupil; and in every case, to learn the *language* while he is a pupil, whether for its own sake only or also for the literature, must be the chief effort, and, if attained, is surely the chief reward. Not that I have the least wish or thought of excluding from the *highest* class of an ideal school choice portions of the ancient writers; only, in the earlier stages of learning, I think they involve far too many difficulties, and therefore do not furnish the best steps towards an understanding of themselves.

Of course, I am aware that many persons extol the difficulties as an advantageous exercise of mind. To walk straight up the steep of a mountain is a great exercise of muscle, of heart, and of lungs; so great indeed, that to go round by a road four times as long, which ascends gradually, not only tires less, but probably consumes less time. As in mountain ascents there is no danger of not getting enough fatigue, so in the learning of languages we need not fear deficiency of difficulties, the benefit of which to the mind I admit and maintain, provided always that they are taken separately. But in modern literature we are universally agreed that the shortest way to the end is one in appearance round-about: and I contend that the same thing is to be believed still more emphatically concerning ancient literature. The changes which have taken place in religion and in philosophy, in the organization of society, in geographical nomenclature, in the division of States, in mechanical and chemical art, in the habits of life, in law and in executive government, with all the allusions to history and mythology, present a thousand difficulties in ancient writings over and above those which are involved in the mere language. After the language is, up to a certain point, familiar, these very things are found to be interesting, because they impart information: but while the language is quite new, they exceedingly embarrass and impede. In the natural process of learning we guess what is meant, and are helped out by it,

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and even learn from the beginning by this alone; as when any one with gestures says in a foreign tongue, Come hither! or, Give me. When we cannot guess what is meant, we are slower in learning the tongue: hence whatever is thoroughly foreign in thought, and lies beyond the beat of our knowledge, impedes the learning. It is true that, by aid of a translation and ample notes, if they are read *before* the learner attacks a piece of ancient literature (suppose, a speech of Cicero), this source of difficulty may be removed; though many teachers (wrongly, as I think) would deprecate the process. But in that case a boy has to learn the laws and constitution and manners of Rome, and much of history, as well as to grapple with the language; and this, by lessening the quantity learned, must gravely retard his progress. One of the many great advantages, inferior to none other, of the natural method, lies in the enormous mass of words poured in upon the ear incessantly, *with reiteration before there is time to forget.* If we can dispense awhile with the effort needed for learning the facts of the old world, we may considerably increase the quantity of Latin learned, and thereby the better fix it in the memory.

Again, to take *interest* in Latin literature is perhaps a peculiar taste. To a powerful and well-prepared mind it is hard to say what may not be interesting. A treatise on Formal Logic, on Mathematical Notation, on Criminal Law, on Prevalent Diseases, may have a high interest: so, too, have Tacitus, Cicero, nay, and even Cæsar to some minds. But to the majority, to the uninformed and to the young, the greater part of these writers is extremely dull, and not least what is most read at schools:—the Gallic War, the Germania, the Cato Major and the Laelius; also the Catilina of Sallust. Ovid always seemed to me stupid in the extreme, even when it is not too difficult. Horace's Odes are, many of them, gems of perfection as regards mere language; but when their whole compass is so small, and they can be read in so very moderate a time by one already advanced in the language, nothing whatever is to be gained by prematurely encountering their very numerous difficulties, which must seriously lower their interest to a learner. Now, precisely because in dealing with a dead language we cannot supply that stimulus which utility gives to a living tongue (as, when we wish to ask a foreigner for something, or to impart or learn something of immediate importance), it is therefore the more urgent to secure other grounds of interest in the dead language,—such as is given by the perception of Beauty. So valuable is this, as often to outweigh the objection derived from the difficulties of poetry, when they are not extreme or too various in kind. For, that which the mind admires dwells on the imagination and inheres more easily in the memory; and to get a book, the substance of which interests the learner, is a great help to the acquisition of the tongue. On this ground, if I rightly remember, Professor Pillans has strongly advised Q. Curtius as a schoolbook. That its interest gives it a high advantage over Cæsar, I readily believe, if the condensed style does not make it too difficult.

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Having tried to remove *a priori* objections to modern Latin, I proceed to state in what way we may nearest approach to that order of learning, which (according to my own experience in several languages) gives to the learner the greatest command of the tongue in the shortest time, and with the shortest effort. I will add, that I am brought to the same conclusion from *one* modern language which I learned in the country, and from *two* other languages which I have never heard pronounced. Whether the language is learned scholastically or orally, the same order of learning seems to me the easiest.

I begin by very easy sentences, containing a full apparatus of pronouns (personal, possessive, interrogative, demonstrative), pronominal adverbs of place, time, manner, quantity, etc., joined in the first instance to no verb but the verb To Be (which in some languages indeed is often omissible). With these should be combined a select number of the commonest nouns. This is my idea of the earliest Delectus, which indeed may precede anything grammatical. When a language has no cases, prepositions may also be learned in the first stage: but in Latin, this must be a little delayed. What I have written might suffice: but many readers will feel it easier to read my own examples, than to make examples themselves; I therefore add illustrations, omitting the English, which of course would be presented to a learner along with the Latin.

Hic ego sum.
Ubinam es tu?
Quis est hic vir?
Quænam est hæc mulier?
Quid est illud?
An tu es illic?
Hic non est illic.
Hoc est meum.
Ubinam est tuum?
Anne hoc est tuum?
Non meum est.
Ubi est meus liber?
Tuus liber est apud me.
Ille est meus pater.
Pater meus hic est.
Pater tuus foris est.
Mater mea domi est.
Tu meus es pater.
Ego tuus sum filius.
Unde tu es?
Quare tu hic eras?
An ille hic erat?
Num tu hic es?
Quando ille hic erit?
Hic nos nunc sumus.
Illic vos nunc estis.
Ibi illi nunc sunt.
Ubinam ille mox erit?
Num tu ibi eris?
Nunquam ego illic ero.

Quis pater tuus est?
Quidnam horum est tuum?
Numquid horum tuum est?
Hi sunt nostri cives.
Hic est noster civis.
Fuit ille civis noster.
Vester civis illic erat.
Numquis est illic?
Aliquis est ibi.
Nemo hic est.
Nihil illic erat.
Hæc sunt mea.
Illa erant tua.
Omnia hic sunt nostra.
Mox erunt vestra.
Vestra sunt apud nos.
Mea sunt apud te.
Quot estis?
Quantum apud te est?
Qualis est hic vir?
Quale est hoc?
Quot erant illi?
Ut tu es, sic est ille.
Hoc est, sicut illud.
Hæc sunt, velut illa.
Tu es mihi tanquam pater.
Hic est alius.
Hoc est aliud.
Ille est alter.

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The pronouns *sui*, *suus* cannot be used in this stage, nor can *quispiam*, *iste*, and some others. When the principal pronouns are thoroughly learned, I apprehend that it will be expedient to proceed to learn all the personal pronouns, and *hic* and *ille*, *through all their cases*, and the declension of many very common nouns, in conjunction with these, or with possessives. I mean that while one boy would have to decline *hic equus*, *hujus equi*, *huic equo*, etc., another would say *meus pater*, *mei patris*, a third, *illud regnum*, *illius regni*, etc. This habit of connecting some pronoun with a substantive appears to fix its gender in the memory much better than is done by technical rules which rest on no principle.

This leads me to remark, that in French and German no error from a foreigner is thought more venial than mistake as to the gender of a noun. To attain a sound knowledge of words, and good idiom, are the cardinal virtues, which atone for all other defects. Surely it cannot be wise to reverse this judgment in Latin: to visit severely on boys everything which can be called a "grammatical" error, while we in mere despair are lenient towards error in idiom. Of course there *are* grammatical errors which imply a total want of reading; as a mistake in the mode of conjugating the commonest verbs in the language, as to which there is no variety in the classics. But in other cases a grammatical error may be the least which can be committed. Indeed a scholar who disuses a language, and returns to it after awhile, finds that though its idiom is natural to him, and its sense clear, he is often embarrassed with many small doubts: he asks perhaps what is the gender of *cupido*, of *dies*,—knows there was some puzzle about it, and perhaps cannot remember what.

When the cases of a moderate number of nouns are known, small sentences should be constructed introducing principally the *imperatives* of verbs, and perhaps the whole present tense of *habeo*, joined with various prepositions and personal pronouns. I mean such as the following:—

| | |
|---|---|
| Da mihi librum meum. | Habeo apud me nihil. |
| Duc me ad patrem meum. | Habet multa secum. |
| Mitte has epistolas. | Habent omnia apud se. |
| Fer opem mihi extemplo. | Habent nihil secum, etc. etc. |

In a language which we need to *talk*, a full knowledge of all the numerals is wanted as early as anything else; but in Latin a moderate number at first suffices: say, the ten first cardinals and ordinals, with 20, 30, 40; 90, 100, 1000. But these should become *very* familiar. After this, my own experience would suggest that a young pupil should actually learn off, but an adult (or one who learns with the heart and intelligence of an adult) should keep under his eye, and often refer to, a full table of the commonest words, which are neither verbs nor nouns, classified in some convenient way. Such are:—

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| | | | | |
|---|---|---|---|---|
| Hic. | Quomodo? | Nunc. | Multum. | Prope. |
| Hinc. | Quare. | Tunc. | Parum. | Longe. |
| Huc. | Cur. | Jam. | Paullum. | Procul. |
| Illic. | Quamobrem. | Mox. | Parumper. | |
| Illinc. | Quapropter. | Dudum. | Vix. | |
| Illuc. | Quemadmodum. | Diu. | Fere. | Hodie. |
| Istic. | | Nunquam. | Duntaxat. | Cras. |
| Istinc. | Tanquam. | Semper. | Tantum. | Heri. |
| Istuc. | Quamquam. | Pridem. | Modo. | Mane. |
| Ibi. | Is—qui. | Paulisper. | Nonnisi. | Vesperi. |
| Ubi. | Tot—quot. | Illico. | Pæne. | |
| Ubinam? | Tantum—quantum. | Extemplo. | Valde. | Quum. |
| Ubi? | Talis—qualis. | Stătim. | | Quando. |
| Unde. | Quisquis. | Continuo. | | Simul ut. |
| Unde? | Quicunque. | Postea. | | Simul ac. |
| Quŏ. | Non—quidquam. | Antea. | | Ut primum. |
| Quonam? | Non—ullus. | | | Si quis. |
| | Nullus. | | | Si quando, etc. |

All this first part of learning belongs to Preparatory Grammar, which should not attempt to be exhaustive, and should be such as mere memory is easily able to take in. But I proceed from this to the question of the first Reading-Book.

This I should wish to consist of easy dialogues, or letters conveying a narrative, on some topic in which the ancient world had nothing fundamentally different from what we now see and know. For instance, one of the talkers might give an account of a journey, or any story which conveys information. *The essential thing is, that no sentence should consist of more than two clauses*, and the participle and the infinitive mood should be carefully restricted to the simplest cases. (The verb *Dico*, followed by the infinitive, may be translated *Declare*, in order to keep the English infinitive, until the pupil is familiarized with the idiom: as, *Dixit se velle*, He declared himself to be willing. So, *Scio eum fecisse*, I know him to have done; *Scivi eum ire*, I knew him to go.) Any small tales, fables, mythi, of Germany, Greece, or England, that are about as long as a fable of Æsop, but are neither hackneyed nor stupid, would serve as good material. Perhaps some passages of Terence and other old classics, carefully selected, might also be found easy enough to be added.

Here, nevertheless, the remark is in place, and I think is important, that *very short pieces complete in themselves* draw out effort from the learner much better than long compositions. Even with elder pupils in a college every new book is a relief: a large part of a class is tired by anything so long as even a book of Virgil, and is very glad of a change. An intelligent learner, for some time self-educated, told me that in spite of the great difficulties in Horace's Odes, their shortness had been an invaluable stimulus to the study. Every time the learner *finishes* something, he seems to have made a real step; and he pauses with satisfaction as one who is ascending a mountain rests and looks down from a piece of flat ground. I will not here spend more words on the topic, though I believe it deserves an attention which it has never yet received.

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At the same time, specific words should be translated specifically, and sentences should be rejected in which the English is thereby made too enigmatic. I mean, for instance, that *Unda* should be always rendered wave, and never water; *Vis* should be rendered force, and never strength; *Robur* should be rendered stoutness, and never strength, etc. Unless this is done, young students will almost infallibly carry off a false notion of the meaning and use of words.

But the more important question is, What should be learned by heart? For it ought to have both *intrinsic interest* and *moral excellence*: it ought to deserve to dwell in the imagination, and remain permanently in the memory. For this, it ought not to be merely morally harmless; the sentiments should be such as one can regard to be positively good and pleasing. Then again, it should have something of beauty; and, to aid the memory, something of rhythm. My notion is, that we ought to select a large number of elegant, easy, pleasing pieces of *English* poetry, each short and complete in itself, —all of which ought to be learned off, and with each of them its close translation into Latin poetical style, without metre, but with such rhythm as its correspondence to the English would easily suggest. The knowledge of the English would aid to imprint the Latin in the memory, and this would furnish the pupil with a great amount of Latin diction, by a process far more pleasing, not only than the learning of vocabulary, but also than the learning of Latin poetry, which is so often alien to our sentiment and judgment; besides that we should be able to avoid those extreme entanglements of words, which often make Latin poetry an enigma to the learner. I have made attempts myself in the following manner:—I employed two young persons to select pleasing pieces of English poetry, distrusting my own sole taste, and then translated them into Latin. Having put them into the hands of one who had not read much of Latin poetry, I requested to have all passages marked which were thought obscure. By some such process, I think it would not be difficult to correct and correct, until the translations were extremely perspicuous. It afterwards occurred to me that Longfellow's Hiawatha, though by reason of the monotonous rhythm it is less suitable in English to learn by heart, contained excellent material for instructive Latin, if occasionally abridged. This poem* I accordingly translated; and, until something better shall have been thought of, I feel assured that a vast deal might be learned from it with more pleasure and ease than from poems which excite no interest in a pupil. Further, it seems to me that we want what I may call a Latin novel or romance; that is, a pleasing *tale of fiction*, which shall convey numerous Latin words which do not easily find a place in poetry, history, or philosophy. Nothing has struck me as being so much to the purpose as an imitation of the story of Robinson Crusoe, which brings in much that is technical to special occupations, as in nautical affairs, carpentering, fowling, pottery, basket-making, agriculture, etc. But the main point on which I

* [We shall take an early opportunity of laying a specimen of the style of this translation before our readers.—ED.]

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would insist is, that the style should be as simple as that of Terence, of course without its elliptical or allusive character. If any one had genius to produce in Terentian style Latin comedies worthy of engaging the minds and hearts of youth (for I can never read a play of Terence to a young class without the heart-ache), I should regard this as a valuable contribution.

Finally, I am disposed to believe that a learner gains much from seeing difficult pieces of English prose (or poetry) well translated into Latin, provided that the translation is very close to the original; but otherwise it does not instruct. Nothing else so clearly marks the diversity of the two languages.

My general persuasion is, that if during two years the usual proportion of school time devoted to Latin were employed on such a plan as I have indicated—*that which has been learned by heart being of course proved and checked by questionings and "parsings"*—in a third year the learner would find he had so grasped the material of the language, that with moderate effort any Latin author would be within his reach, except so far as the subject was intrinsically obscure. He would still need to learn peculiar usages of words, which, though common in some of the very best authors, are undesirably ambiguous; not only nouns and verbs in plenty, such as *consilium*, *imperium*, *recipio*, etc., but what is worse, conjunctions, such as the *quum* in Cicero; or the use of *ut-ita* for *quamquam—tamen* in Livy and Tacitus. Smaller peculiarities of style would make a dictionary occasionally needful; yet, I believe, a youth of average talent would find himself nearly independent of a teacher (as far as the mere language was concerned) after the course which I have indicated. He would also be fully prepared in his third year to receive philosophical views both of etymology and of syntax, such as the modern grammarians develop.

It is for my reader to consider what weight there is in these considerations; and, if he approve of anything which I have written, to give his moral influence in that direction whenever the practical occasion is offered.

F. W. Newman.

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## II. ASCHAM AND HIS "*SCHOLEMASTER.*"

Education can boast of several noble representatives in English literature. Considering, indeed, the extent to which the subject has been written about, a greater number of works might have been expected to have taken a place amongst the classics of the language. In proportion to the scattering abroad, the harvest is doubtless small. But let us be thankful that it is good, containing as it does Elyot's *Gouernour*, Ascham's *Schole-Master*, Milton's *Tractate*, and Locke's *Thoughts*,—works which, though none of them may satisfy the require-

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ments of the present day, are all vigorously thought out, abundantly suggestive, and worthy of the deepest study. Masses of solid and noble thinking have we here, relieved, too, by gentler touches of sympathy with child-nature, and all from men whose attention any profession may be proud to have engaged. The fact that none of them was a schoolmaster by profession—for Ascham was so only in a limited sense, and Milton only for a limited time, while Elyot and Locke were both medical by education—suggests some striking thoughts regarding the relations of schoolmasters to English literature, which it may be profitable at some future time to follow out. The fact, however, is noticeable at present, inasmuch as it probably gives us the key to that feature which is most strongly marked in them all,—to wit, their unprofessional breadth of view, the regard they have not merely to making boys good scholars, but to their whole up-bringing as citizens, as Christians, and as men. This is probably the secret also of their vitality; and it is a feature possessed by none of them in a higher degree than by the *Schole-Master* of Roger Ascham, a man whose life, and character, and works no one can study without being first a humbler, then a wiser and better man. For are not we moderns, in our self-sufficiency, apt at times to look with pity upon these old worthies that did not handle the English tongue quite so deftly as we do now, and to congratulate ourselves upon our superior intelligence and largeness of view? Yet how mortified have we not all felt at times to find that our great discoveries, or our pet hobbies, have been exhausted and ridden to death a century or two ago by men now little remembered, or (humbling thought) wholly forgotten? Yes, so it is, in education as in other crotchet-fields. This is the true metempsychosis. We find all our new truths in old authors. How many of our modern educational theories, for example, are in Ascham and Milton? We in *The Museum*, even, can do no more (saving always the "Revised Code" and such perplexities) than preach over again, in our modern oratorical way, the sermons of two or three hundred years ago,—and all from the text of the Royal Preacher: "There is no new thing under the sun."

Ascham holds a niche in Fuller as a worthy of Yorkshire, having been born at Kirby-weik, in that county, in 1515. His family brought him but little distinction. The plebeian blood of his father, who was house-steward to the Scropes of Bolton (great Yorkists in the previous century) was enriched somewhat by that of his mother, who came of "the quality;" to which circumstance, probably, Roger was indebted for the kindness of Sir Anthony Wingfield, who took him into his family, and educated him along with his own sons. It is a fine feature of English society that, which lets intellect come in as the great leveller, and, stripping mind of the trappings of rank and position, places the naked wits of the sons of the squire and the neighbouring major-domo on the same equality which they hold in the eyes of Him who made them. We know nothing of the future of the young Wingfields. The result in Ascham's case, however, proved that their father's bounty was well bestowed, as it was no doubt gratefully

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recompensed. In his fifteenth year Roger went to Cambridge. It was a stirring time that for an eager youth to enter the University. Both in learning and in politics great events were agitating thoughtful minds. The first breach had opened between the Pope and his "Defender of the Faith." The very year in which Ascham entered St. John's saw the death of Wolsey, the last ecclesiastic who held the seals of England, and Sir Thomas More, a papist no doubt, but a layman, took his place,—in a few months to throw it up and lose his head. More was also a scholar, indeed more a scholar than a statesman. He was one of the few men in England who at that time knew Greek; and as a mere lad his heart and head alike had won the praises of Erasmus. For this was the very seed-time of Greek learning in England. Half a century had not elapsed since its establishment in Oxford by Grocyn. In Cambridge "the new learning" appeared somewhat later, but shot up more rapidly; for she was soon on a level with the sister University, and ere-long outstripped her. There, during Ascham's under-graduateship, Thomas Smith became Greek reader, and, with his friend and successor Sir John Cheke, did more than any other man in England to found a national scholarship. Smith, Ascham calls his "dear friend;" and to "good Sir John Cheke," "Checus noster," he again and again acknowledges his own and the University's obligations in the most affectionate terms. But Ascham himself soon took his place as one of a notable phalanx of scholars, — of whom were Redman and Ridley, Watson, Haddon, and Pilkington, men who not only established the pre-eminence of Cambridge at home, but sent the fame of English learning abroad.

Then, as one of the fruits of this intellectual out-growth, came "the new doctrines" in Church Government. Here, as in Germany, where Luther, deep in his translation of the Bible, must have rather enjoyed the plight of his quondam royal foe, the two movements were closely linked. A mind like Ascham's, so conspicuous already for sound learning, honesty, independence, and sterling sense, could not be in the midst of these movements without bearing their impress. He held to the new doctrines, and followed after the new learning with equal zeal; perhaps not with sufficient prudence for his own comfort and worldly wellbeing. In no man did the two tendencies of the time more evidently meet, or more strongly combine to influence a noble and useful life.

Ascham did not graduate till 1536, the sixth year of his residence at Cambridge, and the twenty-first of his age. Shortly afterwards he was elected a fellow of St John's; not, however, without encountering some of that suspicion which our Universities are wont to have in store for the friends of "innovations." The Universities have ever been (with some notable exceptions) the refuges of what some will call the enlightened caution, others the prejudiced timidity, of habitual Conservatism. So it was in Cambridge in Ascham's day, though he was one of the exceptions; but fortunately his heresy (so it was held) was forgotten in the general approval of his substantial worth. He has himself put this on record in "a sweet remem-

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brance" he has left us "of my time spent at Cambridge," breathing a spirit of tender attachment to the "fair grove of learning," and specially to St. John's; not without touches of that gentle humour into which his strong sense, his honesty, and his simplicity are often blended. Of Dr. Nicolas Medcalfe, master of St. John's in his time, he says that he was "a man meanly learned himself, but not meanly affectionate to set forward learning in others." With broader quaintness, old Fuller saith, he was "a good governor who, whetstone-like, though dull in himself, by his encouragement, set an edge on most excellent wits in that foundation."* Ascham adds, with a catholicity rare then, and not too common even now, "He was a Papist indeed; but would to God among all us Protestants, I might once see but one that would win like praise in doing like good for the advancement of learning and virtue." The impetuosity of the youth, and the kindly liberality of the master, are finely drawn by Ascham in the following account of the circumstances of his election to a fellowship:—

"And being a boy, new Bachelor of Arts, I chanced among my companions to speak against the Pope; which matter was then in every man's mouth, because Dr. Hains and Dr. Skip were come from the Court to debate the same matter by preaching and disputation in the University. This happened the same time when I stood to be Fellow there. My talk came to Dr. Medcalfe's ear; I was called before him and the Seniors; and after grievous rebuke, and some punishment, open warning was given to all the Fellows, none to be so hardy to give me his voice at that election. And yet, for all those open threats, the good Father himself privily procured that I should even then be chosen Fellow: but the election being done, he made countenance of great discontent thereat. This good man's goodness, and fatherly discretion used towards me on that one day, shall never out of my remembrance all the days of my life. And for the same cause have I put it here in this small record of learning. For next God's Providence, surely that day was, by that good Father's means, *Dies natalis* to me, for the whole foundation of the poor learning I have, and of all the furtherance that hitherto elsewhere I have obtained."†

From this "sweet remembrance" of his time at Cambridge, he passes to "some careful thoughts for the grievous alteration that followed soon after," in the reign of Bloody Mary. We are tempted to quote this passage also, not only for the fine natural poetry into which his strong feeling carries him, but for the native strength of the language, a quality which has placed him amongst the very earliest of our prose classics:—

"St. John's stood in this state until those heavy times, and that grievous change that chanced anno 1553; when more perfect scholars were dispersed from thence in one month, than many years can rear up again. For when the 'Boar of the wood' had passed the seas, and fastened his foot again in England, not only the two fair groves of learning in England were either cut up by the root, or trodden down to the ground, and wholly went to wrack; but the young Spring there, and everywhere else, was pitifully nipt and overtrodden by very beasts; and also the fairest standers of all were rooted up, and cast into the fire, to the great weakening, even at this day, of Christ's Church in England, both for religion and learning."‡

He is however, immediately led "into much joy, to hear tell of the

* *Worthies*, iii. 430. † *Scholemaster*, pp. 166, 167. (Ed. 1711.) ‡ *Ibid.* p. 168.

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good recovery and earnest forwardness in all good learning there again," which had taken place on the accession of Elizabeth. Here again he takes up his allegory, and rejoices over the many goodly plants that be in Cambridge, which are like to grow "to mighty great timber," unless, indeed, some "old dottrel trees" hinder or crook their growing.

It is characteristic of Ascham that these reflections come in as a digression, into which he glides from a learned discussion, as to whether one, or few, or all authors should be studied as models for Imitation. His digressions, indeed, form one of the great charms of Ascham's works, abounding, as they do, in personal allusions of great interest, and historical hints of no mean value; overflowing, too, with shrewdness and sense, great warmth of heart, liberality of spirit, and *naïveté* of manner. It is in them, as much as in the bands of solid wisdom that bind them together, that the character of the man as he was is brought out most strongly.

But, to return from *our* digression to our review of Ascham's career. During his Fellowship he was highly esteemed as a teacher of Greek; and on Sir John Cheke's appointment as tutor to Prince Edward,—Milton has immortalized the event in a well-known sonnet, referring to the time

> "When thou taught'st Cambridge and Prince Edward Greek,—"

Ascham succeeded him as Regius Professor of Greek and University Orator, "places of some sympathy," says Fuller, "which have often met in the same person." In the latter office he became as famous for his "facile and fluent Latin style" as in the former he was for his teaching. It was the exquisite penmanship of his letters, however, as much as the purity of their Ciceronian Latin, that gained him the notice of the Court; and it was with this part of the education of the royal children, Edward and Elizabeth, with their cousins Jane and Katherine Grey, that he was first intrusted. How he performed this task, the exquisite duodecimos in the British Museum, containing diaries, and prayers in different languages, written by the Princes, may testify. It was about this time that Ascham wrote his first English work, and one of our earliest prose classics, entitled "Toxophilus, the Schole and Partitions of Shooting." It is a treatise on the use of "the English bow," and is appropriately dedicated to the King, then setting out (1544) on the second campaign of his last, but somewhat inglorious, French war. The bow was still distinctively the English weapon; and Ascham was a very Ishmael of Toxophilites, who was well entitled to expound the principles and explain the uses and physical advantages of the art, and whose learning enabled him to throw back the censure of those who officiously charged him with too great fondness for the pursuit. It is in the preface to this work that Ascham offers a kind of apology for writing in English, so rare was it at that time for learned men to employ any other than the language of ancient Rome in their writings.*

* It is less generally known that he has excused, in the same way, his writing of the *Scholemaster* in the mother-tongue, not in that work itself, but in his epistle to



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The year after the publication of the *Toxophilus*, Ascham entered on that congenial and honourable work which he esteemed the crowning labour of his life. Grindal, the Princess Elizabeth's tutor, died in 1545, and Ascham was chosen for the important and delightful office. Elizabeth was then completing her twelfth year, her nature ardent and impressionable, and her mind already showing that vigour and penetration when bent to learning, which she afterwards so conspicuously displayed in public affairs. The terms in which Ascham over and over again refers to her, and the tone even more than the terms—for it is not the fulsome adulation of a courtier, but the honest utterance of one who knew her thoroughly—indicate the feeling of mutual regard which subsisted between the tutor and his royal pupil. The undivided care of such a scholar, whose sympathies were in entire unison with the work in hand, afforded Ascham a grand opportunity for carrying out to their fullest extent the principles of education of whose soundness he was so thoroughly convinced. Of Elizabeth's capacity and learning he formed the most exalted estimate, and continued to praise her on that account till his dying day. In his *Scholemaster* he oftener than once refers to her as a paragon of erudition: "It is your shame (I speak to you all you young gentlemen of England), that one Maid should go before you all in excellency of learning, and knowledge of divers tongues." Nor was he insensible to the honour he drew from her proficiency; for, after contrasting, very unfavourably, the attainments of "gentlemen of this Court," and of members of "both the universities" with those of Her Majesty, he adds: "amongst all the benefits that God hath blessed me withal, next the knowledge of Christ's true religion, I count this the greatest, that it pleased God to call me to be one poor minister in setting forward these excellent gifts of learning in this most excellent princess."

In 1550, Ascham joined the embassy of Sir Richard Morisyne at the Court of Charles v., in the capacity of Secretary.* During his sojourn here, and in the course of his travels in other parts of the Continent, he was brought into contact with many learned men, in correspondence with whom he afterwards produced some of those *Epistles* which earned for him, at home and abroad, the name of the English Cicero. While in Germany, he was appointed Latin Secretary to King Edward; but he did not return to England till after the death of that prince, and was fortunate in being allowed, though a Protestant, to hold the secretaryship under Mary, in the beginning of whose reign—Grant says on the occasion of her marriage with Philip

Sturmius, which contains a full and clear account of its plan. He says, "Et quia meus hic Præceptor non e Græciâ, non ex Italiâ accersitus, sed in hac barbara insula natus, et domi intra parietes meos altus est; propterea barbarè, hoc est Anglicè, loquitur. Sic enim sermo ejus convenienter quidem, et propior et proprior horum nostræ gentis morum est futurus; et *nostris, non alienis; Anglis, non exteris scribo.*

* It was before starting for Germany that he had his memorable interview with Lady Jane Grey, the description of which is one of the commonest quotations from his works. His account of this circumstance in an *Epistle* to Sturmius is even more striking than that in the *Scholemaster;* "Inveni nobilem puellam, Dii boni! legentem Græcè Phædonem Platonis; quem sic intelligit, ut mihi ipsi summam admirationem interjecit. Sic loquitur et scribit Græcè, ut vera referenti vix fides adhiberi possit."

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of Spain—he wrote letters, within three days, to forty-seven several princes, whereof the meanest was a cardinal. On his return from Germany he published a tract, written during his travels, containing his personal observations "of the Affaires and State of Germany, and the Emperor Charles, his Court," a work showing not only great appreciation of character, but a statesmanlike understanding of the intricate politics of the time. On the accession of Queen Elizabeth, he was continued in the office of Latin Secretary. Now also, he resumed the duties of Royal Tutor, spending some hours each day, forenoon and afternoon, in reading ancient authors with Her Majesty. In these offices, to which was added in 1559 a prebendaryship in York Cathedral, he continued till the time of his death.

We have left ourselves little room to speak more particularly of Ascham's greatest work, *The Scholemaster*, which though published posthumously by his widow, was written some years before his death. The interesting circumstances which led him to undertake this work are quaintly detailed by himself in the Preface, in which his comfortable position and his fondness for Court life are pleasantly evident.

In the fifth year of Elizabeth's reign, Warwick's plague-stricken garrison was obliged to surrender Havre and return to England. They brought the plague with them, which so ravaged London that the Court had to flee the city and take refuge at Windsor. There, on a day in December 1563, Ascham dines at the table of the chief Secretary, Sir William Cecil, along with Sir Richard Sackville, D. Wotton, Walter Haddon, and others of the Privy-Council. The news of the day at Windsor is, that some of the Eton boys had that morning run away from school "for fear of beating." This gives rise to an educational "table-talk," in which the Secretary expresses a fear that, from the want of discretion in schoolmasters, "many scholars that might else prove well, be driven to hate learning before they know what learning meaneth," and Ascham shows how "young children were sooner allured by love than driven by beating." After dinner, Ascham retires to the Queen's apartment, and reads with her Demosthenes *Against Æschines*. There he is joined by Sir Richard Sackville, who takes him "by the hand, and carrying him to a window," expresses his approval of the views Ascham had explained at the dinner-table, asks his advice as to the education of his grandson, and finally presses upon him that that he should "put in some order of writing the chief points of this our talk, concerning the right order of teaching, and honesty of living, for the good bringing up of children and young men."

Such were the circumstances which led Ascham to undertake the building of "this my poor schole-house," as he calls his work. But while he is in the midst of his labour it is interrupted by the death of his patron, Sir Richard Sackville. "When he is gone," he feelingly writes, "I cast this book away; I couldn't look upon it but with weeping eyes, in remembering him who was the only setter on to do it." He afterwards resumed it, however, and brought it to the state of proximate completeness in which we now have it, though it is evident that the author's design was never fully wrought out.

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Ascham starts with a high idea of the end of education, and an equally strong conviction of the sacredness of the scholastic calling. As he had been twitted with trifling over archery, so had he been carped at for spending too much time "in setting forth these children's affairs." But his retort is ready, from the lips of his "old master, Plato:" "*That no man goeth about a more godly purpose than he that is mindful of the good bringing up, both of his own and other men's children.*"* So all-important is this "good bringing up" in his eyes, that the first of the two books into which his *Scholemaster* is divided, is nothing else than a long digression on this subject from his discourse on Teaching Latin. He commences at once, it is true, by an explanation of the method of instruction "touched in the first book of Cicero *de Oratore*;" but a reference to the comparative merits of beating and praising as stimulants to study, leads, not inartistically, into a discussion of the whole subject of the treatment of children by parents and by schoolmasters, both of whom come in for a share of his hard and sure blows. Two things are very notable in this first part of his work; first, his copiousness of illustration, in aid of which he has at command the whole range of classical literature, as well as his own experience at Cambridge, in Germany, and, of course, with his royal pupil: second, the knots of rough but precious wisdom, which, like blocks of hardest granite, are built into the fabric of his "schole-house." What a rich collection of educational apophthegms could be gathered from his writings! Nor can we give a better idea of the man than by quoting some of his pregnant sayings here:—

"Love is fitter than fear, gentleness better than beating, to bring up a child rightly in learning."

"The good or ill bringing up of children doth as much serve to the good or ill service of God, our Prince, and our whole country, as any one thing doth beside."

"When the schoolmaster is angry with some other matter, then will he soonest fall to beat his scholar."

"Even the wisest of your great Beaters do as oft punish nature as they do correct faults."

"Quick wits commonly be apt to take, unapt to keep."

"Also for manners and life, quick wits commonly be, in desire, new-fangled; in purpose inconstant, light to promise anything, ready to forget everything, both benefit and injury, and thereby neither fast to friend nor fearful to foe: inquisitive of every trifle, not secret in the greatest affairs; bold with any person; busy in every matter; soothing such as be present, nipping any that is absent: of nature, also, always flattering their betters, envying their equals, despising their inferiours; and, by quickness of wit, very quick and ready to like none so well as themselves."

"Therefore do I the more lament, that such wits (*hard*, not *quick*) commonly be either kept from learning by fond fathers, or beat from learning by lewd schoolmasters."

"Learning is both hindered, and injured too, by the ill choice of them that send young scholars to the universities, of whom must needs come all our divines, lawyers, and physicians."

"And it is pity that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say nay in word; but they do so in deed: for to the one they will gladly give a stipend of two hundred crowns by the year, and loth to offer to the other two hundred shillings. God that sitteth in Heaven laugheth their choice to scorn, and rewardeth their liberality as it should; for he suffereth them to have

* Plato *in initio Theagis*.

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tame and well-ordered horse, but wild and unfortunate children; and therefore in the end they find more pleasure in their horse, than comfort in their children."

"Commonly young gentlemen in England go unwillingly to school, and run fast to the stable; for in very deed, fond schoolmasters, by fear, do beat into them the hatred of learning, and wise riders, by gentle allurements, do breed up in them the love of riding."

"If a father hath four sons, three fair and well formed, both mind and body, the fourth wretched, lame, and deformed, his choice shall be to put the worst to learning, as one good enough to become a scholar."

"The godly counsels of Solomon, and Jesus the son of Sirach, for sharp keeping in and bridling of youth, are meant rather for fatherly correction than masterly beating, rather for manners than for learning, for other places than for schools."

"In youth is the time when some ignorance is as necessary as much knowledge."

"If but two or three noblemen in the Court would but begin to shoot, all young gentlemen, the whole Court, all London, the whole realm, would straightway exercise shooting."

"The daily use of writing is the only thing that breedeth deep root, both in the wit, for good understanding, and in the memory, for sure keeping of all that is learned."

The Second Book is mainly devoted to the more practical subject of "teaching the ready way to the Latin tongue." Even here, however, he cannot resist the temptation to digress; and there is a fine simplicity in the sharpness with which he checks himself for having, in his first book, wandered so far from his purpose—though he consoles himself that it has not been "altogether out of the way"—and yet drops again, within the first six pages of his second book, into three or four fresh digressions, one of them concluding with a lament in rhyme, not very poetical it must be confessed, over a favourite friend and pupil, "mine own John Whitney," then recently dead. The plan which he most strongly advises for the learning of Latin—and which is equally applicable to other languages—is that of Double Translation. He recommends that the pupils should first write out a translation of a passage from Cæsar, or his favourite Tully, and a few days after, re-translate it from English into Latin. He the more strongly insists on the excellence of this method that it was the favourite plan recommended by Cicero himself. This is also his main reason for disapproving of the methods of Paraphrasis and Metaphrasis, which, he says, only teach the "turning of the best into worse." Epitome, he says, is a way of study belonging rather to those who are learned already, than to scholars in grammar-schools. His greatest praises and most elaborate discussion, however, are reserved for the method of *Imitatio*, by which he means the critical and reverential study of classical models, both for the matter and the manner of their writing. He supports his views by the testimony of Cicero, Dionysius of Halicarnassus, Quintilian, Erasmus, Budæus, and others,—and is thus brought to consider what authors should be studied as models. This leads him into a deeply interesting review of the chief Roman writers, in which he displays not only vast learning, but acute critical power, and unbounded love for his antique friends,—the only fault of all which is the depreciatory tone in which it causes him to speak of everything English or modern. Here, however, the book abruptly stops. He had enumerated four writers whose

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characters he wished to set forth in this connexion—Varro, Sallust, Cæsar, and Cicero. He gets no farther than Cæsar, which is the more to be regretted that his great acquaintance with Cicero's writings, his high appreciation of them, and his extraordinary affection for the man, would have made this one of the most valuable and instructive portions of his work.

It is interesting to know that the plan which Ascham thus recommends to others, he successfully carried out in his own practice. This we have on his own testimony; for he refers, as a notable example of the benefits of Double Translation, to

"Our most noble Queen Elizabeth, who never took yet Greek nor Latin Grammar in her hand, after the first declining of a noun and a verb; but only by this double translating of Demosthenes and Isocrates daily, without missing every afternoon, and likewise some part of Tully every afternoon for the space of a year or two, hath attained to such a perfect understanding in both the tongues, and to such a ready utterance of the Latin, and that with such a judgment as they be few in number in both the Universities, or elsewhere in England that be in both tongues comparable with her Majesty."

The old worthy died, as he had lived, in the service of learning, and praising his royal pupil. He spent his last days in writing a New-year's ode to her Majesty. The exertion was too much for his now shattered frame. An ague ensued, and he died two days before the 1st of January 1569, the day for which his poem was designed. The Queen was overwhelmed with grief, declaring that she "would rather have cast ten thousand pounds into the sea than lost her tutor, Ascham." George Buchanan thus epigrammatically summed up his character:

"Aschamum extinctum patriæ, Græciæque Camenæ,
Et Latiæ, vera cum pietate, dolent;
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit."

And Thomas Fuller must be allowed to add his odd stone to the cairn, saying quaintly, "in a word, his 'Toxophilus' is accounted a good book for *young* men, his 'Schoolmaster' for *old* men, his 'Epistles' for *all* men, set out after his death, which happened anno Domini 1568, December 30, in the 53d year of his age; and he was buried in Saint Sepulchre's in London."

W. Scott Dalgleish.

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## III. PRIVY-COUNCIL LEGISLATION.

The subject of National Education was not shelved when, in 1833, Treasury Grants were made for its promotion, and when in 1839 the present Committee of Privy-Council was intrusted with the distribution of the Annual Parliamentary Grant. It was, however, removed somewhat out of the path in which it had long stood, regarded as a

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stumbling-block by most, and as foolishness by not a few. The attempt was made to attain the ends which statesmen in earnest about popular education had most at heart, by a kind of indirect and side action, and to a great and increasing extent the device was a successful one. Now that the time has come for reconsidering the measures of the Privy-Council Committee, and fresh statutes, abrogating the old, have been issued, it is not surprising that the educational vested interests, which the Privy-Council has been busily constructing during these last twenty-two years should take alarm, and, believing that their pockets will suffer, condemn the imposition of fresh and untried conditions of aid. The vested interests are represented by school-managers and teachers: the interest really at stake is the education of the masses—the most efficient and most economical way of attaining this end, with special regard to the two items of the account which press themselves first on the attention of every unprejudiced man—the money paid and the value received. There are other collateral objects of no small moment, but they are all directly affected by these two. We do not propose to lose sight of the many questions that have arisen, but to approach the subject from an outside point of view, and see how the case actually stands. For this purpose we must look at the past history of the question. By so doing we shall bring to light that the Revised Code is no sudden leap, no theoretical contrivance, but the natural and necessary issue of past experience.

We are no admirers of the Privy-Council system. We think that its bureaucratic and intermeddling tendencies contain the seeds that will bear a fruit which, though fair to look on, will be bitter to the taste—dead ashes at the best. It has not been usual for us in this country to feel the Downing Street finger touching us, and pointing out the way in which we should walk in every, even the remotest, parish. But this is what we have been rapidly approaching; and were it the special subject of the present paper, it would be easy to show how our educational system has been working towards a repression of individuality and manly self-reliance, rendering wholesome deviation into wrong nearly impossible.

When Parliament, in 1839, first voted £30,000 to be expended by a Privy-Council Committee, with the Lord President as its head, and a permanent secretary (Sir J. P. K. Shuttleworth) as its arm, the only course which suggested itself was to distribute this money in such a manner as to aid the two societies which then represented organized educational effort in England—the National Society, in connexion with the Church of England, and the British and Foreign School Society. This was done in the form of grants towards the erection of Normal Schools, in which teachers might be trained, of contributions to the erection of school buildings where there were local subscriptions, and of small grants towards the maintenance of such schools only as were affiliated to the above-named Societies. At the same time, the right of inspection was in all cases reserved, and the present system of inspection initiated. This was in June and September 1839. But as early as December following, the claims which were made on the

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Council Office necessitated a more liberal interpretation of its functions. A Minute was issued, in which the admission of schools under special circumstances, even where not connected with the two Societies, was fully recognised, their Lordships only requiring to be informed of the grounds on which objection was made "to connecting the intended school with the National Society, or the British and Foreign School Society." Then at once emerged the religious difficulty, and their Lordships had to steer a course requiring some experience in moral and spiritual navigation. Through deference to the declared will of the country the following half-way position was taken up :—

> Resolved, "That . . . their Lordships will limit their aid to those cases in which proof is given of great deficiency of education for the poorer classes in the district, of vigorous efforts having been made by the inhabitants to provide funds, and of the indispensable need of further assistance; and to those cases in which competent provision will be made for the instruction of the children in the school—the daily reading of a portion of the Scriptures forming part of such instruction.
>
> "The Committee will further give a preference to schools in which the religious instruction will be of the same character as that given in schools in connexion with one or other of the above-named Societies; and to those in which the School Committee or Trustees, while they provide for the daily reading of the Scriptures in the school, do not enforce any rule by which the children will be compelled to learn a catechism or attend a place of Divine worship to which their parents on religious grounds object." (3d December 1839.)

Religious instruction, in so far as Bible reading was concerned, was thus secured, while the liberty of parents to object to the catechetical, without forfeiting the general instruction, was secured. It is necessary to observe, however, that so far as Church of England Schools were concerned, this rule was subject to modification. The managers were simply *allowed* by the authorities, with consent of the diocesan, to admit children who did not attend the Church of England, and who did not accept the catechetical instruction. Few religious parties would be wholly satisfied with their Lordships' Minute, but none could have solid ground of complaint.

Passing over the extension of the grants to the Normal Schools in connexion with the Church of Scotland, we come to the delicate question of inspection. This subject, after some discussion, received settlement in a manner satisfactory to all parties. By the Order in Council, August 1840, the Archbishops of Canterbury and York were to be consulted, each for his own province, before the recommendation to Her Majesty of any Inspector of Church of England Schools, and they were empowered to suggest names. Moreover, they were permitted at any time to withdraw their concurrence, and thus to cancel an appointment, and to draw up the instructions to the inspectors having reference to religious teaching, etc. Arrangements of a similar nature were afterwards made with other societies, it being arranged that the Education Committee of the General Assembly of the Established and Free Churches should be consulted before appointing inspectors for Scotland, and that in the case of schools not connected with the Church of England, the British and Foreign and the Wesleyan Committees should have a like privilege.

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The framework of the system was now constructed, the main difficulties were overcome. Future action consisted in the distribution of money in the most prudent way; and in doing this the recipients at least might be safely calculated on as aiders and abettors of Downing Street; and even hostile fingers might be expected in time to relax, and accept the offered bribe. The expectation was not a vain one. It soon became necessary to facilitate the working of the machine, by constructing those regulations for the erection and maintenance of schools, and those trust-deeds for the conveyance of the school-property for educational purposes, with their managers' clauses, which, combined, have in the course of years attained to a manifoldness and complication which are the horror of the amateur educator, and even defy the patient Representative—forming a kind of palisade and network stockade around the secret legislation of Downing Street. It is necessary to our historical purpose that we expound these conditions in a few words.

Grants had hitherto been made for school-buildings, and for the maintenance of schools. By the Minute of November 1843, they were extended to school-furniture, teaching apparatus, and teachers' residences. The Privy-Council, in the same Minute, specially guarded themselves against aiding normal schools, except in the shape of building grants. These, however, were liberal, being at the rate of £50 for every pupil, for whom it was proposed to provide accommodation. The rate and mode of aid, though in all cases made dependent on local effort, have not, up to this point, it will be observed, been definitely fixed, so far as elementary schools are concerned; and already their Lordships began to experience a pressure, proceeding from poor and populous localities, where might be found the worst classes of the population, but in whose behalf no local subscriber could be got to act, because few or no capable subscribers were found to exist. As we shall have to recur to this most important feature of the subject, we may advantageously quote here the Minute of November 1843, issued to meet exceptional cases.

"Their Lordships are prepared to give full effect to that portion of the order of the 3d June 1839, which contemplates the making of larger grants towards the erection of schools in poor and populous places than are required elsewhere; and they will in all cases whatever, consider the amount of grant to be made without reference to the plan of any proposed school having been drawn by their architect."

No legislation of any importance characterized the next three years of the Privy-Council administration. The only point deserving notice, was the gradual but rapid increase of Parliamentary grants. But, meanwhile, in silence, schools in receipt of aid were multiplying, and the Committee were doing their work of extending, as well as improving, popular education.

The first urgent necessities being met, two questions forced themselves into notice: first, the importance of securing a higher class of teachers than those then employed; secondly, the importance of providing, at a small outlay, for schools largely attended, without engaging additional adult assistants. The monitorial system, so much insisted on by Bell

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and Lancaster a generation ago, suggested an idea which would attain both the above objects at once, and which lay at the basis of the Minutes of 1846, from which the existing system practically dates, so far as the *majority* of the recipients of the public money are concerned. By these Minutes, managers were allowed to select promising boys and girls of thirteen years of age, and apprentice them to the teacher (of the male or female school, as the case might be), to be trained by teaching to the art of teaching, their own progress in elementary knowledge being secured by requiring that for an hour and a half each day, they should receive special instruction from the master or mistress of the school. A programme or scheme of study was drawn out, which has been from time to time modified and defined, but which stands essentially where it did in 1846. The requirements during the last year of the apprenticeship, in other words, the examination for admission to the Normal Colleges, sufficiently explain the course of study pursued. These are:—Reading and writing, expected both to be of good quality; composition of an essay on some subject connected with the art of teaching; problems in arithmetic: two books of Euclid; algebra to the end of simple equations; America and the oceans (the other portions of the globe having in previous years formed subject of examination); outlines of British history; the Holy Scriptures; liturgy and catechism; free hand drawing and shading of natural objects from memory, and the elements of the theory of music.

It was next necessary for their Lordships to anticipate the conclusion of the apprenticeship, and to devise means of securing the apprentices to the public service as teachers in elementary schools. The difficulty of maintaining the Normal Schools, which had been instituted, had also been urged on the Privy-Council, and the scheme still in operation was devised. By this it was arranged that those young men and women, who successfully passed the fifth year's examination, should be allowed Queen's Scholarships, of the value of £23 * in the case of males, and £17 in the case of females, and that those who, at the end of each year's training, passed a satisfactory examination, should receive certificates of merit entitling the holder, when appointed to an elementary school, to augmentation grants varying from £15 to £30 per annum, and somewhat less in the case of mistresses. The amount allowed was to be determined by the grade of certificate obtained, and was made dependent on certain conditions as to school premises, and on the receipt from other sources of a sum of twice the amount of the Government grant, one-half of which was to be in the form of voluntary contribution from the school-managers. For each of the students who was thus carried through the year's course, and who obtained a certificate, the Privy-Council resolved to pay to the authorities of the Normal College sums varying from £13 to £24 in the case of males, and two-thirds of these sums in the case of females.† Thus every Normal School for each student boarded and educated

* The sum has fluctuated, but for some years it has stood as above.

† We give the present rates, and we omit the allowances for third year's students, as these have been practically inoperative.

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receives from Government an average of £40 for males, and £30 in the case of females.

Thus the Minutes bearing on elementary and on Normal Schools, though originally kept apart, were now practically merged: the two institutions were now properly regarded as different parts of the same system.

Prior to this, the statement of "special circumstances" in the case of schools applying for public aid, but which were not in a position to affiliate themselves to the National or British and Foreign School Societies, was entirely removed (28th June 1847), and the sole grounds of admission to a share in the Parliamentary grant, became —adequate premises, and the reading of the Holy Scriptures or extracts therefrom in school—the religious peculiarities of the parents being reserved and guarded, as formerly stated, except in the case of National Society (Church of England) Schools, where grants might be obtained though the general instruction included catechetical in *all* cases, and might be accompanied with enforced attendance at the Parish Church. The managers of these schools, however, were allowed, as we have already stated, to make exceptions, with the concurrence of the diocesan.*

The religious principle limiting the area of the Government grants was further strained by the admission of Roman Catholic schools in 1847. The inspectors of such schools were subject to the approval of that body, and, as in the case of Nonconformist schools, they were not *required* to report on the religious instruction, but might simply state that it was given. In December 1851 a further step was taken, and Jewish schools were admitted to participation. Accordingly, *quoad* religion, the case then stood, and now stands thus: Any elementary school, taught by a certificated teacher, may claim a portion of the Parliamentary grant, on the inspector being satisfied that the school-buildings are adequate, the instruction and discipline sufficiently good, and that religious instruction is given; the Privy-Council being satisfied with the modest allowance of a portion of certain extracts from the Old Testament, it may be, in the Douay version. Nay more, if the managers, on religious grounds, refuse to report that the religious instruction is given, the Minute of July 1847 protects them.

And thus the case stands now.

Assuredly the conscience of the State is an elastic one, and it may be a matter of surprise that their Lordships should cling so tenaciously to this last shred of religious principle, and refuse to recognise schools in which secular instruction, along with moral instruction, is conveyed. With all respect, we think the country finds itself in a very absurd position, and one not permanently tenable.

We have passed over the resolution to make grants to schools of books and maps, the gratuities to teachers for instructing pupil-apprentices, the Minute of 1851 regarding superannuations, and the establishment of Knellar Hall training-school for pauper schoolmasters (which afterwards went to the ground), because these and many other points, though important in themselves, do not enter into the

* See Sir J. P. K. Shuttleworth's letter of 17th April 1847.

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plan of this article, the main object of which is to sketch the history of the principles of the Privy-Council committee, and to state the case as it at present stands.

The reader has now before him a general view of the principles of our national system of education up to the present date, with one notable exception (the Capitation Minute), which will immediately form the subject of remark; and he will see, that while holding to the original idea of only helping those who help themselves, it had been compelled by gradual pressure to extend and to expand in other directions beyond its first intention.

At the date which we have reached in this sketch, the lowest class of male schools in receipt of Government aid for their maintenance would show the following annual financial statement:—

| | |
|---|---|
| Augmentation, | £15 |
| Salary required to meet this Augmentation, | 15 |
| Fees, | 15 |
| Payment to Pupil-Teacher, | 15 |
| Gratuity to Master for teaching the Pupil-Teacher, | 5 |
| Value of Dwelling-house, say | 10 |
| | £75 |
| For Books and Apparatus,* say | 10 |
| Total, | £85 |

Thus, the minimum Government grant to small male schools, with an attendance of, say, sixty pupils, and taking full advantage of the Minutes, would be £45. A female school would show on the whole about £6 or £7 less of Government money. The average emoluments of teachers were and are much higher than that here quoted. We have selected the case of a school which, at this stage of the Minutes, received as little as was compatible with its being recognised by the State at all.

Up to this point we believe their Lordships are indebted to Sir J. P. K. Shuttleworth for the energy and administrative talent which enabled them to steer their way skilfully through so many storms, and to accommodate themselves to such shoals and hidden rocks as could not be avoided. The management was now transferred to Mr. Lingen,† who seems to have early felt the increasing claims of that class of schools in connexion with which no local contributions could be obtained, and which, in consequence of their very poverty—a poverty which for the most part was also the measure of their ignorance—were excluded from Government recognition, thus most truly illustrating, in one sense, the text, that "from him who hath not, shall be taken away even that which he hath." We have shown that from the initiation of the Privy-Council scheme this class of schools had been an insurmountable obstacle in the way of a fixed and inflexible system of administration, and the fact was, that under the name of "self-supporting" schools they were frequently allowed to participate. To work a code, however, which had an exceptional clause of so large and inde-

* Where books and apparatus were claimed.

† The Minutes which immediately follow may have been contrived by Sir J. P. K. Shuttleworth, but they were issued by Mr. Lingen.

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finite a character must have been difficult; a clause which every year, through fear of an unjust estimate of local capabilities, must have tended to infuse a certain amount of vacillation into the application of the pervading principle of the administration. About the same time the reports of the inspectors had brought to light the weak points in our primary school system; namely, the irregularity of the attendance, and the early age at which children were withdrawn from school. Accordingly, to supply the need of schools in poor but populous localities, and by the same act to encourage more regular attendance in so far as that could be effected through the efforts of school-managers and teachers, it was resolved (April 1853) to grant to schools in such districts an average of 5s. per head for every scholar who had attended 176 days in the course of the year ending at the date of inspection.* The managers were required to expend at least 7-10ths of the whole school income, including the grant on the salary of the teacher and assistant, if such there was; and the strict requirements as regarded buildings, etc., made in all those cases where *augmentation of salary* was claimed, as under the Minutes up to that date in force, were somewhat relaxed. One condition, however, operated so as to perpetuate the exclusion of the poorest schools, while admitting many others which did not quite fall under this category, namely, that which required that the "income of the school in the preceding year from endowments, subscriptions, collections, and school pence shall have amounted to 14s. per scholar in schools for boys, and to 12s.† in schools for girls, without including the annual value of the teacher's house or other school-buildings." A large number of schools already in receipt of book and apparatus grants, augmentation grants to the teacher, stipends to pupil teachers, and gratuities to the masters for teaching them, as exemplified on the preceding page, at once hailed this golden advantage, and sent in their claims. Hence it arose that the Capitation Minute was abused: (1.) By the admission of the claims of schools already in receipt of a sufficient amount of public aid. (2.) By managers taking advantage of the clause which recognised 7-10ths of the Capitation grant as voluntary contribution, and substituting this for what would otherwise, by a little exertion, have been paid out of their own pockets, and which they would have been well able to pay.‡ Government money thus became too often a mere *substitute for local effort*, and a rule intended to meet exceptional cases, threatened to overgrow the fundamental principle on which the public money had been hitherto expended. Nor can it be said that the evil and anomaly which the Capitation Minute was intended to remove were more than palliated by its operation. Assuredly, the good done was, in the opinion of many of those most competent to judge, quite counterbalanced by the too great reliance on the public purse for which this Minute gave the opportunity, or rather which it invited. The Minute of July 1857, which allowed the capitation grant to be expended without reference

* The details are omitted.

† This condition to be fulfilled only in the case of those for whom grants were claimable.

‡ This clause "was *enabling* only, not obligatory."

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to the allocation of 7-10ths of the school income to the salary of the teacher, was in its effect a further concession to the pockets of school managers, at the same time that it was a step towards local management. All are aware that capitation grants were intended for needy schools only. The Minute "was enabling only, not obligatory." But to consider each case on its own merits would have been a task beyond the reach of any department however large. The inevitable consequence has been, as any one may see by consulting the Appendix to the Blue-Book for 1861, that the same schools are in receipt of all kinds of aid at once. While augmentation money reached £98,000 last year, the capitation grants amounted to £63,000. It is impossible to administer fairly to the country any system which is based on two collateral and conflicting principles of action; the one requiring voluntary effort, the other encouraging its absence. As things now stand, an average school, it may be in a wealthy locality, with an attendance of only eighty children, may be in receipt of augmentation grant, say £20; stipends to pupil teachers, £30; gratuities to master for instructing them, £9; book grants, etc., say £12; capitation grant, say £12; fees, say £20; local contributions only, it *may* be, £11 or £12 more, 7-10ths of the capitation grant being substituted by the managers for what would otherwise have been their own subscriptions; £83 of the school income thus proceeding from Government, and £12 at most from local sources, and this, we repeat, in a locality more than competent to pay for the education of its own operative population. At the same time a poor school, struggling in some squalid court or populous lane, cannot qualify for one penny of aid.

Such then is the present position of the Committee of Privy-Council, their expenditure taking two great channels: grants to Normal Colleges, including the exhibitions called Queen's Scholarships; and grants to Elementary Schools, falling under the various heads of Building Grants, grants in augmentation of salary, stipends to pupil teachers, gratuities to masters for instructing them, book grants, and capitation grants.

Last year the total expenditure by the Privy-Council, under all heads, was £724,403, 5s. 4d., of which £98,000 was spent in augmentation of teacher's salaries; £63,000 in capitation grants; on pupil teachers, £258,000; and on Normal Colleges £92,328. On buildings £118,000 was expended, and on maps, diagrams, etc., £4655. Postages, administration, and inspection, absorbed the remainder of the total given above.

To simplify the above complicated method of administering the public money, which caused too great a strain on the central office, to correct the errors which experience had detected, and to attain other objects which we shall advert to presently, the Revised Code was issued a few months ago under the auspices of Lord Granville, Mr. Lowe, and Mr. Lingen. Prior to its preparation the Royal Commission had reported at great length on the state of popular education, and on the working of the Privy-Council Office. Their discoveries, in so far as they have affected the code now issued, so

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entirely confirmed the opinions of those practically acquainted with popular education in England and Wales, that we may fairly shun the tediousness of quotation, for which, indeed, we have not space, and state the necessary reforms demanded in connexion with the historical view which we have just given.

(1.) The proportion of public money flowing into the coffers of those schools, which, though situated in wealthy districts, were in receipt of public money in all its different forms, had to be lessened. At the same time the poorest schools claimed, or rather demanded, recognition and encouragement. *The impossibility of treating every case on its own individual merits, made it impracticable to have two principles of administration working side by side, the one enforcing, the other dispensing with, local effort.*

(2.) The results of popular education had been disappointing. Poor children whose time at school was limited, were turned out, unable to read, write, or cipher in any serviceable way. Of this there could be no doubt. The teachers were not ignorant of their duties, but they certainly directed too much time to instruction in those branches which, though important in themselves, were less essential to the children of the labouring population.

(3.) Pupil-teachers were in some parts of the country under-paid, in others over-paid.

(4.) Irregularity of attendance seemed an insurmountable obstacle in the way of popular education.

(5.) The Council office had direct and personal relations with each of the 10,000 schools on its list—relations of a twofold, threefold, fourfold, and even fivefold character, as the case might be, according to the various kinds of payment enumerated above. No central body could continue to discharge the parochial business of the country. That must be discharged *parochially*.

(6.) Many who endeavoured to take a wide view of national education, and had read the lesson which other countries had taught them, dreaded the rapid growth of an educational bureau, which from year to year was manufacturing teachers according to its own pattern—a pattern which had some twice or thrice already changed its colours—and was directing the internal economy of schools even to the pettiest details. They saw in this an element of danger to the country, the sapping of its self-reliance, and the enfeebling of that spontaneous vitality which had always characterized the inhabitants of this island. The necessity for the interposition of the educated and governing classes, in all matters pertaining to the intellectual and moral condition of the masses, was admitted so far as *legislation* was concerned, but not in the form of a standing central *executive*. The distinction here is as broad as the difference of England from Prussia or France. Men holding such views, accordingly, were ready thankfully to accept anything which snatched the legislative pen out of the fingers of a head-clerk in Downing Street, and which deprived subordinates of the power of interpreting for themselves the application of his almost arbitrary legislation.

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How were all these objects to be attained at once? This was the question which their Lordships had to answer at the present stage of our educational history. That they should be bound in perpetuity to all the details of a scheme struck out in the infancy of a department, it would have been preposterous to admit. Having given it fair trial, their duty was to remedy the acknowledged defects. To transact the business of every village school in Downing Street was as impracticable as it was undesirable. This great and growing evil had to be checked; and, by the same act, those interested by residence and property in the various districts were to be taught, before it was too late, to feel that *they* were mainly responsible for the superintendence of the education of the young, and to be urged, for their own advantage, as well as for that of the classes below them, to give this wholesome direction to their philanthropy or sense of duty. The State could not continue a system by which it afforded a substitute for *both* the money and the management of every parish.

The course adopted in order to attain these ends may not be the wisest possible, but we maintain that it is no violent innovation. It is neither more nor less than the Capitation Minute of 1853, as modified in 1857, so extended *that one single payment to each school shall represent all the former allowances which were distributed under the separate and perplexing heads of augmentation, stipends, gratuities, book grant, apparatus, capitation.* One annual grant is to be made on account of each school, payable to the managers, who are to be not fewer than three in number. The money so received is to be expended by them for the maintenance of the school in the way which seems to them most beneficial; a power, be it observed, already conceded, and a responsibility *already imposed, in respect of the existing capitation grants.** The managers are to make their own bargain with their teacher, the Privy-Council only requiring that, as the number of children attending increases, additional teachers shall be engaged—one for every thirty children (*enrolled*) above fifty, and that these teachers shall be certificated or probationary, except in the case of pupil-teachers who are recognised as assistants.

The condition whereby the objects of State aid are to be secured, and the remaining defects of the existing system remedied, is *payment for results*—results in respect of quality of teaching and regularity of attendance. The managers of schools may claim (Art. 40) 1d. for every attendance, after the first one hundred days, at the morning or afternoon meetings, and after the first twelve at the evening meetings, of their schools, within the year. Attendances under half-time Acts may be multiplied by two to make up the preliminary number. One-third part of the sum thus claimable is forfeited if the scholars fail to satisfy the inspector in reading, one-third if in writing, and one-third if in arithmetic, respectively, according to Article 44.†

To many this payment for results has seemed to be a bad and unfair principle of administration, and by almost all it has been treated as

* Minutes 1857.

† This Article specifies the standard required in the various sections of the school.

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an innovation. The latter view is erroneous. The Capitation Minute already referred to contains a distinct provision to the same effect, viz.:—

"That three-fourths of the scholars above seven and under nine years of age, three-fourths of those above nine and under eleven, and three-fourths of those above eleven and under thirteen respectively, pass such an examination before Her Majesty's inspector or assistant inspector, as shall be set forth in a separate minute of details." *

Nay more, the grouping *according to age*, which justly forms, at present, so strong a subject of complaint, is to a large extent enjoined on the inspectors in the circular letter of 20th August 1853, which accompanied the Capitation Minute. It is true that these portions of the Minute have been almost, if not wholly, inoperative; but the fact of their early introduction into the existing system, taken in conjunction with the historical sequence of events which we have shortly sketched, prevents our characterizing the Revised Code as revolutionary.

Before leaving the historical relation which the Revised Code holds to past Minutes, we would advert for a moment to the new attitude in which their Lordships are supposed to have placed themselves with regard to the question of *Religious Instruction*. To measure accurately the extent to which the denunciations on this subject are to be received, it will be necessary to turn back a few pages and consider the position into which the Committee had been inevitably led before it had been many years in existence, in the attempt to distribute the Parliamentary Grant impartially, in aid of every kind of efficient voluntary effort for the education of the people. A report that the Bible is read in a school, with the important modifications that the Douay version is admitted in Roman Catholic, and the New Testament excluded from Jewish schools, is accepted as adequate religious qualification for participation in the grant. We do not think that this principle of administration can be regarded in any other light than as a miserable shift for the purpose of meeting exigencies which one by one arose. But that the Revised Code still maintains the same requirement, as the indispensable condition of aid, is sufficiently evident from Article 8, which runs as follows:—

"Every school assisted from the Grant must be either, (*a*) A school connected with some recognised religious denomination; or, (*b*) A school in which, besides secular instruction, the Scriptures are read daily from the authorized version."

Nor does the fact that payments are to be henceforth made in return for results, affect this question. For by Article 47 (*a*), the inspector is required, if words have any meaning, to examine into the instruction given, over and above the actual attainment in the three essential subjects. The first additional subject to which he will direct his attention will be, as now, religious instruction; and this article gives him the power, if he finds this and other subjects not in his schedule absent or bad, to cut off "not less than one-tenth nor more than one-half the grant" claimed. If religion, therefore, be pushed into a corner in our schools, it will not be the fault of their Lordships, but of

* Condition 8, *Minutes*, 1852-53.



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school-managers themselves; in other words, of the clergy. It does not at all affect the question that subscription schools, hitherto received under the elastic denomination "British," are now admitted under the title "Undenominational." This is simply a way of providing headings for official letters, which will preclude misunderstanding.

The full recognition and encouragement of evening-schools is another benefit proposed to be conferred by the Revised Code, and might here, along with the questions of "Breach of Faith," "Free Trade in Teaching," "Lowering of the Educational Standard," receive consideration, were not our space already exhausted. Our main purpose has been a historical one, and we have not left room for the discussion of the numerous points which arise out of the various sections of the Code. This is of the less consequence that the objections to the Code are sufficiently treated in this and the last number of *The Museum*.

While sympathizing with the objects which the Code seeks to secure, we do not defend the way in which it seeks to attain them. With such regulations before us as we find in the Code, we have some difficulty in believing that their Lordships have a genuine desire that the schools of the country should continue to receive public aid. The objections to the grouping, to the exclusion of children above twelve, to the enforced attendance during the month prior to the inspector's visit, and some others, are valid and in our opinion unanswerable. But if these objections assume importance, what shall we say of those regulations, whereby pupil-teachers are declared competent to conduct a school without any professional training, and those, again, whereby high attainment in teachers is positively discouraged? We recognise the necessity of the rule by which all students who, at the end of their first year's training, fall below a certain mark, may be refused further Government aid, and be sent to occupy those humbler schools to which their lower capacity limits them. But that direct measures should be taken to *discourage* high qualifications in teachers is false in policy and perverse in principle.

So desirable, however, is it to preserve the leading principles of the Code, while removing all reasonable ground of objection, that we venture by way of conclusion, to offer a few suggestions which seem to us to contribute to this end.

Elementary Schools.—1. Let one-half the proposed Capitation grant be paid for every attendance above 50 attendances (or one month's attendance), provided the inspector is generally satisfied with the instruction, organization, and discipline.

In this way the difficulty of inducing managers to accept pecuniary responsibility would be removed, while it would continue to be the interest of all parties to secure lengthened and regular attendance.

2. Let the remaining half of the Capitation grant be paid in the case of every child who passes the prescribed examination. (Art. 44.)

3. Let the proportion of those who pass in any group be accepted as the proportion of the absentees, who, if present, would pass; the

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inspector requiring a special statement from the teacher, certified by the managers, of the cause of absence in every case.

4. Let Article 41 (*a*) be withdrawn.* It is the personal interest of all the local parties to secure a regular attendance immediately prior to the inspector's visit, and legislation on this subject is as irritating and hampering as it is unnecessary. Rigid rules should as far as possible be avoided, where parishes and circumstances are so various.

5. Let the grouping of the school, such as it is, be accepted, the inspector being, of course, at liberty to suggest the amendment of this as well as of other parts of the school organization. But let it be required that *all above eleven* be formed into a group by themselves, on the day of examination, and tested in that group as provided for in Article 44.

6. Let Article 41 (*d*) be abrogated, and let all under thirteen and above eleven, who have been already presented once, be admitted as claimants a second time, making of course, a higher profession.

7. Instead of Article 47 (*b*), let it suffice to provide one additional teacher for every child for whom the *second* portion of the Capitation grant is claimed, and not for every child enrolled.

8. Let the teacher be required to give separate instruction, apart from the evening-school, to his apprentices.

9. Let managers submit their annual accounts to the inspector, and show that not less than four-fifths of the total regular income has been expended on the salaries of the teachers.

Normal Schools.—1. Pupil-teachers should be disqualified for holding schools of their own until they have been at least one year in training.

2. The allowances to *existing* lecturers should be continued.

3. Let the eight divisions of qualification (four in each year) represent eight grades of certificate; and let students of the second year have their certificates fixed at the seventh instead of the eighth grade (fourth of first year), after serving their probationary time. (Articles 67, 68, 70.) Ability and scholarship will thus receive recognition.

4. Article 71, which attaches a penalty to a teacher making a change oftener than once in five years, should be withdrawn, as unworthy of the spirit which pervades all other trades and professions.

5. The certificate should be revised once in three years, instead of once in five. This would enable the teacher of only average ability but faithful in his work, to attain to the *first* grade, after twenty-three years' service; not, by any means, too soon.

6. A reward should be provided for teachers who reach the first grade, of the nature of a money claim, a superannuation, or having some other substantial value.

7. If a teacher pass *all* the children for whom capitation claims are made, he should, *ipso facto*, be raised one degree. By such an arrangement a teacher of first-rate ability would find himself in the first grade after seven or eight years' service, a fitting but not extravagant reward of exertions which must have been very great.

* Whereby scholars are required to attend sixteen days during the month preceding the Inspector's visit.

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## IV. ON TEACHING ECONOMICS IN SCHOOLS.

In the political world it is generally admitted as a subject of rejoicing on the part of some, of regret on that of others, that the bitter strife of parties has, in great measure, died away; that old watch-words and war-cries have lost much of their significance; that men find themselves in unexpected alliances, know not "where they are," or what names to take; that while "Radicals" have become less destructive, "Tories" have become less stationary or retrospective than of yore; and both have, from opposite sides, long been approximating to each other under the scarcely differing banners of progress more or less conservative, and conservatism more or less progressive. Discord, having fled from the sphere of politics, seems to have found refuge in that of education: long-disguised but deeply-seated differences of opinion are becoming again daily more conspicuous; while, still worse, the want of settled conviction in the minds of the official guardians of public education is painfully apparent in the form of vacillation and even retrogression. What was thought to have been firmly established is more than threatened with serious change at the very hands to which its establishment is due; the alarm of attack has called many to the rescue; and among the defenders of existing arrangements are found some who regarded them but coldly while they seemed free from danger. If, indeed, advance has been made in a wrong direction, a change of course is to be desired, not deprecated. But the new direction must be not merely different from the old, it must be clearly better than the old; and the recent Minute of the Committee of Council can scarcely be said to stand this test. It is not within my province here to discuss the bearings of "the New Code," which, however, I may in passing say that, in common with Sir J. K. Shuttleworth and other eminent educationists, I regard as ill-judged and disastrous. I allude to it here only in connexion with my immediate subject. The New Code is understood, if it does not actually profess, to be founded on the recommendations of the recent Education Commission, and to embody their spirit, if it does not follow their letter. One of these recommendations is to the following effect:—

> "We feel bound to state that the omission of one subject from the syllabus, and from the examination papers" (of the training colleges) "has left on our minds a painful impression. Next to religion, the knowledge most important to a labouring man is that of the causes which regulate the amount of his wages, the hours of his work, the regularity of his employment, and the prices of what he consumes. The want of such knowledge leads him constantly into error and violence, destructive to himself and to his family, oppressive to his fellow-workmen, ruinous to his employers, and mischievous to society. Of the elements of such knowledge we see no traces in the syllabus, except the words 'Savings' banks, and the nature of interest,' in the female syllabus. If some of the time now devoted to the geography of Palestine, the succession of the Kings of Israel, the Wars of the Roses, or the heresies in the early Church, were given to political economy, much valuable instruction might be acquired, and little that is worth having would be lost."—(Pp. 127-8.)

Again, the Commissioners say:—

> "We also think that the present list of alternative subjects omits some which

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are so important that the question whether they should not be made compulsory in all cases, at the expense of sacrificing some of what we have described as the elementary subjects, well deserves the attentive consideration of the framers of the syllabus. These are the principles of physiology, in so far as they are necessary to explain the rules which affect the preservation of health; and, as we have already remarked, the principles which regulate employment, wages, and expenditure. Some knowledge of these subjects is already required of female candidates for certificates. . . . There seems to be no reason why the male students also should not be instructed in similar subjects; not only are they of the greatest practical importance, but they are calculated to exercise the mental faculties, and their results may be thrown into shapes readily intelligible to children, and illustrated by practical applications deeply interesting to them."*

Along with these passages from the Commissioners' Report, may be well taken the following:—

"We do not propose any change in the relation of the training colleges to the State. We do not recommend any reduction in the amount of aid at present given to the colleges in various forms. . . . No other institutions stand so much in need of a permanent income, and of a considerable degree of Government supervision, which, of course, can be had only at the expense of Government grants."—(Pp. 143-5.)

But the recent Minute, by withdrawing from such schools a large part of the grants now in operation, must, if carried into effect, seriously narrow the existing course of instruction, and *a fortiori* preclude any such extension of it as the Commissioners recommend.

The reason assigned for the proposed changes, whether in the Training or in the Primary schools (in addition to that of pecuniary saving, on which I will not touch), is the importance of concentrating attention more entirely on the elementary subjects of reading, writing, and arithmetic. These, it is alleged by the Commissioners (though in opposition to ample evidence recently furnished by H. M. Inspectors of Schools), are somewhat neglected in the younger classes of the primary schools. This neglect, it is assumed, arises from the teacher's thoughts being too much occupied with higher subjects. His own instruction must therefore be contracted within the range of the chief work assigned to him; his wings must be clipped to prevent his soaring too much above the level of the youngest children committed to his charge. But this docking process is rendered quite unnecessary by the powers which the Committee of Council now exercise over both primary and training schools, in not only superintending instruction in the latter, but in checking neglect in either the latter or the former by the agency of its inspectors;† while its spirit is opposed to the dictates of

* I have reason to believe that the Principal of one of the chief training-schools has intimated to the Committee of Council his conviction of the importance of Economic teaching, and his desire that it should be introduced into the institution over which he presides. A society of teachers, it may be added, was formed last year in London for the very purpose of qualifying themselves for this kind of instruction, and numbered not fewer than three hundred members. Its second session has begun with success undiminished. As a further evidence of the increased attention now given to this subject, it is worthy of note that the University Council, and the University Court of Edinburgh, have recently recommended to the Scottish University Commissioners the institution of a Professorship of Economics in Edinburgh University.

† "They [the trained teachers] are almost creations of the Committee of Council, and it exercises over them so powerful an influence that it is responsible not only for their errors, but, so far as they are remediable, for their deficiencies."—*Report of H. M. Commissioners*, p. 166.

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both theory and experience in schools of either kind. Even the elements of education are best taught, in general, by the master whose own training has given him the highest knowledge and the widest views, and are best learned by the pupil whose general intelligence is most developed by a liberal and comprehensive scheme of teaching. Even penmanship is not purely mechanical; and real proficiency in reading and arithmetic involves no little intellectual exercise and cultivation.*

The wish to restrict popular education within the narrow domain of "the three R's" is commonly regarded as a thing of the past rather than of the present, and as excusable only in bygone days of ignorance and darkness. How comes it, we may well ask, that the official patrons of public instruction have suddenly come round, I will not say *to*, but *towards*, this almost obsolete state of mind? One reason may, probably, be found in the fact, not that too great additions have hitherto been made to the school programme, but that these additions have not included subjects of the greatest value. A glance at the "higher" branches taught in primary schools will show that all, whether grammar, history, geography, or elementary physical science, belong to the department of mere knowledge (the "*lumen siccum*" of Bacon), and have no direct bearing on character or conduct,—useful, doubtless, in no mean sense, but still having no practical relation to the future life of the pupil, so far as that is to be formed or coloured by his own acts, his own disposition, his own mental and moral condition. Such knowledge is barren of result in the direction most important,—the regulation of deed, of thought, of purpose, in short, of life; and this very barrenness greatly limits even its intellectual efficacy as a means of instruction. It is as yet perceived by only few that even were the moral precepts of religion inculcated in schools more efficiently, because more rationally and less dogmatically, than they commonly are now, there is still a large field in which practical guidance is greatly needed, and little, if at all, supplied at school, or indeed elsewhere: guidance, not apart from knowledge, but conveyed through it, and built upon it, deriving from it its authority, and giving to it a quite special claim on the teacher and the taught. As an illustration of what is meant, take the human bodily structure with application to the conditions of health,—"*human physiology*," as it is commonly styled, though that name is at once too narrow and too wide, and is, on other grounds, objectionable. It is commonly admitted, indeed, now-a-days, that some knowledge of natural history is desirable, if there be time for it, in schools; and it is possible, when the elephant, and the whale, and the butterfly, and even the oak and the daisy, are made the subject of lessons, that MAN will not be wholly omitted, though it is probable that less attention will be given to this on account of the familiarity, rather than more on account of the importance, of the subject. But it is not perceived that the human structure, whatever be its *scientific* relation to that of other animated or organized beings, occupies *educationally* a quite different position from any or all of them. The conditions of health

* Report of H. M. Commissioners, p. 262.

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and disease in which, at every moment, every human being is virtually interested, are learned only as practical lessons from that structure; and, in order that health may be preserved and disease avoided, it is imperative that every pupil in every school be fairly informed on this subject, the interest and intellectual influence of which, besides, are fully equal to its practical importance in daily and universal life. This subject, then, falls *educationally* into a quite different category from that of arithmetic, or geometry, or history, or geography, or physics, or even general physiology, and has claims on schools higher, not only in degree, but in kind. Its right to a superior place depends on its direct and powerful bearing on human conduct and wellbeing. So is it with economics, regarding which we have already quoted the words of the Education Commissioners, and to which we shall presently return.

This distinction is rendered still more important when viewed in relation to the duty of the State towards education. That the State rightly recognises its duty in this respect may be here assumed. But wherein, we may ask, consists the State's peculiar interest in popular education? It does not charge itself with training competent carpenters, or engineers, or tailors, or lawyers; neither, unless exceptionally, in the case of the Established Church, does it charge itself with imbuing the young with theological creeds of this or that complexion. It aids all religious denominations, but leaves them free in their sectarian teaching; it consigns to private enterprise and judgment the application to the several callings in life of the general knowledge imparted in school. Its interest, as a civil government, lies simply and wholly in the training of the young, *positively*, to be good citizens; *negatively*, yet primarily, to avoid those two great plagues and burdens of a nation—pauperism and crime.

It is not possible here to trace the common origin of those vast evils, or to illustrate the connexion between them,—a connexion so close that where one is found the other is never far off; each alternately being cause or effect, pauperism engendering crime, crime engendering pauperism, and both eating into the very vitals of a State. Neither is it possible here to show how both are fostered by the neglect and violation of sanitary and economic conditions, especially in the course of succeeding generations.* It is abundantly plain that at this point, if anywhere, is to be found the justification of the State's interference with instruction. It seeks to prevent that of which, if unprevented, it must bear the crushing weight; and the preventive power of any branch or method of instruction constitutes its foremost claim on the attention of the State. In this respect it is not easy to *under*-estimate the efficacy of mere reading, writing, and ciphering, which, if acquired, may be used, unused, abused; but it would seem very

* No passage in the whole Report of the Education Commissioners has a more solemn significance than this: "The following propositions appear to us to be established:—1. That pauperism is hereditary, and that the children born and bred as members of that class furnish the great mass of the pauper and criminal population. 2. That the best prospect of a permanent diminution of pauperism and crime is to be found in the proper education of such children."—P. 384. Yes, indeed! "the *proper* education." That is the question.

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easy to *over*-estimate the efficacy of those more pretentious subjects, such as geography, history, and others before enumerated. Beyond a certain, or rather uncertain and indefinite tendency to give free play and more material to intelligence, their influence cannot be fairly said to go far. Neither is it enough, after school-time, to qualify a youth for a special handicraft or other calling, if his thoughts, his motives, his impulses, have not been so guided and disciplined as to render probable, at least, his pursuing an honest and useful course of life, and his avoiding those dangers which betray too often into crime on the one hand, and poverty and dependence on the other. Direct religious instruction indeed is, with rare exception, common, under one or other form, to every school-system. But not so common, in truth, very rare, though in perfect harmony with that, and complementary to that, is the instruction which proceeds by applications direct, practical, minute, to the daily, ever-shifting, yet ever-present exigencies of actual life. Setting aside in this place what may be called *sanitary* teaching, let me refer solely to *economic* teaching, or instruction in those principles which closely concern every man's pecuniary interest whatever his calling, and which bind into one complex organic whole the diverse elements of the social body. Among even (so-called) "educated" men, how many are there who betray ignorance or mental confusion on this great subject. As an example, take the following passage from a recent book of travel in Brittany, by an English clergyman of peculiarly liberal spirit and philosophic temper:—"In this primitive place no one is very rich, and no one is very poor. The effect of what is called 'progress,' on the contrary, is to make the rich become richer, and the poor poorer, a process which is rapidly going on in England. Now our professors of social science show by statistics, beyond the possibility of gainsaying, that the prevalence of crime is in exact proportion to the prevalence of poverty. It follows inevitably that what we call 'progress,' by producing the extremes of wealth and poverty, must tend to foster crime. *It is a startling conclusion, but cannot lead to any practical result.* No one would dream of endeavouring to stop our progressive career, even if it were desirable; and being necessarily ignorant of the whole case, we cannot know whether it would be desirable. Joint-stock bank swindles, and burglaries, and murders, and suicides, and the degradation of the lower orders, may have some use in the economy of the world of which we know nothing." * What a deplorable chaos is here! We may well ask, can that be *progress* which makes the poor poorer, and more vicious? Are not the rich (in any sense) the small minority, and the poor (in any sense) the great majority, of men? Can what is injurious to the great majority of men deserve the name of progress? Is it the fact that the poor are becoming poorer? If so, is that in consequence of progress, or in spite of it? It would be a waste of time (I hope) to show that the fact is not as is here assumed, and that, in so far as it appears to be so, it is only because, from various circumstances, there are persons who refuse or

* *A Walking Tour in Brittany.* By J. M. Jephson, M.A., 1859, p. 68.

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neglect to share in the general progress, who fail to accommodate themselves to the changing conditions of the times, for even progress implies change. Again, are the immoralities of which our writer complains signs and consequences of 'progress?' Are they not, at worst, new forms of old vices, which have as yet resisted the progress which they retard as well as deform, and which further progress in the present direction must more and more abate? That great crimes may have some social use that we are incapable of perceiving, is a strange "refuge for the destitute" reason, and singularly illustrates the want of all comprehension of the social problem. Verily, "a startling conclusion, which cannot lead to any practical result."

If such is the philosophy to be found among the educated and richer class, what can we expect among the ignorant and poorer? In neither class can such erroneous thinking be free from evil results; but it is among the latter, the many, that practical mischief most conspicuously and extensively thence arises. What is in the main mere inconsistent speculation among the rich, is by the poor translated into conduct injurious alike to themselves and to others. Instead, however, of tracing the evils which flow from want of such settled principles as only specially directed teaching and training can establish, let me rather hint at the good that such teaching and training may fairly be expected to bring about. At present, I can only allude to a few points, each of which deserves, if not requires, full discussion and detailed illustration.

1. Almost the only way in which respect for property is now inculcated is by prohibition of stealing. Wanton or negligent injury to property, whether others' or one's own, is not discouraged by exposition of its consequences, and of the connexion between wellbeing individual or social, and the preservation and increase of what is expressed, in one word, by *wealth*. Is it not to increase of consumption, rather than of production, that many look for increase of general prosperity,—the phrase "it circulates money" being commonly used in approval of expenditure injudicious or worse? "Extravagance," or outlay beyond one's means, is doubtless admitted, in words, to be indefensible; but is due effort made in the training of the young to prevent this crying evil? while that, quite within the limit of one's means, there may yet be very culpable and mischievous *waste*, is not commonly recognised, much less taught.

2. If we would have labour worthily respected, whether by those who themselves labour, or by those who do not, we must diffuse clear notions of the dependence of all upon the industry of each, whether of the hand or of the head. "The dignity of labour" is an empty phrase so long as idleness is "the patent of gentility." The arrogance of the social drone, and the servility of the working-bee, are fostered by the same cause—the absence of strong intelligent convictions on this subject. A sure test of the progress of true civilisation is the estimate commonly entertained of the idler, on the one hand, and of the worker on the other; and among workers themselves there are ample room and much need for a more liberal recognition of each other's importance, "in honour preferring one another."

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3. Habits of industry are best founded on a distinct perception of its results, both to the individual and to society. We hear much of "a fair day's wage for a fair day's work." But it may be questioned whether the converse, "a fair day's work for a fair day's wage" do not need more to be insisted on. The love of self-dependence, of independence, to be earned by the faithful discharge of the duty of the time, as the best preparation for advancement to higher duties, may be kindled in early life by judicious teaching.

4. To the same influence we may fairly look for the development of greater temperance, not merely in the use of intoxicating drinks, and of that prudent regard for the future, which is the great safeguard of present temperance, frugality, and self-restraint.

5. Parental forethought is the highest form of this regard for the future; and it is only from suitable teaching and training of the young of this generation that we can expect greater care of and for the young of the next, especially as regards their training in these very principles. The difficulty of wages questions would be greatly lessened were "the labour-market" no longer thronged by the incompetent and the untrustworthy victims of parental neglect, doomed from their very childhood to scramble for an insufficient maintenance.

6. Increased industry and diminished waste involve a rapid increase in the national wealth; while, at the same time, it would be more equably diffused, not by legislative enactment or communistic partition, but by the general prevalence of economic habits, the labourer ceasing to live from hand to mouth, but retaining, accumulating, "capitalizing," and profitably employing, instead of swiftly spending, the reward of his labour.

To the qualities on which depend alike individual success and social prosperity we give, indeed, our verbal homage; but it would seem that we expect them to grow and flourish without being watered or even sown. Youth, however, is the appointed seed-time, and, that neglected, we must blame ourselves if we look in vain for the harvest in later life.

W. B. Hodgson.

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## V. ON THE TEACHING OF ARITHMETIC.

There are few subjects in relation to which the distinction between the practical and the disciplinal purpose of education is of so much importance as that of arithmetic. That the subject should be taught is universally agreed, but the ground on which it takes rank as one of the three primary essentials of knowledge is not always very distinctly understood. Is it as the art of computing, or as the science of number, that arithmetic claims this rank? Surely the teachers who conduct their pupils mechanically through a book of sums, contenting themselves with requiring that certain problems in compound proportion, fellowship, or discount should be *done*, have never asked themselves this question. For if the counting required in actual business

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regulated the school-work, these and many kindred rules would demand but little attention; and if mental discipline were the thing to be desired, there would be little chance of attaining it by blindly following certain empirical rules, and working out their results. A process less likely than this to quicken the intelligence and give increased capacity, could hardly be devised.

I think a wise teacher will feel that every rule which he teaches in arithmetic should be so taught as either to be commercially useful, or else to serve as a logical discipline. Unless it fulfils one of these purposes, the teaching is valueless. I propose to say a little about each.

The relation which arithmetic bears to the general course of study in a school is exactly the same as that in which the higher mathematics stand to the curriculum of a university. All the reasons which justify the advanced student in the pursuit of mathematical truth apply equally to the boy in learning arithmetic. In both cases his mental powers are braced and strengthened by the effort to find a reason for every step he takes, and by the exercise of his own independent judgment in determining the exact nature and limits of some form of pure truth. In the case, moreover, of boys destined for the universities, or for a scientific education, the sooner they are trained to the habits of accurate thinking which science demands, the better. As regards those, on the other hand, whose education is not to be carried beyond the rudiments, it is of still greater importance that these rudiments should include some form of mental gymnastic, some training specially designed to make them think steadily and clearly.

This training is, in the early stages of education, to be best obtained from arithmetic, which is, in fact, the mathematics of the primary school. But mere "ciphering" will never serve this purpose. If we would give the study of arithmetic its rightful place in our curriculum, it must be something more than a routine of rules; it must be a science as well as an art, and must be so taught as to play an important part in the intellectual culture of the pupil.

This end will be attained precisely in the proportion in which teachers insist on calling attention to first principles. The elementary truths of arithmetic, on which all rules are ultimately based, are like the axioms of geometry, very few and simple. Some of them are self-evident as soon as stated, others become clear after very little illustration. It is in perceiving the necessary connexion between these principles and the ordinary rules that the learner receives the best mental discipline the subject can afford. He should be encouraged to seek a reason for every process. I believe that in the best schools it is the custom for the principal teacher to give a short demonstrative lesson before his pupils enter upon each rule, and by the help of an example to show how the method of working is necessarily evolved out of a simple theory. Indeed, if before stating the rule a typical example be worked out on the black board before the children, and, if the principles of the rule be steadily kept in view, the enunciation of the rule itself will follow naturally. It will seem like a necessary induction from the

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example. It need not be learnt by heart, for a clear perception of the nature of the problem to be solved will itself suggest the rule; and the better the reason is understood, the less is the necessity for an appeal to the memory.

It is of special importance that explanations of this kind should be furnished at the threshold of the subject in "Numeration" itself. Few children thoroughly comprehend the principles on which figures are arranged. Indeed they cannot do so unless the peculiarities of our own decimal method of notation, the principle of local values, and the precise significance of the cipher are fully explained. Many children are to be found working at advanced rules, and wholly ignorant of these things. Yet a knowledge of them is indispensable to a right and intelligent study of arithmetic. No labour should be spared to make the theory of numeration really intelligible. It may be elucidated by the use of an abacus or ball-frame, in which the wires are vertical, and in which the balls on each wire are supposed to represent so many units, tens, hundreds, respectively. It becomes clearer still if reference is made to possible systems of notation on other bases than that of ten, and if the pupil is led to construct expressions for numbers in different forms. By doing this the learner's progress is undoubtedly delayed, but labour is economized nevertheless, and all future progress is facilitated in a wonderful way.

There is not a rule in arithmetic which does not illustrate more or less the advantage of teaching its *rationale* along with its practice. Take, for example, the rule for reducing fractions to a common denominator. To a mere computer it appears a capricious and arbitrary thing, and it is always liable to be confounded with the rule for multiplying fractions together. But the moment the general principles are pointed out, "That if the numerator and denominator are both multiplied by the same number, the fraction remains unaltered;" and that "The common denominator of a number of fractions must be a common multiple of all the denominators," the rule suggests itself, and carries the learner's convictions along with it. The doctrine of proportion is another great stumbling-block in elementary arithmetic. The common practice of "stating" sums, and blundering through the rule of three, in ignorance of that doctrine, is a ludicrous waste of time. But after one or two clear lessons on the theory of ratio, on the conditions under which four numbers can be said to be in proportion, and on the simple consequences which that relation involves, a learner becomes interested in the subject. He finds that the answer of which he is in search is a fourth proportional; he places it, when found, in its place as the fourth term; he then arranges all the terms in a new order, and by taking any three of them as data, makes each in turn the *quesitum*. It is in doing this, and in looking at a sum in all its lights, and perceiving that its arrangement, and the artifices for solving it, are all closely connected with two or three beautiful elementary principles, that he obtains, in connexion with this rule, something very closely analogous to the mathematical discipline of an advanced student, and of no less value than that discipline.

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If arithmetic is to be taught rationally, greater care must be taken to impart its rules in a *logical order*. With a system like ours this is not always possible. For instance, simple and compound addition depend on the same principles, and ought to be taught together, were it not for the fact that our tables of money, weights, and measures are so complex and difficult. In dealing with the quantities of any denomination at the foot of a column, it is necessary to perform an act of division, in order to reduce them to their equivalents in another name. Hence the common plan of postponing the four compound rules until after simple division, is fully justifiable, although, at first sight, theoretically unsound. But in other parts of arithmetic, the ordinary practice greatly requires amendment. Thus the reduction which is performed by multiplication should be worked as a part of multiplication, and not postponed until after compound division, into which, in fact, it enters as an important element. Fractions also ought to precede Practice, which is merely an application of the principle of fractions to the solution of sums of a particular form. The rules for determining the greatest common measure, and least common multiple of numbers should be carefully investigated before either fractional or proportional arithmetic is attempted. They are too often treated as if they formed a subsidiary part of the notation of fractions, whereas they are concerned with the properties of integers only, and although chiefly used in connexion with the reduction of fractions to other names, are perfectly intelligible by themselves. The several steps of the reasoning by which we arrive at the rules for finding the greatest common measure of two numbers, are capable of clear and striking demonstration, and should certainly not be taken for granted or passed over.

Throughout the whole of arithmetic, the rules come in pairs. Thus, in addition, we have the synthetic or combining process,—the parts being given, to find the whole; and in subtraction, there is the inverse or analytical process,—the whole and one of the parts being given, to find the other part. So in multiplication, we have the factors, and are required to find the product, by *composition;* while in division, we have the product and one factor, and are required to find the other factor, by *decomposition*. Learners ought to be so trained, that they may look upon each of these rules as the complement of the other. The same principle, however, which holds good in the lower rules holds good also in the higher, and should be constantly applied throughout the *whole* of arithmetic. Hence involution ought in all cases to be taught before evolution; and if it were so, the processes of extracting the square and cube roots would not be the tangled mazes that they often are, or draw so largely on the faith of the learners as they generally do.

One of the best methods for awakening the judgment in connexion with arithmetic, is the frequent investigation of the parts of single sums. All the ordinary processes are more or less abbreviated. The figures which are set down in writing when a sum is worked, only represent the result of such operations as need to be recorded. They are very properly reduced in number as much as possible. But it is well that two or three problems should be worked in connexion with each rule

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*in an uncontracted form;* so that the precise value and significance of each figure shall become apparent. The contracted methods which are in constant use often have the effect of concealing the real meaning of the process. I will give a short example of this from the rule generally known as long division.

Divide 709,683 by 27.

| | | | |
|---|---|---|---|
| 27) 709,683 ( | 20,000 | = | 540,000 ÷ 27 |
| 27 × 20,000 = 540,000 | 6,000 | = | 162,000 ÷ 27 |
| | 200 | = | 5,400 ÷ 27 |
| 169,683 | 80 | = | 2,160 ÷ 27 |
| 27 × 6,000 = 162,000 | 4 | = | 108 ÷ 27 |
| | $\frac{15}{27}$ | = | 15 ÷ 27 |
| 7,683 | | | |
| 27 × 200 = 5,400 | 26,284$\frac{15}{27}$ | = | 709,683 ÷ 27 |
| 2,283 | | | |
| 27 × 80 = 2,160 | | | |
| 123 | | | |
| 27 × 4 = 108 | | | |

15 remains undivided, or the 27th part of 15 is a portion of the required answer not to be otherwise expressed than as, $\frac{15}{27}$.

Of course, many of the figures here are wholly unnecessary for obtaining an answer; but every one of them is of service for bringing to light the real meaning and purpose of each step of the operation as soon as it is performed. When a figure appears in the quotient, the question should be asked, What does this figure mean? Of what does it form a part? What part of the answer does it represent? How much of the required problem is already solved, and what remains to be solved? Thus every figure in the sum may be pointed to separately, and an explanation be required of its exact significance, and the part it plays in the whole sum. This sort of parsing exercise, analogous to that by which a sentence is analysed in grammar, will often be found a most useful discipline in arithmetic; and will render the ordinary practice far more intelligent and accurate. The pupil who habitually uses contracted methods without knowing that they are contracted, or perceiving the relation in which each part of his work stands to the whole, is in danger of losing all the intellectual advantages which the study of arithmetic is calculated to furnish.

It is very desirable, also, that children should be early familiarized with the use of *signs*. They are only formidable when viewed collectively; but if their proper use and significance are pointed out as each successive rule is reached, there will be no difficulty in understanding them. And as soon as the *universality* of a principle is recognized, symbols should be used as well as figures. The boy who sees that

If $2 + 3$ equals 5, then $(7 \times 2) + (7 \times 3)$ must equal $7 \times 5$

will be able, with a little more instruction, to see that

If $a + b = c$, then $3\,a + 3\,b = 3\,c$, and $m\,a + m\,b = m\,c$.

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And the advantage of conducting him to this point is twofold. He has a clearer notion of the truth itself, and sees that it holds good, not only with a few familiar numbers, but with all possible and conceivable numbers. In doing this, he obtains a glimpse of some of those laws of abstract number which he will require hereafter in the study of algebra. It is a great point so to teach the lower departments of a science that they shall form a fit foundation for the rational study of the higher, and that their relations to the higher shall be clearly known.

To sum up: I believe that arithmetic may be taught scientifically, and that great thoughtfulness and interest may be excited in the study, by a stricter attention than is common in our schools to the *rationale* or philosophy of numbers. That attention will assume the form, (1.) Of referring every process to the law or truth which it illustrates; (2.) Of connecting the several rules in a logical order, so that each shall take its due place in the arithmetical system; (3.) The occasional use of uncontracted processes, and the minute investigation of the meaning of each figure in a sum; and (4.) Employing such symbols as may give to the pupil an insight into universal arithmetic, and prepare him for the study of algebra.

Two objections may be urged against this—It is troublesome to the teacher. It is difficult to the pupil, and retards his progress. To the first, I have nothing to say. Routine is always less troublesome than education. It is easier to tell a child to go and work out a problem, than it is to explain it. But we are concerned to inquire, not what is pleasant, but what is right. As to the other objection, it may be frankly admitted that the comprehension of arithmetical principles is not easy. Many boys who can work sums skilfully are slow in perceiving the *rationale* of the rules, and there can be little doubt that those who are taught empirically, get to the end of a text-book more quickly than those who are taught rationally. But what is the worth of such progress? The true purpose of education is better served by the sound and intelligent teaching of a few rules, than by the superficial teaching of many. There is more *training* to be had in the thorough investigation of a few principles, than in the mere working of a whole book full of exercises.

Nevertheless, the practical aim of the study cannot be overlooked. In all that I have said as to the disciplinal aim of a right teaching of numbers, I have only sought to remind teachers of an aspect of the subject which is too commonly overlooked. It would be a great mistake if they were to relax in their efforts to make pupils good computers. Now, a good computer must exhibit three qualities; quickness, accuracy, and that dexterity or flexibility of mind which enables him to deal at once with a question of unfamiliar shape, and to apply the sort of artifice which is best fitted for its solution. How are these qualities to be attained?

In answering these questions, it must be remembered that the problems which occur in actual business are all capable of being

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resolved into three or four classes. In school-books, a great number and variety of formidable headings are to be found, and, no doubt, all this array of rules gives a scientific look to the treatise. But all the rules are ultimately reducible to very few. The four simple and compound rules will suffice to solve at least nine-tenths of the questions which occur in ordinary business. No higher work than multiplication and addition of concrete quantities is involved in the buying and selling, the making out of bills and receipts, and the book-keeping of a retail trade, or even in the counting-houses of many merchants. A knowledge of Fractions is certainly available in special trades, but in almost every separate business, one particular set of fractions continually recurs, and the computation of these soon becomes easy by habit and constant repetition, rather than by reason of anything learned at school. In insurance offices and others in which tables of annuities or probabilities are consulted, a little knowledge of the notation of Decimal Fractions is useful; though even in them the elaborate rules which teach how to treat a recurring decimal, or how to multiply and divide decimal expressions so as to be true to the seventh or eighth place, are practically ignored. Even of Proportion little more is needed than will enable the pupil to deal skilfully with calculations *per cent.*, and under this head a host of rules, such as Interest, Discount, Barter, Profit and Loss, Stocks and Partnership, are all included. Now these are not reasons for neglecting other rules; but I am sure that if a teacher will ask himself what sort of calculations they are which are being performed in the actual world which his pupils are about to enter, he will see good reason for exercising some little judgment even in the use of the best text-book. He will see that certain rules require to be dwelt on with special pains, while others may be passed over altogether. He will especially beware of letting his pupil think there are *many* rules to be learned. To sort out all the varied applications of proportion, or of the rule of percentages, under separate heads, and to give a special rule for each, is exactly the way to bewilder a pupil, and to conceal from him the unity which underlies all the diverse forms of numerical process, and which gives to arithmetic its scientific character.

Multiplied and varied practice on the elementary rules is of far more value than any other arithmetical exercise. Sums should be given after each rule has been learned, which combine the operations of that rule with some of the former. Above all, exercises should be repeatedly given without specifying the rule by which they are to be solved. Children who have been taught by routine only, always inquire, when a sum is set, "What rule is it in?" They tell you, when asked about their progress, that they have gone *as far as* practice or fractions. But the only progress worth anything in calculation is not a rapid advance from rule to rule, but increased power of perceiving the relations of number, and of disentangling problems which are more and more complex.

To this end it is desirable that the problems set for solution should be presented to the pupils in as many different forms as possible. In books, sums are given *in the form of sums;* the figures are there; the

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arrangement is often furnished or suggested; all the exercises to be worked by a particular artifice are grouped together; so that very little independent effort is required from the pupil. But in life, the numerical problems which call for solution do not take the shape of sums. Before such problems can be worked by book-rules, they must be *translated* into a set form of words; and those words themselves have to be translated into figures. This is the sort of work of which children have too little in schools. Many a teacher thinks that if he *sets a sum*, it is enough if the pupil works it; whereas it is this very task of setting it, and arranging the figures, which calls for the greatest amount of thought, and is of most importance for the learner. Thus, sums given in words are better than those in figures; sums dictated are better than those copied from a book, and sums given out at random, or taken from a miscellaneous collection, form better practice than sums methodically arranged.

It is of great importance also that many of the exercises given should be short. In "addition," for instance, little children are often asked to compute the amount of many billions and quadrillions, and to work large and formidable sums, symmetrically shaped as parallelograms, which have no meaning for them, and which really afford very little useful exercise in computing. In life, the addition sums which occur are, for the most part, very short; and a child obtains far more power in the manipulation of numbers from doing five or six short exercises, in which the simple values to be added are of irregular amounts, than in doing one vast and pretentious piece of addition which fills up a page, and probably represents the total amount of all the national debts in all the countries of the world.* The true secret of the long sums, which are so often given, is, that they save the teacher trouble. There is, indeed, much less work to be done in managing a class which takes a quarter of an hour to each question, than in superintending a brisk succession of short exercises. Far less is learned however. In all the departments of his work, the teacher should beware of any devices which offer to save him trouble. But a languid superintendence is especially mischievous here. Few lessons require so active and searching a supervision as those in arithmetic. In few lessons is the concentration of the whole mind upon the matter in hand so indispensable. Few lessons, when well conducted, form a better cure for indolence and sluggishness of intellect. But long and tedious exercises, constructed rather with an eye to their appearance in a ciphering-book than to their practical utility, often serve as an excuse for this indolence, and tend to encourage it.

The promptitude and readiness which are of such importance in business cannot be secured by any number of written exercises, however well devised or conducted. There should be much oral practice

* I should like some statistics as to the percentage of children in these islands, who, being say "in reduction," would set down at once, and work accurately, a sum from dictation such as this: "Add together nine, twenty-seven, eleven, five hundred and three, four, three thousand and six, fifteen, four hundred, and six thousand and twelve, and take the result from half a million.



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in connexion with every rule. "Mental arithmetic" is a name which has been appropriated to certain rules, in which advantage is taken of accidental coincidences in numbers, and by which problems of a peculiar and exceptional kind can easily be wrought. The true mental arithmetic, however, is that which helps the learner to deal quickly with any simple combination of figures, *especially with those which have no particular affinity*. Thus, before working addition in writing, a child should be practised in combining the nine digits in as many ways as possible, and in taking each of them in succession, and adding it again and again up to fifty or a hundred. In subtraction, also, preliminary practice is required in taking a given digit many times in succession from some large number, say fifty or one hundred, and running rapidly down the scale until zero is reached. By practice of this kind, a learner becomes early familiarized with all the elementary combinations of numbers, and is enabled at once, on seeing any two together, to tell their sum or their difference. In such practice also, it will be easy to detect the few special combinations which are more difficult than others, and which are apt, even in later life, to entangle a computer, and import error into the answer. To secure that the work shall be right in gross, it is necessary that it shall be right in detail, and it is manifest that skill in dealing with details, is the *first* thing which should be attained. This is the true province of mental arithmetic. It is not a supplementary or advanced branch of the art; on the contrary, it should be often practised, co-ordinately with the working of sums in writing; and always *before* written work, as the best preparation for the rapid and accurate solution of complex questions.

On the whole, the best guidance for a teacher who desires to give arithmetic its true place in his curriculum, is not to be obtained from books. He must not be enslaved by the routine which necessarily characterizes even the best treatises. He must look around him, into the actual world which his pupils are likely to enter, and having asked himself what special forms of arithmetical exercise are likely to prove available *there*, he will seek to adapt his teaching accordingly. He will remember that in life quickness of insight, a skilful mode of interpreting a question, and readiness in solving it, are the things of greatest consequence. And these are just the things which no amount of book-work can ever secure. They must come, if they come at all, by the help of good oral lessons, full of fire and life; lessons in which the teacher himself takes an active part, helping his pupils first to think out and then to work out the exercises before them. Nor will he forget that, to young beginners, notions of abstract number are difficult, if not impossible, of comprehension. The instinct which leads a little child to make small computations by the help of his fingers ought to give his instructors a useful hint. The earliest ideas of number are *concrete*. *Three*, or *seven*, has no meaning unless it represents objects. Hence in early lessons reference should be constantly made to visible things. Children should be encouraged to count with the ball-frame, or, better still, to reckon up the windows, the panes of glass, the books or the fellow-pupils around them, before

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they are asked to do sums, which to them are mere meaningless exercises. They should learn how to use a foot-rule, as well as to write sums about lengths on a slate. The counting, the measuring, and even the weighing of actual life should be made familiar to them; and the right way of recording the results of such operations, and turning them to account on paper, should be taught. A child who is told to measure two or three desks, and to find their united length, or to ascertain the area of his school-room, by actual experiment, will learn something which books alone cannot teach, and which will yet make all book-work more intelligible to him.

Our methods of teaching arithmetic will become sounder and wiser, in just the proportion in which we learn to estimate the precise position which the subject holds in its relation both to the intellectual and the practical aims of life. After all, though a little knowledge of number is needed by everybody, *extensive* knowledge is a necessity to very few. The power to deal with figures, though an important, is by no means a paramount element in the equipment of a human being. If it were not that arithmetic is capable of doing other work than to make men calculating machines, the time which it occupies in modern school-rooms would be utterly disproportioned to its real utility. It is because of the reflex action of good arithmetical teaching on the mental character, and on the power of the pupil to understand other subjects, that it deserves the place it occupies. It is because in learning the theory of numbers judgment is trained, the laws of inference are disclosed, powers of generalization and of abstraction are called forth, and the nature of necessary truth becomes apparent, while in pursuing the *practice* of computation, attention, promptitude, exactness, and a habit of independent effort are stimulated, that the subject demands even more energy and intelligence on the part of teachers than is commonly devoted to it. But unless arithmetic be so taught as to secure some, at least, of these higher and indirect ends, it is a very barren and mechanical thing.

J. G. Fitch.

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## VI. GEOFFREY CHAUCER.

Chaucer is admitted on all hands to be a great poet, but by the general public, at least, he is not frequently read. He is like a cardinal virtue, a good deal talked about, a good deal praised, a good deal admired, but very seldom practised. And for this there are many and obvious reasons. He is an ancient; his orthography is formidable; his verses look harsh and crabbed on the printed page, and it requires some little practice and patience to make his music flow freely. In the conduct of his stories he is garrulous, homely, and slow-paced. There is little of the lyrical element in him. He does not dazzle by sentences; he is not quotable. Like Scott—and there is a considerable resemblance between these great men—who must not be judged

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by a page or a chapter, but by a novel, Chaucer is not fragmentary; he has no intense moods followed by weakness and depression. There is a pleasant equality about his writing; he advances through a story at an even pace, neither resting nor hasting; glancing round him all the while with curious humorous eyes that take note of everything. He is the prince of story-tellers, and however much he may move others, he is not moved himself. He is so kindly in his mood that he seems always to have written after dinner, or after receiving good news—that he had received another grant of wine for instance—and he discourses of love and lovers' raptures, and the disappointments of life, half sadly, half cynically, like one who has passed through it all, and felt the sweetness and the bitterness of it. He had his own share of crosses and triumphs; but his was a nature which time and sorrow could only mellow and sweeten; and for all that had come and gone, he loved his "bookes clothed in black and red," to sit at good men's feasts, and, if silent at table, as reported, be sure "the stain upon his lips was wine." Chaucer's face is an excellent commentary on his writings; it is contented-looking, like one who has been familiar with pleasant thoughts; shy and self-contained somewhat, as if he preferred his own meditations to the noisier and ruder companionship of his fellows; and the outlines are bland, fleshy, voluptuous, as of one who had a keen relish for the pleasures that leave no bitter traces. Tears and mental trouble, and the agonies of doubt, you cannot think of in connexion with it; but laughter is sheathed in it; the light of a smile is suffused over it. He satirized the friars; but he had no more desire to be a martyr than had Cuddie Headrigg. If a man or an abuse provoked his jest, he forgave the man and the abuse for the sake of the jest. Perhaps if Chaucer had known he would be so villanously treated by his translators, the knowledge would have disturbed his equanimity. He did not need to be translated or modernized. A very little trouble on the part of his reader in the reign of Queen Anne would have made him as intelligible as Addison, and a very little more in the reign of Queen Victoria will make him a great deal more intelligible than Mr. Browning. But somehow it has been a favourite idea with many poets—when the native stream was somewhat dry—that Chaucer required modernization, and that they were the men to do it. Dryden, Pope, and Wordsworth have tried their hands upon him! Regarding Wordsworth's attempt it may be doubted if his efforts have brought the old poet a single reader. Dryden and Pope did not translate Chaucer, or modernize Chaucer; they committed assault and battery upon him. They turned his humour into their own coarseness; they put *doubles-entendres* into his mouth; they blurred his female faces *—as a

* One of Pope's feats of translation deserves commemoration. Chaucer describing a bridal scene in *January and May* tells us that

"Bacchus skinketh all the wine about;"

a plenteous, reckless line, full of animal spirits, and breathing the very soul of the revel, which the nightingale of Twickenham improves into

"The flowing cups go round."

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picture is blurred when an irreverent hand is drawn over its yet wet colours—and they turned his exquisite natural descriptions into the natural description of *Windsor Forest* and the *Fables*. How many people may have formed their opinions of Chaucer from these translations one of course cannot say. Let it be hoped but few. Let no one accept Chaucer from the hands of Dryden, Pope, or Wordsworth; the original is not difficult to read, if one possesses a good glossary for occasional reference, and is willing to undergo a little trouble. The language is antique, but it is full of antique flavour. Wine of a most excellent vintage originally, it has improved through all the years it has been kept.

Hazlitt writing of the four great English poets, defines Chaucer's characteristic to be intensity, Spenser's remoteness, Milton's sublimity, and Shakespere's everything. The sentence is epigrammatic and memorable enough, but so far as Chaucer is concerned it requires a little explanation. He is not intense, for instance, as Byron is intense, or as Wordsworth is intense. He does not see man like the one, nor nature like the other. And yet so far as straightforwardness in dealing with a subject, and complete though quiet realization of it, goes to make up an intensity of poetic mood, Chaucer is well entitled to the appellation. There is no wastefulness or explosiveness about the old writer. He does his work silently, and with no appearance of effort. His poetry shines upon us like a May morning; but the rosy streak over the eastern hill, and the dews upon the grass, and the softened wind that bathes the brows of the early wayfarer, are not there by hap-hazard; they are the result of occult forces; a whole solar system has a hand in their production. One does not readily conceive the mental force that is requisite for the production of an artistic masterpiece. The load which a strong man bears easily does not seem so heavy as that which the weaker man staggers under. Incompletion is force fighting; completion is force quiescent, its work done. Nature's forces are patent to every eye in some scarred volcanic moon, in which no creature can breathe; only the sage can discover the same forces in some soft green earth, reft of all fierceness and terror, and translated into the sunshine and the falling dew, and the rainbow gleaming on the shower. It is somewhat in this way that the propriety of Hazlitt's epithet is to be vindicated. Chaucer is the most simple, natural, and homely of our poets. The Wife of Bath is so distinctly limned that she could sit for her portrait. You can see the embroidered sprigs in the jerkin of the Squire. You hear the pilgrims laugh as they ride to Canterbury. The whole thing is admirably life-like, and seems easy, and in the seeming easiness we forget the depths of imaginative sympathy required to body forth these characters, and the strange springs of joy and sorrow from which that sympathy has drawn nurture.

And, with his noticing eyes, into what a brilliant and many-tinted world was Chaucer born. London, when he was a student in the Temple, clustered in peaked and gabled houses on the bridges and along the river banks, and villagers erected may-poles in Holborn and Charing, and nightingales sang there on summer evenings. Great

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lords kept princely state in the country, and when they came abroad, what a retinue, what waving of plumes, and shaking of banners, and glittering of rich dresses! Religion was picturesque, with dignitaries and cathedrals, and fuming incense, and the Host carried through the streets. Pilgrims, bound to the tomb of St. Thomas, passed from village to village. The Franklin kept open house, the city merchant feasted kings, and the outlaw roasted his venison beneath the greenwood tree. There was a gallant Monarch and a gallant Court. The eyes of the Countess of Salisbury shed influence. There were tournaments, huntings, and banquets. Into this chivalric atmosphere Chaucer was native and endued; and he saw every side of it—the frieze as well as the cloth of gold. He served with Edward III. in an expedition against France; he lay in a French prison. He was a valet of the king's household; he was employed in several embassies to the Continent, and on one of these occasions it is supposed by some that he visited Petrarch at Padua. He enjoyed offices and gifts of wine, and he felt the pangs of poverty and the sickness of hope deferred. He married; had sons (one of whom died before him), and lived for years a widower. He had his own share of the sweets and the bitters of life. Foreign countries, strange manners, meetings with celebrated men, love of wife and children and their deaths, freedom and captivity, the light of a king's smile and its withdrawal, riches and poverty, furnished ample matter of meditation for his humane and thoughtful spirit. In his youth he wrote fanciful allegories, full of ladies and knights dwelling in impossible forests, and nursing impossible passions; but in his declining years, when fortune had done all it could for him and all it could against him, he discarded these dreams, and betook himself to the actual stuff of human nature, —instead of the *Romance of the Rose*, we have the *Canterbury Tales*, and the first great English poet.

The separate poems which make up the *Canterbury Tales* were probably written at different periods; and we can suppose Chaucer—perhaps when fallen on evil days and in retirement—anxious to gather up his loose poetical efforts into one consummate whole. It was, of course, necessary that they should be bound together, and then the happy idea arose of a meeting of pilgrims at the Tabard in Southwark, of their riding to Canterbury, and the different personages relating stories to beguile the tedium of the journey. The notion was a happy one, and the execution is superb. In those days pilgrimages were of frequent occurrence, and in the motley groups that congregated on such occasions the painter of character had full scope. All conditions of people are comprised in the noisy band issuing from the courtyard of the Southwark inn on that May morning in the fourteenth century, and they are as real as the people we brush clothes with in the streets, —nay, much *more* real, for we not only see their faces and the fashion and texture of their garments, but we know what they think, how they express themselves, and with what eyes they look out upon the world. The Prologue to these tales, in which we make the acquaintance of the pilgrims, is the ripest, most genial, humorous,—altogether the most masterly thing which Chaucer has left us. He indulges in no irrele-

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vant description, airs no fine sentiments, takes no special pains as to style or poetic ornament; but every careless touch tells, every sly line reveals character; the description of each man's horse-furniture and bodily array reads like a memoir. The nun's pretty oath bewrays her. We see the bold, well-favoured countenance of the Wife of Bath beneath her hat, "as broad as a buckler or a targe;" and the horse of the clerk "as lean as is a rake," tells tales of his master's cheer. Our modern dress is worthless as an indication of the character or even of the social rank of its wearer; in the olden time it was significant of personal tastes and appetites, of temper, of profession and condition in life generally. See how Chaucer brings out a character by touching merely on a few points of attire and personal appearance:—

> "I saw his sleeves were purfiled at the hand
> With fur, and that the finest of the land.
> And for to fasten his hood under his chin,
> He had of gold y-wrought a curious pin;
> A love-knot in the greater end there was.
> His head was bald, and shone as any glass,
> And eke his face as it had been anoint."

What more would one have? You could not have known the monk better if you had lived whole years in the monastery with him. The sleeves daintily purfiled with fine furs gives one side of him; the curious pin with the love-knot another; and the shining crown and face complete the picture and the character. With what pleasant satirical touches—where more is meant than meets the eye—the rest of the pilgrims are brought before us—the Friar, who sweetly heard confession, and whose absolution was pleasant; the Sompnour, that loved to drink strong wine red as blood, and when drunk would speak nothing but Latin; and the Miller, who could heave any door in the county off its hinges, or break it by running at it with his head. And as in the Prologue the pilgrims' troop pass, with the miller in front blowing the bagpipes, every individual is distinct in a picture—at once the most masterly specimen of character-painting in the language, and the most valuable contribution to our knowledge of the fourteenth century.

On their way the pilgrims tell tales, and these are as various as their relaters; in fact the Prologue is the soil out of which they all grow. Dramatic propriety is everywhere instinctively preserved. The Knight's tale is noble, splendid, and chivalric as his own nature; the Wife of Bath's is gay, merry, mischievous; the Miller's is coarse and full-flavoured, just the kind of thing to be told by a rude humorous fellow, but indifferently sober, who runs against the proprieties as he would against a door—with his head—and shivers them too. These stories, ranging from the noble romance of Palamon and Arcite to the rude intrigues of Clerk Nicholas—the one fitted to draw tears down the cheeks of noble ladies and gentlemen, the other to convulse with laughter the midriffs of illiterate clowns—gives one an idea of the astonishing variety of Chaucer's powers. He can suit himself to every company, make himself at home in every circumstance of life; can

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mingle in proud tournaments where eager beauty is leaning from balconies, and the ranged knights, with spear in rest, wait but for the trumpet's blast and the herald's cry; and with equal ease sit with a couple of drunken friars in a tavern, laughing over the confessions they hear, the pardons they dispose of, and singing questionable catches between whiles. Chaucer's range is as wide as that of Shakspere,—if we omit that side of Shakspere's mind which confronts the other world, and out of which Hamlet sprang,—and his men and women are even more real, and are more easily matched in the living and breathing world. For in Shakspere's characters, as in his language, there is surplusage, superabundance; the measure is filled and running over. Romeo is more than a human lover, and the stabbed Mercutio more than a mortal wit; the kings in the Shaksperian world are more kingly than earthly sovereigns; Rosalind's silvery laughter was never heard save in the Forest of Arden. The madmen seem to have eaten of some "strange root;" no such boon-companion as Falstaff ever heard earthly chimes at midnight; the very clowns are transcendental, with startling scraps of wisdom springing out of their foolishest speech. Chaucer, lacking Shakspere's excess and prodigality of genius, could not so gloriously err; and his creations, wearing no superfluous *nimbus*, have a harder, drier, more realistic look; are more like the people we hear uttering ordinary English speech, and see on ordinary country roads against an ordinary English sky. If need were, any one of them could drive pigs to market. Chaucer's characters are individual enough, their idiosyncracies are sharply enough defined, but they are to some extent literal and prosaic, they are "of the earth earthy." Out of his brain no Ariel ever sprang, no half-human half-brutish Caliban crept. He does not effloresce in illustrations and images, the flowers do not hide the grass; his pictures are masterpieces, but they are portraits, and the man is brought out by a multiplicity of short touches—caustic, satirical, humorous, and matter-of-fact. Reading his poems is like going into a country town on a market day; you see lots of people, every one different from the other in countenance, speech, and attire, but you do not find, nor do you expect to find among the crowd an angel or a demigod.

The "Knight's Tale" is a chivalrous legend, full of huntings, battles, and tournaments. Into it, although the scene is laid in Greece, Chaucer has, with a fine scorn of anachronism, poured all the splendour, colour, pomp, and circumstances of the fourteenth century. It is real cloth of gold. Compared with it Ivanhoe seems a spectacle at Astley's. The style, too, is more adorned than usual; although even here, and in the richest parts, the short, caustic, homely Chaucerian line is largely employed. Here is a noble passage, when Palamon and Arcite are about to decide by single combat which of them should possess the fair Emily, exhibiting Chaucer in his highest mood:—

"And in the grove, at time and place y-set,
This Arcite and this Palamon be met.
Then changen grew the colour of their face,
Right as the hunter in the regne of Thrace

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That standeth at a gappè with a spear
When hunted is the lion or the bear,
And heareth him come rushing in the greves,
And breaking both the boughès and the leaves,
And thinketh here cometh my mortal enemy,
Withouten faïl he must be dead or I."

Here is the tournament in which the arms of the princely champions are nerved by love, Emily, whose fatal beauty was the cause of all, looking down on the wild *mêlée* from a balcony:—

"Then were the gatès shut, and cried was loud,
'Now do your devoirs, younge knightès proud,'
The heralds left their pricking up and down,
Now ringen trumpets loud, and clarioun.
There is no more to say, but east and west
In go the spearès sadly in the rest;
In go'th the sharp spur into the side,
Then see men who can joust and who can ride;
Then shiveren shaftès upon shieldès thick,
He feeleth through the hearte-spoon the prick.
Up springen spearès twenty foot in height;
Out go the swordès as the silver bright:
The helmets they to-hewen and to-shred;
Out burst the blood, with sterne streamès red.
With mighty maces the bonès they to-brest,
He through the thickest of the throng gan threst.
There stumblen steedès strong, and down go'th all,
He rolleth under foot as doth a ball.
He foineth on his foe with a truncheon,
And he him hurtleth with his horse adown."

All this is wonderfully concise, vivid, and powerful; and great art is shown in the subordination of individual prowess, "*He* rolleth," "*He* foineth," to the feeling of universal combat. No single hero rides "lord of the ringing lists;" it is the wild *mêlée* and tumult of a hundred knights.

In the tales to which we have already adverted, Chaucer is humorous or picturesque; in some others, he pierces the depths of patience and sorrow. The stories of Constance and Griselda are among the most precious and tender things in our literature. These ladies are of the same rare stamp as Shakspere's Cordelia. They are the white lilies of womanhood. They are clothed with the beauty of holiness. How tender and delicate Chaucer is, how profound his pity for human distress, may be seen from his description of Constance, when she is put with her little child into the boat, and sent drifting out into the vast, salt unfriendly sea:—

"Weepen both young and old in all that place,
When that the king this cursèd letter sent;
And Constance with a deadly palè face,
The fourthe day toward the ship she went;
But nathèless she taketh in a good intent,
The will of Christ, and kneeling on the strand,
She saide, 'Lord, aye welcome be thy hand.'

"The little child lay weeping in her arm,
And kneeling piteously, to him she said,

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'Peace, little son, I will do thee no harm,'
With that her coverchief off her head she braid,
And over his little eyen she it laid,
And in her arms she lulleth it full fast,
And into the heaven her eyen up she cast.

"O little child, alas! what is thy guilt?
Thou never wroughtest sin as yet, pardie;
Why will thine harde father have thee spilt?
O mercy, deare constable, (quoth she)
As let my little child dwell here with thee,
And if thou dar'st not saven him from blame,
So kiss him onès in his father's name."

"Therewith she looketh backward to the land,
And saide 'Farewell, husband ruthèless;'
And up she rose, and walketh down the strand
Toward the ship; her followeth all the press:
And ever she prayeth her child to hold his peace,
And taketh her leave, and with a holy intent,
She blesseth her, and into the ship she went."

Can anything be more simple and touching than this description? How affecting the circumstance of the forlorn mother taking off her "coverchief" to bind the eyes of her little child! The line,

"And ever she prayeth her child to hold his peace,"

makes the tears start almost. The old religious story is full of pity and the tenderest truth; and showing that Chaucer is as much at home in the distracted heart of the banished and innocent queen, as amongst armed knights, and banners, and the dust of tournament, or the ribaldry of drunken friars in a tavern, it gives a competent idea of the variety and the circuit of his powers.

ALEXANDER SMITH.

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## VII. NATURAL HISTORY IN HOME EDUCATION.

THE study of Natural History does not, at the present time, take its proper place as a branch of general education. It seems desirable therefore to put forward in a systematic form its claims to recognition, so that they may be fairly considered by a tribunal competent to decide. Natural History seeks for admission to the youthful mind, at each successive stage of development, in the home circle, in the school-room, in the University. It comes under different guises, and in some of its many aspects it may be welcome to all. I propose in the present paper to treat of it as fitted for childhood; and to examine the effects which, at that period, it is capable of producing on the mental and moral constitution. The term Natural History I shall use as embracing, in a general sense, the series of studies that treats of animals and plants, whether recent or fossil, their structure, functions, habits, arrangement, and distribution; and ever bear in mind that the

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true, the really important object in the education of youth, "is not so much to give a certain amount of knowledge, as to awaken the faculties, and give the pupil the use of his own mind." *

Goodrich, an American writer, better known in this country by his popular appellation of Peter Parley, says:—"I would commend the study of children not to parents alone, but to all, as an interesting and important theme of philosophical inquiry. . . . Study childhood. Be not too eager for the remote, when the near and the familiar are so worthy of attention."

These words occur in a work bearing the expressive title of *Fireside Education*, and designed to show, in the first instance, "that the controlling lessons of life, those which last the longest, those which result in fixed habits and permanent tastes, and usually determine the character for good or ill, are given in early life; that they are given at the fireside seminary; and that here the parent, as well by the ordinance of God as the institutions of society, is the teacher." These propositions it is needless here to discuss; the supreme importance of early training, physical, intellectual and moral, may be taken for granted; and these conclusions being admitted, it is only needful to glance at that continuous, though unconscious education that is ever going on amid the busy idleness of childhood. It flourishes in the atmosphere of home, no matter what that home in itself may be. It belongs not to the school-room, but to the nursery and the playground; it has reference not to the master, but to the playmate and the nurse, who are often in their own sphere the most effective and most cherished instructors.

I wish now to inquire if Natural History, in some of its attractive aspects, might not advantageously form a part of this home-education. If so, what kind of influence would it exert on the expanding faculties? Would children find it agreeable or repulsive, intelligible or obscure? What would be its effect as one of the vents for the restless activity of childhood? In discussing such subjects it is necessary to speak of trivial things, for by trivial circumstances are characters moulded, and by slight but recurring causes are permanent habits acquired.

When entering on such an inquiry, we must of course begin with infancy, and here we are struck with the fact that our very senses must be trained to action, and that it is consequently by a species of education that the right use of them is acquired. To see, to feel, to hear, and to guide the hand to an object, are achievements which demand long and repeated efforts. What would not the philosopher give for a true record of these attempts, and a faithful analysis of the sensations, perceptions, and nascent ideas of external things which they infer? What experiments could equal in value those which would make us acquainted with the awakening of the mind,—with that "troubling of the waters," which gives the first indication that man bears within him a something which is not "of the earth, earthy." Those who have watched the faint dawnings of intellect, and the gradual brightening that heralds in the day, will have observed that chil-

* Channing.

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dren very early become acquainted with certain objects, and indicate when eight or ten months old their instantaneous detection of changes in those things to which they are accustomed. Such observers will testify that next to the familiar faces of the members of their own family, there are no objects which attract their attention sooner, or more powerfully, than our domestic quadrupeds. The dog, the cat, the horse and the cow, are to them wonders. Not only do they become acquainted with the figure, colour, and movements of these animals, but with their various cries; so that long before the infant lips are capable of articulating the name of the dog or of the cow, the bark of the one, and the lowing of the other, will be attempted, and will be so associated with the animal as to serve instead of a name. Thus with children an imitative or natural language precedes the artificial. The imitated sound is to them the representative of a certain idea, namely, that of the quadruped. Ideas therefore relating to a class of natural history objects, are among the earliest mental acquirements of children.

But they do not long remain content with the knowledge that their own feeble powers of observation can furnish. So soon as they possess the means of asking for information, how ceaseless are the inquiries! how boundless their range! "How does the sun give light!" "Why does water not drown a fish?" "What makes a bird able to fly!" Every one familiar with children will call to mind questions of a similar kind; and every parent will recollect inquiries eminently suggestive, but which he was altogether unable to answer. It will be admitted by all, that children manifest an eager desire for additional information respecting animals and plants.

It is of great consequence to the child that the spirit of inquiry should not be checked. It gushes forth spontaneously, singing and prattling in its course, and converting the most arid wastes into meads clothed with verdure and bedecked with blossoms. Let not this natural outpouring be repressed; the future progress of the child demands that it should be encouraged, and that it be guided into safe and legitimate channels. Too often an opposite course is pursued. "Natural history," says Edgeworth,* "interests children at an early age, but their curiosity and activity are too often repressed and restrained, by the ignorance or indolence of their tutors. The most inquisitive genius grows tired of repeating 'pray look at this. What is it? What can the use of this be?' when the constant answer is, 'Oh, it's nothing worth looking at, throw it away, it will dirty the house.'"

If this spirit of inquiry be not checked, and children be encouraged to observe and to seek for information, they rapidly extend their little circle of familiar objects, and evince a considerable amount of discrimination. They remark the size and plumage of our most common birds, notice the gay wings of the butterfly, the more sombre tints of the "poor beetle we tread upon," cull the daisy and the buttercup, and gather on the beach, shells of various shapes and colours. Let a

* *Practical Education.*

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child but have his own way, and amuse himself as he pleases, and it will be found that natural objects are those by which he is most attracted. How important is it, therefore, that they should become fraught with instruction! and this a little, a very little, care on the part of his seniors may accomplish.

There is a happy influence exerted by these objects on the expanding faculties of a child. To him "the isle is full of noises, sounds, and sweet airs that give delight and hurt not." The child loves at times to be alone. The most active, the one that is the merriest among its playmates, will sit apart from them all, amid the waving grass, or on the pebbly beach, and to the careless eye seem the very image of vacancy and idleness. But who can tell the precious growth of these sunny hours, when unconsciously the child is drinking in deep draughts of a love of nature, and becoming imbued with its refining influences. The chirp of the grasshopper in the meadow is likened to that of "the cricket on the hearth," and both insects are associated with pleasant fancies, with the brightness and glories of the summer, with the comfort and happiness of the winter fireside. There are riches here that the mere utilitarian would in vain attempt to estimate.

It may perhaps be thought that the love of natural objects, and more especially the love of animals and plants, acquired in childhood, passes away with the early season of life, and, like the morning dew, leaves no indication of its existence. But the inference would be unsound, and the comparison itself is fallacious. In the verdure of the pastures the dew leaves proof of its influence; and enshrined in memory the love of "fairy-formed and many-coloured things" continues dormant, but not lifeless. The abiding nature of these impressions is truly marvellous, but must be universally admitted. It is one of those ultimate facts in our nature which no one questions. To it the poet appeals, when, in "the Song of the Shirt," the wretched woman tells of the sufferings of her body, and the cravings of her mind:—

"Work! work! work!
In the dull December light,
And work! work! work!
When the weather is warm and bright!
While underneath the eaves
The brooding swallows cling,
As if to show me their sunny backs,
And twit me with the Spring.

"Oh, but to breathe the breath
Of the cowslip and primrose sweet,
With the sky above my head,
And the grass beneath my feet.
For only one short hour
To feel as I used to feel,
Before I knew the woes of want,
And the walk that costs a meal!"

It may perhaps be urged that although such thoughts might spring up in her "brain benumbed," they could not exist in the mind of the

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busy and prosperous man of the world. The facts recorded in the life of George Stephenson, the eminent engineer, lead to an opposite conclusion. His father, "old Robert," was fond of birds and animals, and one day, we are told, "he took his little boy George to see a blackbird's nest for the first time. Holding him up in his arms he let the wondering boy peep through the branches, held down for the purpose, into a nest full of young birds—a sight which the boy never forgot, but used to speak of with delight to his intimate friends when he himself had grown an old man." The taste for natural objects continued through life; and in the leisure intervals of his active professional career he "delighted to snatch an occasional hour to indulge his love of rural life, and went bird-nesting in spring and nutting in autumn." During his closing years, in the leisure of a country residence, this love of nature was to him a never-failing source of enjoyment.

Those who have not given attention to the quickness and accuracy of the observation of children may suppose that it goes no further than to notice the difference in the primrose and dandelion, the periwinkle and limpet. I have myself met with striking proofs of the contrary in the case of children only two years old. I have known them discover embryo gnats on the surface of a water-tank, and I have seen them recognise on a beach, shells so small that a thousand of them would not weigh an ounce.

Their power of observation, however, does not end here; they can often recognise the same object, amid the variety of aspect which it assumes. Thus the scarlet pimpernel is a flower soon known, especially as the opening or closing of the blossoms, gives it a just claim to the poetic title of the shepherd's weather-glass. It sometimes assumes a blue instead of a scarlet colour, but this difference of garb does not cause any doubt as to its identity, and children at once recognise their old acquaintance in its new costume. In the same way the change from blue to white in the wild hyacinth excites surprise, but does not cause any confusion.

As it is a beneficent law of our nature that the legitimate exercise of every organ and faculty is in itself a source of pleasure, we may feel assured that the use of the observant powers in the several cases referred to, was in every instance a source of gratification. With the pleasure thus experienced there comes a stimulus which leads to new exertion and new gratification; that "desire of objects new and strange" that gives to novelty its zest, and stimulates to further research. The object, whether animal or plant, that the child thus sees for the first time, may be described in a score of books, and have been familiar for ages to men of science. That detracts not from the delight of the child; it is new to him, and his pleasure is akin to that of the naturalist, who detects an unrecorded species, gives it a name, and chronicles it for the first time in the rolls of science. Who shall venture to say that the pleasure of the child is not the more vivid of the two?

I shall never forget the delight evinced by some children when, for

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the first time, they remarked the club-shaped central column and green membraneous sheath of the Arum; or when they recognized the expressiveness of its appellation, "Jack in the Box."

It is impossible to say how soon the idea of similarity and consequent affinity between objects becomes active in children. It is so at a very early age. A child who had been accustomed to hear a pet canary addressed by the name "Dickey," was taken when not quite two years old to the coast, and when a large sea-gull for the first time flew over his head he pointed to it and exclaimed "Dickey." He gave it the only name applicable to a bird which his vocabulary furnished. It was used by him as a term for the group, not merely as the name of an individual.

Turning to a different class of natural objects, we find that very young children soon attempt to separate insects of different kinds into distinct assemblages, to each of which they give a name. Thus all insects with mealy wings are by them called butterflies, with horny coverings they are called beetles, and with transparent wings they are most commonly flies.

On this point we shall give but one more illustration. To see how assiduously children will labour to evolve their confused ideas of classification and arrangement, look at them on a dull winter day, when, for amusement, they have had recourse to stores of shells collected during the summer. See in how many fantastic figures they will be arranged, in how many ways they will be grouped. Sometimes mere size is the criterion for placing certain sorts together, sometimes it is colour, but after a time it is invariably form. The truth is perceived, though faintly, and encompassed with the mists of error. By degrees it becomes clearer, and we then find the churn-shells deposited in one place, the silver-shells in another, and the most common bivalves in a third.*

From what has been advanced, we may infer that objects of natural history are highly attractive to children, and afford them delightful occupation and amusement. Also that the faculties of children are capable of observing the minute, of recognising the known under new aspects, of detecting resemblances amid much apparent diversity, and grouping the several objects according to their real or supposed affinities.

But an intelligent parent might admit all these inferences, and yet might very fairly ask, "Supposing that my child liked these studies what good would they do him?" In other words, what are the results which they might be expected to produce?

The first and most obvious is, that the bodily organs, by means of which we take cognisance of external objects, are trained to habits of activity, promptitude, and correctness. It is to these Mr. Wyse refers in his work on Education Reform, where he urges that they should "as early as possible be prepared for use. If not, when wanted they will

* It is worthy of note that the arrangement of shells according to their form was formerly the plan universally pursued even by men of science. They are now classified according to the structure of the animal by which they have been formed.

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be found rusty or blunt. The education of the senses neglected, all after education partakes of a drowsiness, a haziness, an insufficiency which it is impossible to cure. Educated well, they give to all knowledge and virtue a positiveness, a firmness, a vivid freshness, such as makes the difference between waking and a dream."

The second effect is the training of the perceptive faculties, by the aid of which we are enabled to compare, examine, and discriminate. The mental powers, no less than the muscles of the body, require to be exercised, otherwise they become feeble and languid; habituated to activity, they are at all times vigorous and fit for service. The faculties which natural history pursuits bring into play, are not those which are called into action in the old routine of school education. It is the more desirable, therefore, that they should be systematically exercised, and brought into full and healthy action. If this be not done, if any portion of the mental constitution be allowed, through inaction, to lapse into feebleness, the whole mind is injured, the healthy action of all its powers is precluded.

From the combined action of the bodily senses and the mental faculties, comes the acquisition of knowledge. In the case of children, the amount of such knowledge is small, but it is good so far as it goes, and it prepares the way for better. It does not consist of hard names, but of facts connected with the history, powers, properties, uses, or peculiarities of the plant or animal. Such knowledge is imbibed with pleasure and retained with ease. Thus, for example, if children be taken in the month of June to some woody spot, when the woodroof, or woodruffe, is in blossom, make them observe its snowy petals, and its whorl of bright green leaves, tell them the old rhyme which embodies the antiquated manner of spelling the name,* and gather a few of the blossoms, that they may, after becoming withered, emit their delightful fragrance. Let this be done, and three children out of four will remember the flower, call to mind its perfume, and, on the next opportunity, will seek to cull it, and to bring it home.

If we, in our intercourse with children, be content to communicate knowledge on one subject only at one time, and to make that clear, distinct, and intelligible, much will be gradually and insensibly acquired, and each little walk will become the medium of instruction, imparted without labour, and imbibed without irksomeness. Of the good effects of such rambles, I may venture to speak from my own experience. My children at times asked permission to bring with them some of their little playfellows; and thus it has often happened, that a very youthful assemblage of interrogators bore me company on the sea-shore, or in the little glens of a country excursion. Their questions I was often unable to answer, but still, enough was imparted to make all desirous of another ramble, with the sharp look out for specimens, the merry talk, and ever-varying incidents.

But the good effects of such teaching are not to be measured by the

* Double U, double O, double D E,
R O, double U, double F, E.
the old English word being *Woodderowffe*.

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knowledge of actual facts so acquired. When once an interest is excited about the structure and habits of any animal or plant, the imagination is roused, and the child regards it with thoughts that are essentially poetic, though they may never find utterance in words. Thus, if the lapwing assume the movements of a wounded bird, to draw the intruder away from her nest; if the young ant cast off her transparent wings before entering on her domestic duties; if fragile gelatinous creatures light up the depths of ocean with phosphoric splendour, the mind does not rest on the simple fact, but traces out a thousand fanciful analogies. The bright things of earth, and the rich creations of fancy, are associated, and under their refining and elevating influence, the world can never appear "a pestilent congregation of vapours." In order to show that I do not over-estimate the value of this kind of teaching, I may quote the opinion of Mr. Wyse: "All that can still nourish the heart in the midst of this barrenness; which can still keep the fresh fountains of youth in our withering existence; which can bring even a portion of its life into our life; and not permit the world, worldly as it is, to be wholly desecrated to our sense; whatever can do this is a great and good gift to any human being, and at no time, and in few countries, greater or better than in our own."

The course of instruction here advocated should not only excite the imagination, it should penetrate the heart. The pleasure with which we contemplate the animal and vegetable world prompts us not wantonly to destroy or to injure that which we admire. A child tends and feeds a caterpillar, watches with amazement its transformations, and naturally feels reluctant to destroy a creature so wonderful. The same feeling is at work with regard to other tribes, and thus practically enforces the duty of—humanity to animals.

From habitually beholding the wonders of animal and vegetable life, from having them associated with pure and glowing thoughts, and with feelings of humanity towards all the inferior creatures, the mind is easily led to contemplate them with reference to their Divine Original. "The lilies of the field" become in this way vested with new beauties, and even a child can understand how true it is "that Solomon in all his glory was not arrayed like one of these." While he lisps the simple prayer, "give us this day our daily bread," it is not difficult to make the child comprehend that the same beneficent Being he addresses provides, by His good providence, the food of every creature that has life. The child thus instructed can enter in some degree into the spirit of the passage, "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

ROBERT PATTERSON.

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## VIII. COLLECTIVE LESSONS AND THEIR PREPARATION.

CONSIDERED with reference to the persons who are instructed, there are three different kinds of teaching, Individual, Class, and Collective Teaching.



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The object to be attained in the first two is that the teaching power may be concentrated, acting within a small circle, and being made to strike deep; that we may secure diligent individual work on the part of each child, under the direct personal supervision of the master. The subjects which belong specially to these are, amongst others, Reading, Writing, Arithmetic, and Drawing—all subjects, in fact, which require active work to be done by the scholars. Hence for these the school must be broken up into as many classes as possible. In the third the main object is to impart information, and awaken the powers of observation and reflection. The lessons may be given to two or three classes grouped together on a gallery, or in any convenient position. The subjects which are suited to this kind of teaching are such parts of the Geographical and Historical instruction as are not learnt by text-books, the vivifying and filling up of the sketch there given by *viva-voce* lessons from an intelligent teacher (without which, text-book study, however valuable as an exercise in individual work, would be exceedingly dull, and leave but little effect), and all subjects which may be taught in what, for want of a better term, may be called "Lecture lessons," as Natural History, Object Lessons, etc. Here the teaching power may be spread over a wider space, more scholars may be brought together, and the contact of many minds will be favourable to all.

The preparation and delivery of these lessons are points worth consideration. Collective lessons often fail in effect because they are allowed to become simply vague desultory talk, rambling over a large extent of ground, but never going below the surface. The object of this article is to call attention to some points connected with their preparation.

I. *The importance and advantage of Preparation.*—The importance of a careful and diligent preparation of lessons can hardly be overrated. I do not mean to say that a teacher must, at the close of his day's work, spend some hours laboriously in preparing every portion of his next day's work, that he should look up beforehand every little portion of Reading, Arithmetic, Geography, etc.; to do this would make his work very mechanical, as well as very irksome. But that every teacher should be *a reading man*, that he should remember that a spring never supplied from its source will soon run dry; that his own stock of knowledge must be continually increased, and that if he is to spend his time in teaching the elements of instruction, he must know something more than the elements himself; that he cannot be an intelligent trainer of continually advancing minds, unless, as a man, his own mind keeps advancing; and that he must keep his own knowledge fresh and full of life, and be himself a diligent learner, that he may be a good teacher. For instance, after he has left his training-college, he must not think that now his work as a learner is done, that he knows already far more than he will ever have to teach, and may rest upon his oars, and spend his leisure time in ease and vacant repose; but rather must remember that now he may really begin to

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study for himself, that being now not "under tutors and governors," and having his work definitely laid out for him, he has to take up his studies at the point where his college course has left him, and work on diligently, constantly acquiring fresh knowledge, that he may, as a good teacher, "bring forth out of his treasure," both in a secular and spiritual sense, "things new and old."

A schoolmaster who wishes his work to be effective, will make a habit of preparing a certain number of lessons, and of reading up for them; not that he may make those lessons take too high a range, that he may put into them all he reads, or indeed put in anything in the form in which it comes to him, but that he may know a great deal about each subject, in order that he may teach the little he wishes to teach, if little it be, well. In connexion with training-college work, the complaint constantly made against Collective lessons is, that the teachers continually come forward to give lessons upon subjects which they have only half studied. A teacher gets up a little Chemistry, Botany, Natural History, etc., and straightway imagines that, to teach it, he has nothing to do but to collect a number of children together, and inflict upon them what he calls "*a lesson*," but what is really half an hour's talk upon the subject, into which he tries to put all that he has gleaned—to cram, as it were, a small treatise upon the subject into this space. As a matter of course, he fails utterly; his lesson becomes a mere mechanical parrot-like repetition of some few facts he has gained; he must keep in this narrow groove, and dare not attempt to go beyond it, lest he should get beyond his knowledge. If he has any listeners to his lesson, he is timid, hesitating, doubting—watching their faces, if he thinks they know anything of the subject, lest they should detect him in wrong assertions; if not, if the lesson be given in the quiet of the school-room, with no one near able to criticise, he ventures out more boldly, and states, most likely, many wholly incorrect facts, or, if his facts be correct, draws from them false conclusions: he is afraid lest some sharp boy should suggest a difficulty, or ask some question beyond the limits of his knowledge, and if such should occur, he betrays, by his nervous trepidation, the uneasiness it causes him. His teaching becomes vague, superficial, ineffective; there is no method, and so no progress; he has no settled plan, but lives from hand to mouth; his lessons, even if he knows the subject, lose their point; he is led away from his subject, and leaves it half a dozen times in the course of the lesson, attracted by some passing observation or allusion, going off continually to the right and left, talking much more matter than the class can digest, wearing himself out by physical over-exertion, and yet making his lessons nothing more than "talk, talk," "words, words." His scholars get a little bit of this, and a little bit of that, a smattering of knowledge upon this subject, and a casual acquaintance with that, a peep into such and such a science, and a few stray facts about each subject of study; their knowledge is a thing "of shreds and patches," with no real progress made in any one branch of work. The effect of this teaching (if teaching it can be called) is utterly bad, both upon teacher and class; it is not easy to say to which it does most mischief.

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If, on the other hand, the lessons be previously prepared, these advantages, amongst others, will be gained:—The subject will be better adapted to the class and to the teacher, and the matter of the lesson will be better; it will be put into proper form, and arranged methodically; it will be kept within proper limits, and definite work will be done; it will therefore be complete, logical, harmonious, concise, and to the point; it will be retained in the minds of the children, each portion will fall into its proper place and receive due attention, and, as a consequence, it will be better understood and appreciated, and though less may be *talked* much more will be *done*.

In as far as the teacher is concerned, moreover, the gain to him will be great. The preparation of his lesson gives him accuracy and self-possession; the first arising from his knowledge of the subject, the second from the consciousness of that knowledge. It affords him good intellectual discipline, and largely increases his own knowledge; it accustoms him to analyse subjects, and put them together synthetically into the form suited to children; it gives him interest in his work and insures the improvement of his scholars; and if he be in earnest in his work this will quite repay him for the increased labour it may involve.

II. *Method of Preparation.* Before speaking of this it will be well to consider what a teacher should set before him as the aim of his lesson; what does he want to do?

1. He has to interest his scholars in the lesson. Not necessarily to dish up his lesson so as to make it attractive and popular; but to awaken their interest. They may quite understand that it is a piece of work they are to engage in; that they are brought together to be taught, not simply to be amused; that diligent attention will be needed on their part, and careful thought; that they must work with the teacher, and are not simply to be passive recipients of knowledge. But, nevertheless, a good teacher will make them approach the subject with interest and zest, as an exercise to be enjoyed. How much depends here upon the teacher! A thoroughly good teacher will light up a subject, however dry and difficult in itself, and make it, by the brightness of his genius, a delightful study without in the the least lowering its dignity; while, on the other hand, a dull lifeless teacher will spoil the very best subject. We teachers are all too apt to think that the dulness is inherent in the subject taught instead of in ourselves. The simplest lesson in the elements of the driest of school subjects, given to a class of the dullest children that can be collected together—how a real *teacher* will make this pleasant and enjoyable to the boys, and delightful to listen to! The first aim of the teacher should be to awaken this interest by entering upon his lesson as if he really loved his work; and the next, to sustain it. A good teacher will enter upon each lesson as if that particular lesson was to him the most pleasant piece of work that any one could propose to him; he will have no difficulty, if he does so, in carrying his boys with him. Upon the interest he awakens he will build all that he wants; he will secure that as the first point.

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2. By gaining this he will secure the attention of his scholars, the steady, voluntary, individual attention of each member of the class; remembering that the power of attention is a distinct intellectual acquirement, and must be carefully trained; not overtaxed, but gradually appealed to and exercised.

3. He has to set before him some definite purpose; some exact object to be gained, some distinct, clearly-defined piece of work to be done, some one distinct lesson to be clearly and logically worked out, some precise thought to be evolved, something, in fact, which is to form the pith and substance of the lesson. That is to be the centre to which all his lines converge; and the want of a settled plan is the great fault apparent in most lessons. More than four hundred sketches of lessons come before me in the course of a year, for revision and correction; so that I am enabled to speak with some authority on this point.

4. He must remember that every lesson must be a lesson upon the special work included in it, and an exercise in mental training; both must work together. A lesson destitute of the first would be vague and desultory; one that was destitute of the second would be mechanical and unintellectual. Actual knowledge gained, and actual quickening of intellectual conceptions must be combined; instruction, that is, and education, hand in hand; the first not confounded with the second, but used as a handmaid and means to its final accomplishment.

5. He must start from some point which is either part of or lies nearest to the children's own knowledge and comprehension; their old knowledge must prepare them for new, and the two must be combined easily and naturally. He must not take a lump of new information, and give it to the class without any previous knowledge on their part to make it a logical sequence; each step must be made sure, and each point gained in the ascent must be made a stepping-stone to one higher. The old maxim, "Teach from the known to the unknown," must ever be borne in mind. In geography, for instance, we take the child's knowledge of place as a starting-point, and extend that knowledge gradually from the class to the schoolroom, play-ground, and surrounding buildings, shown in a simple plan; from these to the street or portion of village; thence to some well-known portion of of the town, thence to the parish and county; so to the idea of a map as a picture of a county, country, or collection of countries; then to countries as shown in maps, continents; thence to the world itself, and thence onwards, if it be desirable, to the solar system generally. That is, *topography* should lead to *geography*, and must be gradually expanded into it; objects near them, which are most familiar, being taken to illustrate others more remote; teaching things first, then words —making children recognise the *thing*, and so see the necessity for a *name*.

6. Each lesson should consist, not of exposition alone as a lecture, nor of questioning only, but of both combined. "*Training the lesson out*," and drawing information from the children by ellipses and questions are things apt to be overdone. "*Ex nihilo nihil fit*;" we must first "*teach in*" before we can "*teach out*." It is within the power of some

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superlatively good teachers, to draw out from their scholars, by skilful "*training*," the substance of some lessons which depend chiefly upon observation and thought. Few, for instance, who heard the lectures given at the South Kensington Museum by Mr. Ellis, upon "Social Science as a Branch of School Instruction," will forget the remarkable skill by which the whole substance of his lessons was shown to be drawn from the children themselves, simply by appealing to their observation and thought; still less will any who have heard his actual teaching, doubt that in the hands of such a teacher as he, very much can be done in the way of training out the lesson; but, generally speaking, I am afraid the tendency of the present day is to overdo this sadly. Each lesson should consist of exposition and questioning combined; the former taught step by step, and each portion recapitulated and examined upon till it is evidently "*stamped* in" upon the class; then another taken and similarly treated, and so on through the lesson till the whole is given, when a few general questions may follow, judiciously framed to catch the salient points of the subject, and sum it up.

Then as regards the *actual preparation* of the lesson, the process is very simple. The teacher is supposed to have studied the subject, and to have plenty of materials from which to draw, and to be about to arrange his "*Sketch*" or "*Notes.*" These may take the form of (1.) Memoranda notes, *intended to suggest;* which are simply for the teacher's own guidance, and in which he jots down merely the heads of his lesson to keep him to the line he marks out. (2.) Outline notes, *intended to inform;* for the inspection of others—which should show the substance and plan of the lesson, with some indications of the method of teaching; giving the skeleton of the lesson, showing what is taught and how it is arranged. (3.) Full notes, showing what is taught, how arranged, and how taught. The latter should be sufficiently full to enable one to judge of the teacher's power; mentally to hear the lesson delivered as we read them—about as full as a shorthand writer's report of the lesson would be after delivery. They should show how the lesson is introduced and put before the class, the actual matter contained in it, and its arrangement; where the teacher would recapitulate, examine, explain, and illustrate; what previous knowledge he would suppose the class to have; how he would make this lead up to, and prepare for, the new knowledge intended to be given in the lesson; where, in the course of it, he would get knowledge from the children, and where impart it to them; how he would endeavour to awaken and sustain the interest of the children, teach them to think, and clear up difficulties for them after they had fairly tried for themselves; how make them work with him and with each other; how he would try to train out ideas where the reasoning is simple, and picture out scenes of graphic interest: in a word, all that he would do to make his lesson interesting and useful, to fix it on the minds and memories of his scholars, and to make it answer the testing question, "What have these children gained by this lesson?" to which so often, I am afraid, the candid answer would be, "Nothing."

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If the sketch be for the inspection of others, who are to compare it with the lesson as it is given, I would give the following directions for its preparation:—

1. Write legibly and plainly the title of the lesson, the class for which intended, the average age and time in school of the children.

2. Map out a definite plan, that your lesson may be systematic; one distinct, definite thought or point to keep you steady to one line. Thus, in a religious lesson, one particular truth or one special Christian duty; in an object-lesson, one aim, to call out the powers of observation; in a lesson on arithmetic, one definite rule or portion of rule; in a lesson on natural history, to show the wisdom and goodness displayed in the structure of the animal, bird, etc., under notice, and so to impress a lesson of love and thankfulness to God, the Divine Creator; in a geographical lesson, one or two points—say, in one lesson, the main physical features of a country; in another, the political, etc. It will be well to mark at the top of the sketch the particular point you wish to make clear.

3. Then show the working out of this point, remembering that thirty minutes is quite enough for any collective lesson. Lecture lessons of an hour's length are not needed, or at all desirable. You want to take one portion of work, and impress that thoroughly, and then something definite is gained. "This class comes before me knowing so and so, I want them to leave me knowing so and so;" and remember that you are preparing the lesson for children, and must put into it only what they may fairly be expected to understand in the time, not what you yourself, a grown-up person, could digest.

4. Then the main divisions of the lesson may be put down, marked in Roman, and the subdivisions in Arabic, figures. Your object is to show how you arrange your information, the raw material, as it were, of the lesson, and mould and fashion it so as to make it suitable to children's minds and comprehensions. For in choosing matter for a lesson, it is as important to know what to reject as what to choose; and much that would be exceedingly valuable for the teacher to master, would be quite unsuitable to give his children. I would advise each teacher to keep a notebook, in which this matter shall be entered, that it may not be wasted. It is surprising how much knowledge may be gained by this method in the course of a year.

5. Your sketch, then, will contain the substance of your lesson; neither put into too detailed a form, nor jotted down too barely and meagrely, like a table of contents or heading of a chapter. The general style of it should be pithy, pointed, and condensed, that its different parts may catch the eye. Where you will use questions, the answers to which will serve as connecting links, and bring out the different parts of the lesson, you may indicate in the sketch; in fact, anything may be put into it which will make it complete as a skeleton or abstract of the lesson.

This being done, look over your lesson carefully, and see—

(*a.*) Whether the matter is good in itself.

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(*b.*) Whether it is well arranged and carefully developed; the different parts well balanced, due attention being given to each.

(*c.*) Whether it is thoroughly illustrated and simplified; remembering that over-illustration weakens and confuses, rather than clears and elucidates.

(*d.*) Whether it will come within proper limits.

(*e.*) Whether there is really some useful practical good to be gained from it, so that the children will be usefully employed in receiving it.

These points being satisfied, it is ready to be given; the *delivery* of the lesson would require a separate notice.

ALBERT C. DAYMOND.

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## IX. THE SCOTTISH UNIVERSITIES' COMMISSION.

THE Royal Commission intrusted with the carrying out of Lord-Advocate Inglis's Universities' Act of 1858 will terminate the first period of its existence about the time that we issue our present number. The Statute certainly provides for its continuance during another year. It is very questionable, however, whether this extension will be adopted. No hint has been made public of its having been either sought or granted, while the Ordinances issued in the end of November seem to indicate, by their number and their elaborateness, that the Commissioners have given the *coup de grâce* to their work, if not to their office. Should the Commission suddenly cease now, it will be by the exercise of a somewhat remarkable forbearance. Men who have it in their option to hold such powers for another year are not always so self-denying as to forego the privilege. It will also be regarded as "clean from the purpose of the things themselves" by the academic public, whom the removal of the fostering tutelage of the Commissioners will probably take somewhat by surprise. It may be that some of the Commissioners themselves feel that their labours have continued quite long enough. One or two of them, it is whispered, have grown tired of the affair, or find, at any rate, that things can be managed quite as well without as with their bodily presence. How far this has been the case we have unfortunately no means at present of ascertaining. During the first year of the Commission the published Ordinances bore the names of those Commissioners who were present when each of them was passed. Since March 1860, however, this wholesome practice has been discontinued, and the Ordinances have borne simply the name of the permanent chairman, who seems to have been bent upon holding the rudder with his own firm hand from the harbour to the haven.

Whether the Commission is to avail itself of this year's grace or not, the present break seems to be a fitting occasion for glancing at its past labours, for ascertaining what it has done, what it has not done, and what may still be effected, for the improvement of the Scottish Universities.

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Of this Commission, and the amount of good its labours might confer upon Scottish learning and education, the highest expectations were formed. The Act in which a twenty years' agitation had issued was regarded less as a consummation in itself, than as the *carte blanche* with which the Commissioners could enter the academic domain, there to carry out, with no other let or hindrance than their own judgment might impose, the long-expected reforms. Never did Royal Commission start upon a better field, or enter upon its labours with more favourable opportunities for rendering a national service. It was, indeed, less a Commission of Inquiry than an Executive with unusually ample powers, to which the nominal supervision of the Privy-Council gave dignity, without adding any restraint. That all this was felt and appreciated by the Commissioners themselves, is evident from the very promising list of queries which they made it their first business to address to academic bodies and literary men. These queries seemed to indicate that the Commission had been considering, and was prepared to deal with the chief moot points of University Reform,—Examinations, Graduation, re-arrangement of Faculties, and new Chairs. The hopes, however, which this early promise raised have been long ago sadly blasted. The Commission has doubtless inaugurated some improvements; there are some slight grounds of satisfaction in the results of their labours; but regarded as a whole, in the light of our need and of their powers, these results are deplorably insignificant. On comparing the Universities as they are now with what they were three years ago, we confess to an inability to discover any remarkable differences. And on comparing the small differences that we do see with the magnificent enumeration of "Powers of Commissioners," in the eleven sub-divisions of the fifteenth section of the Act, the amazing contrast would only be ludicrous if it were not so discreditable and disheartening. If the parturient mountain has not brought forth a learned mouse, there has at least been much ado about very little. And we question whether, when their Blue Book and their account are rendered to Parliament, the game will be found to have been worth the candle it has consumed.

During the two and a half years of the continuance of the Commission, no fewer than *twenty-four* separate Ordinances have been issued. Of these, *six* refer to Aberdeen, *five* each to Edinburgh and St. Andrews, *four* to Glasgow, and *four* are general, or refer to all the Universities alike. According to another classification we find that *eight* Ordinances are devoted to the bringing of the Statute into force, and to questions connected with University meetings and elections; *five* relate to medical graduation, *three* to graduation in arts; *four* refer to the emoluments of professors, and *one* to their retirement; the remaining *three* are purely special, having reference to bursaries in St. Andrews, to a scholarship in Edinburgh, and a new law chair in Glasgow.

In enumerating the improvements which these ordinances have carried out, we give precedence to the union of the Colleges in Aberdeen, a step not more required by the peculiar circumstances of the case than it is justifiable on the principles alike of economics and of academic polity. One large and well-equipped educational institution

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(be it college or primary school) is, in every view of it, better than two small ones. It is by no means essential, however, to the idea of one college that it should have no more than one Professor for each subject. The *beau idéal* of a University is that in which every division of a subject that is wide enough to occupy the talents and the time of a suitable teacher, should be assigned to a separate Professor. We have very close approximations to this perfection in the German Universities. The Commission, it seems to us, had a glorious opportunity of adopting this principle to a limited extent in Aberdeen; and it would have needed but a small addition to the "compensation" they have granted to the discarded Professors, to secure them as supplementary duplicate Professors, and so to have made Aberdeen the best equipped of the Scottish Universities.

The next improvement with which we have to credit the Commission is the addition of three Chairs to the staff of the University of Glasgow. This unusual liberality, however, has not cost much. One of the chairs, that of Biblical Criticism, is to be endowed from the funds of the Deanery of the Chapel Royal, an arrangement which keeps the chair in abeyance till some of these funds are at Her Majesty's disposal. The second chair, that of English Literature, which was required to meet the Ordinance of the Commissioners on Arts' graduation, is the only one that is to be charged upon the Parliamentary vote, and that only to the extent of £200 a year. The third chair, that of Conveyancing, is the gift of the Faculty of Procurators in Glasgow, which the Commissioners had only gracefully to accept. In Edinburgh, the old chair of Public Law has been revived, and endowed with £250 of salary. There is also now great likelihood of a chair of Sanscrit being established in the metropolitan University, endowed partly by the liberality of a distinguished Sanscrit scholar, and partly by Government. No other University has received any addition to the number of its chairs; and when we add that these new Professorships will not cost the country much above £600 a year, it will be sufficiently evident that the increase has been most economically effected.

The last-issued Ordinances are likely to be the most interesting to the present occupants of University chairs. They should be so, also, to all friends of the Scottish Universities. For though the advancement of learning is by no means necessarily proportionate to the funds at its disposal, learning can never be expected to make much progress, or to draw men of ambition and talent into its ranks, so long as it is impoverished. The new Parliamentary vote granted, under the Commission, for Principals, Professors, and Assistants, amounts to £6827, 18s. 10d. per annum, or nearly as much as the former vote. Of this sum, Edinburgh receives £3305, 17s. 10d., Glasgow £1325, Aberdeen £1255, St. Andrews £944, 1s. In the gross, this no doubt seems a very respectable sum; but when we compare it with the number of Professors amongst whom it is divided, the average increase will be found to be miserably small. The Professors, however, generally speaking, are the greatest, almost the only, gainers by the Com-

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mission; and we would not grudge them one shilling that they receive, had other interests, equally important to the elevation of Scottish education, been treated with like consideration. We must add, however, that the principles on which this new grant is distributed are in many cases somewhat incomprehensible. Take, for example, two chairs in the University of Edinburgh, which are certainly not without some relation to each other—those of Agriculture and Chemistry. In the latter chair the estimated fees are £1110; yet it is thought necessary to add to this magnificent income a new Parliamentary vote of £200 per annum—total, £1310. In the chair of Agriculture, the estimated fees amount to £100 a year; the old endowment from University funds is £50—total, £150; and to this *not one penny is added by the Commissioners.* On what principle is this distinction made? If the latter chair is worth retaining at all, it evidently stands more in need of Endowment than any other chair in the University. Do the Commissioners expect a man of talent or position to hold that chair for £150 a year? Surely not. Do they, then, wish to ruin the chair of Agriculture? If so, it would have been more honest, more creditable, for them to have exercised their "powers," and to have abolished the chair by ordinance, instead of resorting to the expedient of starvation. Who are the guardians of Scottish Agriculture? Will not the Highland Society, or their excellent Secretary, move a finger on behalf of the doomed high-priest of Ceres?

Even a more clamant case, however, is that of the Principalship of St. Mary's College, St. Andrews, an office of no mean importance, either to "religion or learning," and at present filled by a most estimable and accomplished man. The Principalships of Edinburgh and Glasgow have been made worth £700 a year each; that of Aberdeen £600; that of St. Salvator and St. Leonard's (St. Andrews) £550. The Principal of St. Mary's alone has, as yet, received no addition from the Commissioners; and the increase announced in one of their lately-published ordinances is only prospective, depending on a contingency which it is not in man's hand to control. Now the peculiar hardship of Principal Tulloch's case lies in this, that he is the only Principal of a Scottish College who performs active duties as a teacher, the office of Primarius Professor of Divinity being connected with the Principalship. He is both a Professor and a Principal, yet his remuneration is quite inadequate for one of these functions. In comparing his office and salary with those of the Principal of the neighbouring College, we must not be understood as complaining that the latter has no active teaching, or has too much money. Our complaint is, not that Principal Forbes has much, but that Principal Tulloch has little. Nor can the plea be raised that Principal Tulloch is primarily a Divinity Professor merely, and that his Principalship is now an empty honour. He is, in reality, at this moment, and has been since the removal of Sir D. Brewster to Edinburgh, the Senior Principal of St. Andrews. As such, he takes precedence of every other University official in University meetings; he superintends the routine business of the University; he is the representative of the University in its corporate

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capacity; in a word, he is not merely *de jure* the Principal of St. Mary's, but he is also *de facto* the Principal of the University of St. Andrews, the most ancient and most famous of the Universities of Scotland. Now suppose, for an instant, that the office were held by a layman, would this be considered a fair division of work and of pay? In any circumstances, should the man who does most work get least pay? And if not, should the fact of his actually doing more than *this*—of his being a Professor as well as Senior Principal—warrant his being left at present below *all* the Professors in both Colleges, and his being left, prospectively, below the other Principal and two of the Professors in the same University? It is nothing to the purpose to tell us that Principal Tulloch is a theologian. The very next Principal of St. Salvator may also be a divine,—and we cannot suppose that the salaries have been arranged to suit the present holders of the offices. What we insist upon is, that the two Principalships should be at least co-ordinate, and that, if there be any difference, it should be in favour of the Senior Principal for the time. To say that St. Mary's is the poorest corporation is equally futile: one of the purposes of the Commission was to "revise the respective foundations, mortifications, etc.," with the view of remedying such accidental inequalities as these, and of putting the whole academic system into a creditable and efficient state. But the fact is that Principal Tulloch derives a larger portion of his income, such as it is, from his College revenues than Principal Forbes does from his. In short, the whole case is one of those mysteries of Royal Commissions which, probably, neither time nor Blue-books will ever unravel.

It will have been observed that, in speaking of this case, we have kept the circumstance of the Principal of St Mary's being a Professor of Divinity as far as possible out of view; and that simply because, as we have looked at the question, it is but slightly affected by it. If he were a Professor of Medicine or Law, our ground would be equally good. But in another view of the matter, the fact that he is a Divinity Professor is highly important. For it ill becomes the Scottish Universities to slight or to impoverish theology. Whatever they may be now, it was to a theological necessity that they owed their existence; it was for the sake of theology that the Faculty of Arts was primarily instituted, and it was only when modern enlightenment rescued Law and Medicine from the hands of the clergy, that these faculties were independently established. We concede that in modern times ecclesiasticism has wrought much mischief upon learning, as upon other things; but ecclesiasticism is not theology. And we are firmly convinced that if better provision were made for the enlightened and comprehensive study of the science of theology in our Universities, rampant ecclesiasticism would speedily be brought low. Neither do we see why theological science, in our Universities, should be the special patrimony of the clergy, far less of the clergy of any particular church. There are several Divinity Chairs, at least, which earnest and devout laymen might fill with as much propriety and advantage as men in orders; and there are none of these chairs which could not be filled, with general acceptancy and with lasting credit, by members of other Presby-

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terian Churches than the Established Church of Scotland. This is no new suggestion. It was made (the latter part of it at least) by Principal Tulloch himself, so long ago as 1858, before the University Commission had issued a single ordinance. If, then, his theological connexion disqualified him for receiving his due remuneration, why was not some change introduced to remove a hardship which may equally inpinge upon every man who holds this dignified office?

There are minor points in the case which deserve a passing notice. We have already called attention to the fact that no increase has as yet been made to the Principal's salary; it is only prospective, depending, like the endowment of the Biblical Criticism Chair in Glasgow, upon the setting free of moneys at present devoted to another purpose. This seems to indicate an excessive degree of timidity on the part of the Commission, not to say a kind of paring and pinching which, in an individual, would be considered paltry and niggardly in the extreme. It is pretty well known, however, that the Senatus Academicus of St. Andrews suggested to the Commissioners a means, other sources failing, of adding in some degree to the emoluments of the Principal of St. Mary's. It is now nearly a year since this suggestion was made. Will it be believed that *no answer to this communication was ever received?* After the publication of the recent Ordinances the Senatus unanimously renewed their offer to supplement their Principal's salary out of College funds, backed this time by the cordial recommendation of the University Court. *The offer has been finally refused!* Now let it be observed what the precise nature of this offer is. It is not a petition for funds from the public purse. It is simply a request to be allowed to give a portion of what is the University's own for a most appropriate and laudable purpose, and that only temporarily, until the funds which shall make a permanent endowment possible are set loose. In these circumstances we conceive that the withholding of permission to do a simple act of justice like this, is a piece of flagrant injustice, savouring strongly of persecution. The Principal is still left living not only in, but on hope; wondering, doubtless, as we do, at this mode of administering an Act whose preamble proclaims the expediency of University Reform with a view to "the advancement of religion and learning."

The Ordinances on Arts' Graduation are amongst the most important that the Commissioners have issued. They belong to the class of General Ordinances, for it was one of the projects of the Act to make provision for the erection of a Scottish University, embracing all the existing Universities,—a scheme for which the uniformity in graduation now established, though it is itself only on the surface, will so far prepare the way. The addition of an "honour" grade to the degree list is an undoubted improvement, though it is merely the systematizing of what previously existed in the somewhat arbitrary "maximum" list of recent times. The provision that students fit for the senior classes in Latin and Greek might complete their Arts' curriculum in three years, was hailed as a great boon by the schools, who felt that it was equivalent to leaving their pupils a year longer than hitherto in

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their hands. They have now found, however, that they had left an important element out of account. The question, it seems, whether a new student is fit for the senior class or not, is determined by the professors themselves, who, in their desire to make good scholars of all students, and in their excusable faith in their own teaching, will of course prefer that every student should pass through both or all their classes. To this arrangement we should have less objection were it imperative on *all* students to pass the same examination before entering the senior class. Such, however, is not the case. Those who have already spent a year in the Professor's junior class are allowed to pass into the senior class without undergoing any special examination, and merely on the Professor's general conviction that they have "satisfied" him. Those who have mastered little beyond the Greek alphabet and Mair's Introduction before entering College, are, after spending six months there, passed at once to the senior class. Those who have remained three or four years longer at school, find planted between them and the senior class a rigorous examination, so rigorous that out of *twenty-four* entrants at the beginning of the present Session at Edinburgh as many as *seventeen* were rejected. The inevitable consequence of giving such a privilege to the Universities must be, to draw students prematurely from the schools into the junior classes, where the probation of six months, with other six months of idleness, will pass them at once into the senior class; while two entire Sessions spent at school would not do so without their incurring a risk of *two* to *one* that they will have to spend a year in the junior class after all.

This is no doubt a very good arrangement for the Professors; but we insist that it is very unfair to the Burgh and Grammar Schools; very bad also, in the end, for the Universities, for it perpetuates that rivalry between the lower and the higher seats of learning, which has all along been the curse of both, and withal a national disgrace. If *any* are to be examined, let *all* be examined. By all means let *all* be examined; but do not let the examination be conducted exclusively by the Professors,—they are human; and, if possible, let the Burgh schoolmasters, who have so deep an interest in this matter, and whose co-operation, rather than their rivalry, the Universities have so direct an interest in securing, be in some way represented in the Examining Board. Here, as elsewhere in their ordinances, the Commissioners seem to have acted with the design of making the Universities as prosperous, and the Professorships as lucrative, as possible; forgetting that in thus preserving the professorial monopoly, they are inflicting a serious injury on institutions without which the Universities would be as useless as a head severed from its body. "Vested interests" are likely to be the only gainers by such changes—and by what are not changes, but perpetuations of time-honoured evils—so that Professors need not be expected to express dissatisfaction with these results, but may even, in some quarters, fall to lauding the wisdom, fairness, and liberality of the Commission.

We shall find, as we have hinted, the same principle of preserving the professorial monopoly tinging other parts of the policy of the Com-

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mission. It has led them to resist the demands of the University Reform Association for the subdivision of chairs, and the appointment of supplementary Professors. It has also led them to repel the claims of Graduates to have restored to them their ancient privilege of Open Teaching. They have not only not countenanced the revival of this system in the Faculty of Arts; they have indicated an inclination to discourage it where it already exists in the Faculty of Medicine, and have brought the Universities into an unseemly rivalry with the extra-mural medical schools, which is as unfair to them, as it is discreditable to great seats of learning and science. Instead of recognising the rights of Arts' graduates in the legitimate way, they have provided for the appointment of Assistants to the Professors, at salaries which must make them annual offices; a plan which will only facilitate and render permanent the monopoly of which we complain. Finally, notwithstanding a very loud blast on the subject of superannuation in June 1860, they have finished by doing nothing in the matter. Not one penny have they given in reward of life and energy worn bare in the service of letters, or in encouragement of those who may have resolved to give none but their best days to the cause of learning.

All this, and much more which we have not space at present to discuss, is disheartening enough; but it would be insufferable had we not a lingering hope left that the Universities have in their own hands, by the constitution conferred upon them in the recent Act, which the Commission has not succeeded in wholly vitiating, the means of working out a glorious future for themselves. And we are tempted to believe that the expiry of the Commission may be the signal for every part of their machinery to start into vigorous life and activity.

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## X. TEACHERS AND THE REVISED CODE.

[From the manner in which the Revised Code has been discussed in *The Museum*, it will be apparent that we have no sympathy with the extreme and violent agitation against it, into which their undoubted but impolitic zeal has carried many of our leading educationists. Believing, from a careful consideration of the past history of the Council-Office legislation, and of the present aspect of the education of the country, that some such result as the much-maligned Code was inevitable; feeling, moreover, the justness of the main principle of that measure: we have directed our attention specially to those points of detail in which we considered the scheme imperfect, unworkable, or injurious to the prospects and position of teachers. Being desirous, at the same time, that our pages should reflect every aspect of this important question, we have thought it expedient, as it is just, to afford teachers an opportunity of laying their own case before our readers. With this view we have selected for publication the following letters

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from several that have been addressed and offered to us on the subject.—ED.]

### I. THE REVISED CODE—ITS EFFECTS ON TEACHERS.

SIR,—The Royal Commissioners on the "State of Popular Education in England," on whose Report the New Code is professedly founded, state, that "the influence which the personal character of the teacher exercises over the scholars is very great." "As I go from school to school," says Canon Mosely, whose statement is adopted by the Commissioners as their own, "I perceive in each a distinctive character, which is that of the master: I look at the school and at the man, and there is no mistaking the resemblance. *His* idiosyncrasy has passed upon it; I seem to see *him* reflected in the children, as in so many fragments of a broken mirror." The remarks made in this year's Report, by many of the inspectors, supply an ample confirmation, if any be required, of this fact.

The manner, therefore, in which the Code affects the teacher, is by no means its least important aspect. Notwithstanding all that the most skilful superintendence and inspection, the most commodious premises, and the most complete arrangements and apparatus can effect, it is still the mental and moral character of the educator that determines the character of the school, and the value of the education there imparted. *The man is the school.* To make a good school, get a good man. To get a good man, offer terms fair, honourable, and worthy of a good man. If the New Code do this, it will effect good; if not, no good result can be produced, or expected from it.

I. In inquiring how far the Code is likely to accomplish this, I shall view it first in its bearing on the teacher's *income*, and that in connexion with its grand principle,—*the payment for results.* The phrase sounds well. If not statesmanlike, it is practical and business-like. It appeals to the national instinct for economy, and claims credit for fairness, combined with sharp commercial shrewdness. But, as applied to education under the New Code, this principle is so utterly fallacious and unjust, that it may, with perfect truth, be described as *the principle of* NOT *paying for results.* Not a new principle this, but, though old, not respectable. And that some fallacy lurks under its new application to education is at once apparent from the fact, that the *current* Code proceeds on that very principle, rationally applied. How can a change so violent and radical, and so strongly deprecated by so many of the educationists of the country, be necessary, to *introduce* a principle which is already in regular and satisfactory operation? No grant is obtained until a building, pronounced by the Privy-Council to be suitable, has been erected and set apart for education; nor unless the teacher qualify himself, so as to pass the examination and procure a certificate of fitness. No so-called gratuity is paid to the teacher for his annual 350 hours' special training of the pupil-teachers, unless they are successful in passing their inspection and examination. What is this, if not payment for results in the strictest sense? The teacher's augmentation of salary, too, is payable only on condition that the examination of the school shall demonstrate, not only his diligence and skill, but his production of *satisfactory results* in every part of the course of instruction, and no less in the important matter of discipline and moral training. What is all this, if not payment for results?

If it be attempted to apply this principle more individually, it must be noticed, in the first place, that it is not fairly applicable, unless where the results are material, and therefore strictly measurable. In paying for the building of ships and forts, the formation of roads, the casting of guns, etc., the principle is admirable; but not when it is proposed to apply it to the world of mind. Let a clergyman, for example, be put in charge of a heathenish district. It would be quite improper to make his income contingent on his being able to demonstrate, to the satisfaction of an inspector, the results produced on his hearers during the year. The discipline, the moral tone, and the religious training of a child, form by far the most important part of his education, not only for himself, but also for the State. The Commissioners testify, in their summary of conclusions, that this, "the most important function of the schools, is that

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which they best perform." And again, in Sect. IV., "The moral effect produced by the schools is more important than the instruction given in them, *although not so appreciable.* The standards by which it can be measured are less definite. We believe it to be very great," etc. But these results, though paramount in importance, are coolly set aside as unimportant or non-existent, because the New Code cannot test and measure them.

In the second place, this principle is not fairly applicable, when the work set to be done is liable to hindrance or failure from causes over which the agent has no control, and for which, therefore, he should not be held responsible. We do not send sailors to explore the north-west passage, deny them pay or rations till they have returned to show us the results of the expedition, and pay them then at so many pounds for so many miles of new ground. We do not pay the army, only in the event of success, at so much money for so many results. Yet the obstacles to the success of the teacher's labours, such as irregular attendance, premature withdrawal, capricious changes from school to school, parental mismanagement, and torpidity of intellect produced by disease or other causes, are as much beyond the control of the teacher, as the obstacles to be encountered by the soldier or the sailor are beyond theirs.

Erroneous as this principle has been shown to be, the application of it, as detailed in the New Code, is, through ignorance or design, more objectionable still, more ruinously unjust; for the forlorn hope held out in the principle is falsified in the details, as far as ingenuity can do so. For example: If pupils capable of passing the examination have attended less than ten weeks of the current school year, at the time of the Inspector's visit, the results are not paid for, and these first ten weeks of all the pupils' time are deducted from the payment in every case. That is *not* paying for results. Pupils who may have attended nine or ten months of the year, and failed to attend sixteen times during the month preceding the Inspector's visit, are not admissible. Is that paying for results? Pupils who attend the whole year, but who are detained at home, whether necessarily or otherwise, on the day of inspection, cannot be presented for examination. Is that paying for results? The best pupils in a school, and those most likely to pass, are usually the pupils above eleven years of age. But these are not to be presented, if they have appeared in the same *group* on a former occasion. Is that what is meant by paying for results? The youngest infant class, along with the pupils above eleven, form about one-sixth of the whole. But from the nature of the examination in *group* I. it is impossible that these can pass. And yet that is paying for results! The Commissioners strongly recommend to the authors of the New Code, the encouragement of infant-schools; and these respond, by making such demands upon the poor infants as are quite incompatible with health of brain and mind, and inconsistent with all the acknowledged principles of infant-school training. In this way, it is contrived to ruin infant-schools, by demanding the production of results which it would be improper to force from them, even if it were possible. There is a grim humour in this method of paying for results. If the inspector fix for his visit a day which may be unsuitable from local circumstances, such as markets, etc., or if, from press of agricultural labour at certain times of spring or harvest, many of the pupils be absent, the results will not be paid for. Let the day of inspection be stormy, and the teacher will have no salary for the year. The results achieved during the year will not be visible to the inspector, and will therefore be held not to exist. Let inspection-day occur during the prevalence of an epidemic, and the school will be financially ruined, however well taught. And yet, that is paying for results. In country districts, where schools are far between, the younger children can attend only during summer, and the school is occupied during winter by a class almost entirely distinct, viz., lads who have been engaged at farm-labour and other summer and harvest work. Whether the inspector visit these numerous schools in summer or in winter, at least one-half of the results produced will not be paid for, from this fact alone; and if he should come soon after the change of season, not one-tenth of the results can be paid for. Moreover, as the winter attendance of the elder boys averages eighteen weeks, of which the first ten weeks are to be deducted by the Code, more than one-half of the payment due for them is thus cut off at a blow. If the inspector visit



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before the first ten weeks have elapsed, not one penny is paid; if after the eighteenth week, the pupils have left school, and the results are not paid for; if, by a rare chance, he visits between these two points of time, about one-tenth of the winter results *may* be paid for, but none of the results of his summer's labour. I say *may*, because that one-twentieth may be still farther reduced—to one-hundredth, or even to nothing—by the operation of other regulations introduced into the Code as if for the purpose of preventing *payment for results*. The results of inspection are, besides, liable to reduction (never open to increase) from a great variety of subordinate causes, which the teacher cannot obviate, but which he must of course pay for. If the inspector is a stranger—if he have any peculiarity in his style of questioning, or his style of language, the children are puzzled. If he should be hasty, or appear so, the children become flurried, lose their presence of mind, and the results of the teacher's labours are not paid for. Throughout, it will be noticed that payment is offered, not for the amount of results actually produced, but for the average amount of results on hand, and producible on any day which the inspector may select.

It is quite in accordance with the penal spirit of the Code, that after deductions have been made for all sorts of reasons, it is expressly provided that if the results realized should exceed a certain sum, these extraordinarily good results *should not be paid for*. Another similar provision is that the inspector may deduct one-half at pleasure from the payment of the results actually achieved. And while these multiplied precautions are taken to prevent the teacher receiving what he has earned, there is not a single provision to prevent his receiving nothing at all. So much for the "principle" of *not* paying for results.

II. But the teacher's *position* is rendered, by the new Code, quite as precarious as his income. Much ingenuity has been expended here, by heads and hands, that must have been otherwise idle.

(1.) The Committee of Council retains all its former power over him, and claims power to alter his position for the worse, without notice, without reason assigned, without inquiry (as in Scotland), or after an inquiry, which has resulted favourably, with the *exception of one point, already discussed*. And yet, it has now subjected him, absolutely, to the separate and often conflicting authorities and powers of all the other parties with whom he comes into contact, whether above him, or nominally under him.

(2.) The inspectors, according to the Commissioner's Report, must now be taken from a class of men, highly estimable in their own sphere, but not specially qualified to estimate educational results, and not qualified at all to judge of the circumstances that affect these results, and thus trace failure or deficiency to their real source. And yet it is specially provided, that they shall not only judge results and their causes, finally and without appeal, but that they shall be empowered to deduct one-half from the due payment of results achieved, and that not for any of the numerous reasons rehearsed above, but upon their mere dissatisfaction, not with these results, but with things in general. This dissatisfaction is quite as likely to arise from the unsatisfactory state of the inspector's digestion, as from anything else. After deductions have been made for all sorts of assignable reasons, this sweep of one-half of the school grant is to be made, without reason assigned. "Sic volo, sic jubeo, sit pro ratione, voluntas." Against the present inspectors I have not a word to say; but what class of fallible men can wield aright powers so unlimited? The inspector, then, is to be the teacher's absolute master, and not the only one; for,—

(3.) The dependence of the teacher on the managers will also be practically absolute. In the new circumstances, created by the revised code, it is mockery to tell him to make the best terms he can with them. For many years, the Privy-Council has been pouring men into the profession, by means of a bounty, at the rate of four apprentices to each educated teacher. The inevitable consequence of this is, that the remuneration for this species of work must fall, if not artificially kept up by that body which has artificially lowered it far below its natural level. Hitherto, the Privy-Council have palliated the injustice of their violation of economic laws, by demanding that school managers must pay the teacher a certain minimum salary as the condition of assistance, and that his salary must not be lowered on

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receipt of this grant-in-aid, which must be regarded as strictly supplementary. This safeguard against the evils *caused* by the action of the Privy-Council is now withdrawn, and the teacher is referred, without remorse, to the natural operation of the laws of supply and demand, laws broken in every way by the Committee's scheme. No local contribution whatever is now necessary; and this important source of school income, will, to a certainty, be entirely dried up. The authors of the new Code have recklessly thrown these funds away.

And not only are school committees absolved from their obligation to guarantee a minimum salary, or even to contribute a single penny to it, but they are permitted to deal as they please with any payments that may be made by Government for the results of the teacher's labour. If they do not divert them altogether from educational purposes, they may squander his earnings on their own hobbies, which they can thus ride at his expense. On the danger of this arrangement, Dr. Temple says, in his examination, "I should think it a very great evil. I am sure that, in the end, a good deal of the money would be simply thrown away."

(4.) The teacher's relations with his apprentices, under the new Code, will not be more satisfactory. It is well known how difficult and delicate, frequently, are the relations of master and pupil-teacher, even at present. What must they be when the latter shall be apprenticed to the managers, and the teacher shall be *nobody*, though still responsible for the studies and school-work of the pupil-teachers, who may safely defy him. It must be recollected that the pupil-teacher's stipend is secured to him unconditionally. For any failure in assiduity and success the pupil-teacher does not suffer, but the teacher does.

(5.) The fact that the grants are to be made for each individual child, and depend on conditions which that child and his parents may or may not satisfy at pleasure, will place teachers in a false position towards both parents and pupils. The consequences will necessarily be detrimental to all discipline, and, consequently, to all moral and intellectual training. Do my Lords not know that in his little realm, the teacher performs the functions of judge? Comparing great things with small things precisely similar, how would it do to make a judge's salary depend on the mere good pleasure of those whom he judged? Moreover, are my Lords not aware that a parent, in considering how his child is disciplined and judged, is, *as a parent*, swayed, not by his reason, but by his instinct, and that this instinct prompts him to act unreasonably? Among the lower classes, for the Education of whose children the new Code is specially designed, this instinct reigns supreme, and it is considered "unfeeling" to allow reason to control or guide it. Teachers know, and others can easily infer, how the provisions of the new Code will operate in destroying the teacher's discipline, authority, comfort, and usefulness.

Thus, in his relations with all the parties with whom he comes into contact, the teacher will be absolutely helpless. And yet it is seriously expected that he should have the skill and force of character to combine this helplessness with powerful personal influence and effective authority. Thus, in all respects, the new Code will affect the teacher's position as injuriously as his income. — I am, etc., A TEACHER.

## II. SCOTLAND AND THE CODE.

SIR,—Those who have watched the working of the Privy-Council know well that all its regulations and provisions have had special reference to the circumstances and wants of England, and that the educational peculiarities and claims of Scotland have been contemptuously ignored. Nay more, attempts have been made to suppress them, and to reduce our time-honoured institutions to a level with the mushroom growths of England. I do not mean to enter into any illustration of the truth of my statement in the past legislation of Downing Street, because I could not expect you to allow me the necessary space; but three of the provisions of the Revised Code lately issued —a Code of whose objects and principles I approve, in the main, spite of all that has been said against it—will of themselves exemplify the kind of legislation of which I, as a Scotchman, complain.

(1.) It has been found that of the children in the primary schools in England

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the number above twelve years of age are scarcely appreciable, therefore no claims for grants are to be admitted for children above that age. This is bad for England—most meagre and contemptible policy it seems to me; but for Scotland it is worse, it is positive injustice. The tendency of such a regulation is to throw us back a century or two. One of the special characteristics of Scotch labouring youth has been their length of stay at school, and their frequent return to the old familiar benches after they have begun to earn wages. Go into any good old-fashioned country parochial school any day this month, and what will you find? I undertake to say that at least twelve per cent. will be found in their *teens*, and perchance four per cent. in their *-ties*.

(2.) No mixed school is to receive aid unless sewing is taught *as part of the school course*. Now if a dissenting mixed school in England does not give instruction in sewing, the girls, ten to one, will not go across the way to the Church Female School, but will fail altogether to obtain one of the most essential parts of their education. The regulation, therefore, is good for England. But in Scotland, where mixed schools are the established and traditionary way of instructing the people, the case is different. The sagacity of certain gentlemen in Downing Street, however, is not equal to the discerning of this difference, and their minds being filled with the English view of the question, like Englishmen, they are incompetent to throw their minds into a different attitude, and to comprehend a state of things unlike their own. It is quite true that in many parishes, especially in the Highlands and islands, sewing schools do not exist, but we deny that there is any want of them elsewhere—at least any such want as would justify so harsh a clause as that which we have referred to. Why, in the Annual Report recently issued by the Church of Scotland Education Committee, we can count 700 sewing-schools as returned in purely landward parishes. How many in all does this return represent? In the vast majority of Scotch parishes, all that is required is encouragement, and compulsion only in those parishes where no sewing school exists, or where the girls above eleven, for whom grants are claimed, are returned as not receiving or as not having received instruction in sewing.

But there is another serious effect of this regulation. I shall illustrate it by one example. In the parish of A, a proprietor has set on foot a good mixed school, which has been in receipt of Government aid for many years. Within one hundred yards of this school is a female school erected and maintained at great cost by the same proprietor. The effect of this regulation will be to deprive the mixed school of Government aid, unless a sewing-mistress be engaged to attend an hour a day, and to do this would be to defeat the objects of the female school and to render it useless. The buildings would have to be sold for their worth, as old materials. Such is the necessary operation of this regulation in a country where the mixed system is the national custom.

(3.) A tendency has been feared in England towards the employment of school-buildings as dissenting chapels, and of the teachers as Methodist or other preachers. Thus Government would virtually be supporting religious ordinances for adults, where it imagined itself to be promoting the cause of the education of the young alone. Hence the rule, "*lay* persons are alone to be recognised as teachers," and, in the circumstances we have explained, a good rule. But how stands the case in Scotland? We do not say that it is a sound state of things that men looking for church livings should regard the parochial schools as a sufficiently good antechamber in which to kick their heels while waiting, but such has been and such is the state of things in Scotland. Were such men notoriously bad teachers we should join most heartily in any desire for their exclusion from elementary schools, but this is not the fact. As a body, they are better teachers than the less educated men whom our Normal Schools turn out. Again, a large number of these early give up all hope of a "living," and give themselves finally and fully to the work of their school; and much good it does to the profession to have men of their educational standing throwing in their lot with it. Yet these men are disqualified for Government aid—in other words, schools taught by them are not admissible to a share of the education grant. Why? For no other reason that we can see than that they have completed a theological *as well as* an Arts course in one of our Universities. Is *this* fair? Technically,

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we are aware that licentiates are *laymen*, but this is not the Privy-Council interpretation or application of the word, and Scotland must, of course, yield.

Could these things be if Scotland, which has an educational history of her own, and has a system adapted, in the main, to the wants and peculiarities of her position, had a word to say in the guidance of her own schools? I, for one, am thoroughly tired of looking to Downing Street for inspiration. I think it disgraceful to our ecclesiastical bodies that they should allow their petty jealousies to obscure their patriotism in the matter of all the schools outside the old parochial schools. Now is the time for all to unite in taking the Lord-Advocate at his word, and to do what we can to secure a system for ourselves, sound, fair, efficient, and national.—I am, etc.

SCOTUS.

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## XI. CURRENT LITERATURE.

IF "man is a microcosm" in real life, his nature is an undoubted manichæism in romance. Much at least of our modern fiction owes its interest to the æsthetic dualism on which it is based, and which finds expression in the antithesis of character of its heroes or its heroines. Of a dualistic novel we have an excellent example in Mr. Wills's *Notice to Quit*,* in which the spirit of good and the spirit of evil are represented in unmistakable hostility. They are powerfully drawn, as "powerfully" is now understood in these matters; the outline is only too sharply cut to be quite natural. The good are too spotlessly good; the bad too uniformly bad. Shakspere knew human nature better than to commit this commonest fault of imperfect art. Even Lady Macbeth could not murder Duncan, because he reminded her of her "father as he slept." There is a ruthlessness in the fate which delivers the heroine, Ellen, for a time first to the evil hero, John Bröm, though her affections were all centred in the good one, Surgeon Heath, to whom, on the former getting his "notice to quit," she is eventually married.

The place which John Bröm holds in *Notice to Quit* is filled in *The Silver Cord*† by a French villain, M. Ernest Adair. Mr. Shirley Brooks's latest work is as far in advance of that of Mr. Wills, in that perpetual strain under which it lays the fancy and the feelings—from the ceaseless stir of its multitudes of characters through an uninterrupted series of scenes—as it falls short of it in simplicity and unity of interest. The profusion, almost the prodigality, with which incident, situation, plot, and underplot, are heaped upon one another with endless variety, and yet with a total absence of sameness or of tameness, is the most remarkable feature of the book, unless we except, as still more wonderful, the fact that so slender a "cord" as Lygon hunting for his runaway wife should support such a weight of dramatic action. Mr. Puff's advice was, "ever while you live have two plots to your tragedy;" Mr. Brooks is not satisfied even with three to his novel.

* *Notice to Quit.* By W. G. Wills, author of "Life's Foreshadowings." 3 Vols. Hurst & Blackett. 1861.

† *The Silver Cord.* By Shirley Brooks. 3 Vols. 2d Edition. Bradbury & Evans. 1861.

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Probably it is a vice of serial publications that weekly instalments necessitate a weekly *dénouement*, and require the *pro* and *con* of dialogue to go "as smart as hits in a fencing-match." Such lavishness, however, would impoverish any but a natively wealthy intellect; and it is satisfactory to feel that every loop of the tangled maze into which the "cord" works itself, is held with that combined delicacy and firmness, and unravelled with that skill, which mark real, if not consummate power.

Mr. Hughes has to some extent triumphed over the suspicious mutterings with which the first chapters of *Tom Brown at Oxford** were greeted. Knowing ones then shook their heads, and whispered that the book was a mere "continuation," an attempt to take the tide of the author's fame at the flood, which was certain to be a failure. The book is certainly no failure, though it may not be an unqualified success, and is no doubt less readable than the "Silver Cord" or "Notice to Quit." Indeed, while characterized by all the vividness, geniality, and power of the earlier work, it surpasses it in substantial interest, as much as the concerns and hopes and fears of school-boy life, how important soever they may be, are surpassed by the momentous heart and mind-struggles of opening manhood. It is not much of a scholastic novel; there is not much of the halls, and cloisters, and learned life of Oxford in it. But there is intellectual activity of another sort in every page of it; for it is as a study of character, rather an active working-out of character, that the book is to be read. Nor is the interest confined to Oxford, to Oxford men, and to Oxford life, but embraces the transition of the Oxford man into the wide world, and his preparatory training therefor; his relations with the people, and the opinions of his own country, and with that peculiar sociology or "muscular Christianity" of which the author is an apostle, and which has led him to dedicate this work to the Rev. F. D. Maurice, "in memory of fourteen years of fellow-work."

We have not yet done with reprints of serial novels. To the first volume of *Once a Week*, Mr. Charles Reade, author of "Never too Late to Mend," contributed a tale entitled, "The Good Fight" (with very remarkable illustrations, by the bye, from the pencil of C. Keene), which came to an unexpectedly abrupt termination. This turns out to have been merely the "finished sketch" for a great picture. Simplified and continued, it has now been published as *The Cloister and the Hearth*,† an elaborate delineation of middle-age life in Holland and Italy. The book displays much greater power and deeper thought than Mr. Reade has hitherto got or deserved credit for. There is still much of that straining after effect which mars the naturalness of many of his finest pictures. It increases the interest of the work to know that the story has a historical basis, the hero and heroine, Gerald and Margaret, being none other than the father and mother of the great Erasmus.

* *Tom Brown at Oxford.* By the Author of "Tom Brown's School-Days." 3 Vols. Macmillan & Co. 1861.

† *The Cloister and the Hearth; a Tale of the Middle Ages.* By Charles Reade. 4 vols. Trübner & Co. 1861.

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In the miscellaneous class of "new novels," we may bring under the reader's notice three works which will not run their prescribed course without leaving some favourable impressions behind them. *Martha Brown the Heiress** is a well-constructed novel, healthy in tone, too, though it has a gentleman-villain to balance the goodness of the other characters. Its story is deeply interesting, its style is vigorous and unaffected, and its characters are, without exception, carefully and firmly drawn. In *East and West*,† Mr. Corkran displays that intimate acquaintance with the ways and feelings of society which is so enviable and rare a possession to the novelist. His excellent portraits of character, his undoubted knowledge, and his witty allusion, only required some more evident unity in the plot to mould them into a novel of the first class. When we say that *The Last of the Mortimers*‡ is by the author of "Margaret Maitland," we have said enough to secure for it a hearty welcome. In this work, however, Mrs. Oliphant has somewhat strayed, not very profitably we think, from the range of characters and scenes, homely, pathetic, and humorous, in which she has gained her greatest successes.

Our readers hardly need to be told what Mr. Thackeray is doing; yet our record of Current Literature would not be complete without some reference to him here. His lectures on *The Four Georges*,§ after having been delivered in America, re-delivered in England, and printed in the *Cornhill*, are now finally published in a volume. Yet there is no staleness about them. It is one of the best qualities of true art that it permits one to return to it again and again without its palling upon the taste. So is it with Thackeray, whose mission it is "to tell the truth," and shame you and us, reader; and that is why we often don't like him, and some of us cannot bear to read a word he writes. Mr. Thackeray has also republished his satirical novelette, *Lovel the Widower*;‖ and his quondam coadjutor, but now rival editor, Mr. G. A. Sala, besides gleaning a series of *Dutch Pictures*** from various periodicals, has published collectively his *Seven Sons of Mammon*.†† Several other works are announced from Mr. Sala's pen. He is undoubtedly a clever and powerful writer, and his fecundity is extraordinary; it is more, it is becoming dangerous to his fame.

*Poems, by a Painter*,‡‡ is not a title that need surprise us. Not only have many painters been distinguished, if not quite famous, as poets, Michael Angelo being the most conspicuous example of the

* *Martha Brown the Heiress.* By the Author of "Dorothy." 2 vols. Parker, Son, & Bourn. 1861.

† *East and West.* By J. Fraser Corkran. 3 vols. Hurst & Blackett. 1861.

‡ *The Last of the Mortimers.* By the Author of "Margaret Maitland," etc. 3 vols. Hurst & Blackett. 1861.

§ *The Four Georges; Sketches of Manners, Morals, Court and Town Life.* By W. M. Thackeray. With Illustrations. Smith, Elder, & Co. 1861.

‖ *Lovel the Widower.* By W. M. Thackeray. With Illustrations. Smith, Elder, & Co. 1861.

** *Dutch Pictures: With some Sketches in the Flemish Manner.* By George Augustus Sala. Findlay Brothers. 1861.

†† *The Seven Sons of Mammon.* By G. A. Sala. Findlay Brothers. 1861.

‡‡ *Poems.* By a Painter. W. Blackwood & Sons. 1861.

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combination; but it is only reasonable and natural that it should be so. Poetry and painting are but two arts, two mediums, whereby expression is given to living, overflowing genius. The root of the matter, the essence, is the same in both. It is only the medium, the accident, that is different: in the one it is genius appealing to the imagination in exquisite form, in glorious colour, in the play of light and shade, all blended into a harmonious and consistent unity; in the other it is the same essential genius touching the same imagination, and calling up within it, by the music of procreant words, the same exquisite phantasmagoria. Thus it is that we call a picture an an exquisite poem, or a poem a thrilling picture. And these *Poems by a Painter* are in many respects exquisite and touching pictures. Nor was the reference above to Michael Angelo altogether inappropriate; for these *Poems* are by one who is, like that great master, at once a painter, a sculptor, and a poet—Joseph Noel Paton, the painter of "The Pursuit of Pleasure," and of the wondrous fairy scenes from "The Midsummer's Night's Dream." It is nought but natural that the Poems should belong to the same general classes of subjects as the author's pictures. These are, the allegorical, the severely classical, and the touchingly pathetic. This is not the place to review these poems; but we are sure our readers will thank us for quoting here one gem, which, in its powerful pathos, reminds us of the author's "Home, the Return from the Crimea;" in its exquisite diction and rhythm, is quite Tennysonian; while its simplicity will bring it home to many hearts which Tennyson has failed to reach. It is entitled—

DEAD.

The seasons weave their ancient dance,
The restless ocean ebbs and flows,
The world rolls on through day and dark,
Regardless of our joys or woes!

Still up the breezy western slopes
The reaper girls, like apples brown,
Bend singing to their gleeful toil,
And sweep the golden harvest down:

Still, where the slanting sunlight gilds
The boles of cedar and of pine,
Chants the lone blackbird from the brake
With melancholy voice divine:

Still all about the mossy tracks
Hums at his darg the woodward bee;
Still fitfully the corn-crake's note
Comes to me from the upland lea:

Still round the forest bower SHE loved,
The woodbine trails its rich festoons;
The slumbrous poppies burst and fall
Beneath the silent autumn moons.

Still round her lattice, perched aloof,
In sunny shade of thatched eaves,
The jasmine clings, with yearning pale,
And withers in its shroud of leaves:

Still round the old familiar porch
Her cherished roses blush and peer,
And fill the sunny air with balm,
And strew their petals year by year.

Nor here within, one touch of change!
The footstool—the embroidered chair—
The books—the arras on the wall—
The harp—the music,—all are there.

No touch of change! I close my eyes—
It cannot be SHE comes no more!
I hear the rustling of her dress;
I hear her footstep on the floor

I feel her breath upon my brow;
I feel her kiss upon my cheek:—
Down, phantoms of the buried past!
Down, or my heavy heart must break.

Dr. Irving, the late librarian of the Advocates' Library, Edinburgh, and author of "The Life of Buchanan," was a combination of the genuine antiquary, and the severely formal man of letters. He wrote nothing that was not, in some degree or respect, of sterling value, and

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he wrote about matters that lay beneath the strata into which most men dig; but everything he wrote was characterized by a painful formalism and excessive propriety of style, and by a want of judgment in knowing what *not* to say, as well as what to give prominence to in his works. This is precisely the character of this, his posthumous *History of Scottish Poetry.** To an antiquary one fact is nearly as good, as interesting, as worthy of being elucidated as another; and accordingly we have many notes, nay, many pages, that the general reader will deem prosy and tiresome. Yet the work is a valuable, and will be a standard history. It extends from the time of Thomas the Rhymer, in the end of the thirteenth century, to the beginning of the eighteenth, ending with Lady Wardlaw, the imitator of old Ballads, and supposed author of "Hardiknute."

In History proper, there are few new works claiming more than a passing notice. The controversy on a science of history, to which we referred in a previous number, is still raging. Mr. Goldwin Smith has become the Ishmael of the strife. He is at feud with the *Westminster Review* as the champion of the Comtian and Buckelian view of a positive science of history, as regular as the laws of the physical universe. He is equally at issue with Professor Mansel on the Necessarian Doctrine; and he has got into a sub-controversy with Mr. Newman on the character of Christ. In his lately published *Lectures on Modern History* † he takes up a middle position between the scientific school on the one hand, and those who substitute the absolute decrees of Providence for the capricious destinations of ancient fate. He is, however, more nearly allied to the latter than to the former opinions, basing his theory, as he does, on an estimate of two "grand facts,—the division of nations, and the succession of ages," facts which he surely cannot regard as beyond the reach of providential causes. With Mr. Smith's views of the advantages of the study of history in a University course, and of its value to those who are about to take part in events which shall become history in the future, we entirely concur.

Two works of considerable importance have recently been added to the literature of Anglo-Saxon history; important, however, rather from the collateral information they bring together, and from the discussions to which they have given rise, than from the validity of the conclusions at which their editor has arrived. Mr. Daniel H. Haigh, the well-known and zealous antiquary, has published two goodly quartos on *The Conquest of Britain by the Saxons*,‡ and on *The Anglo-Saxon Sagas*,§ in the former of which he insists upon the authenticity, as contemporary records, of the "Historia Britonum,"

* *The History of Scottish Poetry.* By David Irving, LL.D. Edited by John Aitken Carlyle. With a Memoir and Glossary. Edmonston & Douglas. 1861.

† *Lectures on Modern History, delivered in Oxford,* 1859-61. By Goldwin Smith, M.A., etc. Parker. 1861.

‡ *The Conquest of Britain by the Saxons;* a Harmony of the "Historia Britonum," the Writings of Gildas, the "Brut," and the Saxon Chronicle, with reference to the Events of the Fifth and Sixth Centuries. By Daniel H. Haigh. J. R. Smith. 1861.

§ *The Anglo-Saxon Sagas;* an Examination of their Value as Aids to History. A Sequel to the *History of the Conquest of Britain by the Saxons.* By Daniel H. Haigh. J. R. Smith. 1861.

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ascribed to Nennius, the "History" of Gildas, and Layamon's "Brut," as well as the Saxon Chronicle; and in the latter, claims for the Saxon poetical narratives, or Sagas, the same character of genuine historical records. The evidence—philological, geographical, and antiquarian—on which these conclusions are based, seems to have taken a much stronger hold of Mr. Haigh's somewhat credulous mind than it is likely to exercise over his readers.

The American War, or we should rather say Secession, to distinguish it from what is "looming in the future," is already giving rise to a peculiar literature, partly historical, partly diplomatic. Mr. Olmsted's *Journeys and Explorations in the Cotton Kingdom*,* an abridgment, or rather a condensation, of four volumes previously published on the same subject, is full of details, not merely interesting, but invaluable, at the present crisis, to all who are concerned in the commercial and social condition of the Southern States. The cause of the Southern States has been embraced with much zeal by Mr. Charles Lemprière, of the Inner Temple; but the special pleading and ingenuity of *The American Crisis Considered*† are not likely to secure a favourable verdict either for author or client. The South has found a more temperate and more judicious advocate in Mr. J. Spence, whose *American Union*,‡ if it does not convince us of the justifiableness of Secession, at least clears the ground of controversy of many errors and misapprehensions, and reduces the points at issue to a few simple elements of principle. Still more important service in this respect has been rendered by Professor Bernard in his *Lectures on the Present American War*,§ which show clearly and distinctly the position which international law requires this and every neutral country to occupy relatively to the severed States. However impending events may alter these relations, the important bearing of the questions here discussed on the ultimate issue cannot be lessened. These works, moreover, are contributions to the material out of which future history will be formed.

The biographical literature of the past quarter has been varied and interesting to an unusual degree. First on the list, by virtue of the sumptuous appearance which exquisite typography, and a profusion of delicate woodcuts, give the volume, we may mention Mr. Smiles's admirable *Lives of Engineers*.‖ As the *Lives of the Archbishops of Canterbury* is really an ecclesiastical history of England, so is Mr. Smiles's work in reality a history of English engineering and material progress.

* *Journeys and Explorations in the Cotton Kingdom;* a Traveller's Observations on Cotton and Slavery in the American Slave States. By Frederick Law Olmsted. 2 vols. Sampson Low, Son, & Co. 1861.

† *The American Crisis Considered.* By Charles Lemprière, D.C.L., etc. Longmans. 1861.

‡ *The American Union; its Effects on National Character and Policy; with an Inquiry into Secession as a Constitutional Right, and the Causes of the Disruption.* By J. Spence. Bentley. 1861.

§ *Two Lectures on the Present American War.* By Montague Bernard, B.C.L., Chichele Professor of International Law and Diplomacy in the University of Oxford. J. H. & J. Parker. 1861.

‖ *Lives of the Engineers.* With an Account of their Principal Works; Comprising also a History of Inland Communication in Britain. By Samuel Smiles.

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In this new field, into which he was led by his investigations for the "Life of George Stephenson," he has succeeded in giving interest to a subject the singular inattractiveness of which, as hitherto treated, has left it comparatively unexplored. He reviews the resistance of the inhabitants of this island to the encroachments of water, and their active efforts to expel the invader, from the earliest times; in the course of which he describes in graphic detail the labours of Vermuyden in draining Hatfield Chase, and the great level of the Fens. The main portion of his work, however, embraces minute and interesting biographies of Sir Hugh Myddelton (1555-1631), to whom London owed its earliest adequate supply of water; James Brindley (1716-72), the great surveyor and constructor of canals; John Smeaton (1724-84), the indefatigable and famous engineer of Eddyston Lighthouse; John Rennie (1761-1821), to whose genius London owes its finest bridges; and Thomas Telford (1757-1834), the modern "General Wade" of Scottish roads and bridges, the engineer of the great Caledonian and many other canals, of the Menai and others of our finest bridges. These, it will be seen, are representative men, whose works are monuments of the progress of England's material power. The lessons of their lives are not forgotten by Mr. Smiles, as those who know his "Self Help" will readily believe. Many are the instances in these volumes of difficulties conquered by the force of inborn genius, and of that humility of character which is so large an element in true greatness.

The *Life of Sir Ralph Abercromby* * is not only a fine and simple picture of the hero of Alexandria, but is an excellent military and political history of the period covered by his active career. It extends from the Flemish Campaign in 1793, following the outbreak of the French Revolution, includes his services in the West Indies, in Ireland, in Holland, and at Cadiz, and closes with his last glorious but fatal campaign in Egypt. Not less interesting, and even more full of adventure and strongly-marked character, is the *Life of Sir Charles Napier*,† one of a line of heroes who have conquered with the sword what they have celebrated with the pen. With the exception of a short interval between the close of Abercromby's career and the opening of Napier's, the work brings down the history of our relations with the East from the time of the former to a very recent date. Sir Charles was a British seaman of the old school, a naval worthy of the truest type. His remarkable services were so highly appreciated, and his loss was so profoundly mourned by the nation, that the graphic and faithful portrait of him drawn in these volumes cannot fail to be read with deepest interest by old and young alike. Triumphs of a different kind still are recorded, with a painstaking desire to be honest and impartial, in Mr. Thornbury's *Life of Turner*.‡ The book is, in itself, a triumph

* *Lieutenant-General Sir Ralph Abercromby, K.B.* (1793-1801). A Memoir, by his Son, James Lord Dunfermline. Edmonston and Douglas. 1861.

† *The Life and Correspondence of Admiral Sir Charles Napier, K.C.B.* By Major-General Elers Napier. 2 vols. Hurst & Blackett. 1861.

‡ *The Life of J. M. W. Turner, R.A.; Founded on Letters and Papers furnished by his Friends and Fellow-Academicians.* By Walter Thornbury. 2 vols. Hurst & Blackett, 1861.

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of perseverance—so many were the difficulties with which the subject was beset, so delicate was much of the ground which had to be trodden. The details of his professional life, and the carefully prepared catalogues of Turner's works cannot be more valuable to the Art-student than the career of the barber's son, who became the greatest painter of his time, will be interesting to the non-professional reader. It is in having produced such lives, such men as these, that England's chief greatness lies; and as we value their works, and reap the glory of their victories, so let us cherish their memories, and look to the inheritance of fame which they have bequeathed us.

M. Joseph Michon has taken for the subject of an academic discussion,* the history of agriculture among the Romans, and the numerous details contained in his book illustrate, in a very interesting manner, some of the most important facts connected with the home and foreign policy of the masters of the world. M. Michon begins, naturally, by pointing out the merits of the question he has engaged to elucidate; he remarks that it is of the highest consequence to appreciate the resources of every country as a corn-producer; to study its system of agriculture, the laws which regulate the importation and exportation of what we call bread-stuffs, and, in general, the complicated particulars bearing more or less immediately upon the topic. The safety of many a government has been imperilled through the scarcity of corn, and we have not unfrequently seen a throne, which was apparently resting upon the most solid basis, swept away amidst the cries of famine raised by a helpless population. The *brochure* we are now considering is divided into two parts; in the first place, our author treats of what we may call the natural history side of the question; whilst the second section is exclusively taken up by a rapid sketch of the legislative enactments made at the several periods of Roman history. M. Michon has vehemently, but not unjustly, blamed the Roman emperors for the fictitious and demoralizing way in which they kept the inhabitants of the metropolis supplied with bread; the system of gratuitous distributions could not but strike a death-blow at agriculture, and, accordingly, the decay of that useful science began at the time when the Republic fell under the attacks of military despots. On the whole, the volume entitled *Des Céréales en Italie* is interesting; it has been carefully prepared, and the notes which illustrate it deserve likewise to be mentioned.

Some of our readers may, perhaps, remember that in the course of the year 1847, the United States Congress ordered an inquiry to be made, touching the history of the North American Indians, their past vicissitudes, their present condition, and the possibility of bringing them more thoroughly under the civilizing influence of Christianity. A commission was appointed, and statistical documents of the greatest value were collected together, chiefly through the instrumentality of Mr. Henry Schoolcraft, who had for many years devoted his time and energies to researches bearing upon this very subject. The report of

* *Des Céréales en Italie sous les Romains.* Par Joseph Michon. Paris, Durand. London, Barthès and Lowell. 1861.

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the Commissioners was published in 1851, and M. Mondot's volume* is merely an abstract of the data which it embodies. If we English know as yet so little about the wild tribes of North America, French readers are still more ignorant, and therefore a work like the present one was a desideratum in literature. M. Mondot writes in a very graphic and pleasing manner; he has succeeded in combining the accuracy of a Parliamentary blue-book with the vigour and eloquence of a true historian.

Amongst all the classical Greek authors, Arrian is one of those about whose life we have the fewest particulars. We know that he was born at Nicodemia, that he commanded in Cappadocia during the reign of Adrian, but we know very little else besides. Yet no one can deny that he was a man of considerable talent. He has left some reputation, both as a philosopher and as an historian, and his celebrated letter to the emperor, known by the name of Arrian's Periplus, is of very great importance, on account of the light it throws on the ancient geography of the shores of the Black Sea. M. Chotard has had, we think, a most happy idea in devoting some of his time to a monograph of that writer,† and the result of his labours is now before us in the form of a very elegant octavo volume, beautifully printed and illustrated with an excellent map. M. Chotard begins by a summary of the Periplus; he points out the general character of the book, its matter-of-fact style, and the absence of method which distinguishes it. Arrian, in drawing up that document, had no idea of producing a specimen of fine writing; yet here and there we see him departing a little from the dryness of a mere geographical compiler; he quotes Homer and Æschylus; he alludes to Xenophon. We may further notice with M. Chotard that, as an authority, Arrian is not uniformly to be trusted. His description of the localities included between Trapezus and Dioscurias, being the result of personal survey, may be implicitly accepted; but when he comes to the Palus-Mæotis, and to the northern coast as far as the Ister, he is generally less exact; and his account of the Chersonesus is altogether worthless, compared with the details supplied by Strabo. M. Chotard goes on to give us a French translation of the Periplus, and then a lengthened commentary, which embodies not only the results of Arrian, but also the descriptions and statements to be found in the other classical geographers.

Amongst all the French writers of the seventeenth century, few have remained so decidedly and so deservedly popular as La Fontaine. There are, we grant, many sad blots in his moral character, nor is it to be expected that his peculiar qualities as an author should be equally esteemed by all critics; but, with Molière, he is unquestionably the most genuine representative of the French national tendencies at the time when he lived, and, taking him altogether, there is scarcely any doubt

* *Histoire des Indiens des Etats Unis.* Par Armand Mondot, professeur de littérature étrangère à la faculté des lettres de Montpellier. Paris, Durand. London, Barthès and Lowell. 1861.

† *Le Périple de la mer Noire. Par Arrien. Traduction, étude historique,* etc. Par Henry Chotard. Paris, Durand. London, Barthès & Lowell. 1861.

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that he must be considered the best of all fabulists, both ancient and modern. M. P. Soullié has taken this fact as a text, in illustration of which he has drawn up a very complete and amusing history of fable composition, from the earliest epoch down to La Fontaine himself.* This work is divided into three parts. The author begins by the theoretical view of his subject; he establishes the principles which, as he thinks, should direct the taste of all fabulists, and he illustrates, with a variety of quotations, these rules so far as they apply first to the philosophy of apologues, and then to the style or language. The second division of the volume, purely historical in its character, is nothing else but a sketch of all those authors who, in India, in Greece, at Rome during the Middle Ages, and at a more recent period, prepared the way for La Fontaine. This section is particularly interesting, and must have necessitated a vast amount of research. After examining and quoting extensively the chief fabulists of ancient and modern times, M. Soullié concludes this division of his work by an appreciation of the amount of assistance for which La Fontaine was indebted to his predecessors. Æsop, Phædrus, and Abstemius supplied him with a certain number of subjects, but as far as the style and general character of the composition are concerned, he should be chiefly compared to Rabelais, and to the Italian *conteurs* of the Renaissance period. The third book of M. Soullié's treatise is exclusively taken up with an account of La Fontaine, not, indeed, from a biographical point of view, but in his intellectual capacity. Our author examines, first, how far the French fabulist wrote in accordance with the abstract ideas stated at the beginning of the volume; he then inquires whether he was superior or inferior to those whom he imitated, and he concludes by pronouncing him to be "le poète le plus original, le maître de ces sujets étrangers, et le modèle d'un genre qu'il rend impossible à ses successeurs."

M. Damiron, *Membre de l'Institut*, is well known as one of the ablest metaphysicians of the present day. He belongs to the generation of thinkers who, thirty years ago, followed the brilliant impulse first given by M. Cousin, and succeeded in dethroning, for a time at least, the sensationalist doctrines which had till then, in France, been universally, or almost universally accepted. M. Damiron was for several years lecturer at the Sorbonne; his name is chiefly known in connection with a series of works on the history of philosophy during the seventeenth, eighteenth, and present centuries; and now, having retired from the more active duties of oral instruction, he has collected, in a valuable octavo, a series of discourses or addresses which he asks the public to consider as an adequate specimen of his system of teaching.†

The introduction to M. Damiron's *souvenirs* is a kind of autobiographical preface, which reminds us very strongly of the late Augustin

* *La Fontaine et ses devanciers, ou histoire de l'apologue jusqu'à La Fontaine inclusivement.* Par P. Soullié. Paris, Durand. London, Barthès & Lowell. 1861.

† *Souvenirs de vingt ans d'enseignement*, etc. Par Ph. Damiron, Membre de l'Institut. Paris, Durand. London, Barthès & Lowell. 1861.

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Thierry's well-known preface to the *Dix ans d'Etudes Historiques*. Not that the metaphysician's essay is an imitation of the historian's; but when thoughtful men are led to take a retrospective survey of their life, they cannot help, if they form a proper estimate of things, being overcome with a kind of melancholy feeling suggested by the inadequacy of our efforts towards realizing what *we know* we ought to do. This idea gives great value to M. Damiron's preface, which contains, besides, a number of curious details on the Sorbonne, and on the mode of teaching established there. The discourses published here are seven in number, and designed to illustrate certain topics of moral philosophy and theodicy; they are, in fact, a series of inaugural lectures, and they seem to us equally remarkable when we consider them as mere literary compositions, or, on the contrary, as expositions of high and ever-important practical truths.

The works of Aristotle, translated into French by M. Barthélemy Saint Hilaire, have recently suggested several interesting *brochures* which require here a special notice. M. Thurot, Professor at the Faculté des Lettres of Clermont Ferrand, publishes, under the modest title *Etudes sur Aristote*,* a treatise fully deserving, if time would allow, an extensive *compte-rendu*. Let us at least recommend it to the attention of our readers as a very good specimen of the state of classical studies on the other side of the Channel. M. Thurot's remarks are both of a philological and of a philosophical character. He considers, first, the text of Aristotle's book on polities, and proposes a number of emendations and corrections which seem to us generally most judicious. He acknowledges that every attempt to criticise that portion of the Stagyrite's works must necessarily be very conjectural, because the authority for the text itself is one single MS., which was known to be defective, and which is now lost. M. Thurot's opinions are not hastily formed, but for this reason he maintains them in a very decided manner. As a writer, he deserves to be noticed on account of his concision, the vigour and clearness of his style, and his apparent aversion for all those ornaments which authors so frequently indulge in. Aristotle's system of politics is the principal subject discussed by M. Thurot, and the French commentator, whilst clearly pointing out the peculiar views entertained by the peripatetic philosopher, proves that between them and the theories of Plato the difference is by no means so great as people generally suppose. M. Thurot has likewise some very interesting remarks on Aristotle's logic, but for this particular question we refer the reader to M. Rondelet's *Théorie Logique des Propositions Modales*.† This excellent volume contains a full and masterly discussion of a branch of logic which has been until lately too much overlooked; it is the production of a gentleman who has already obtained much reputation in various walks of literature.

During the three months elapsed since the publication of our last

* *Etudes sur Aristote.* Par Ch. Thurot. Paris, Durand. London, Barthès & Lowell. 1861.

† *Théorie Logique des Propositions Modales.* Par M. A. Rondelet. Paris, Durand. London, Barthès & Lowell. 1861.

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number several works of historical interest have appeared on the other side of the Channel; we would notice as especially striking M. Edmond de Pressensé's *Histoire des trois premiers Siècles de l'Eglise Chrétienne.** M. de Pressensé is quite a young man; after having studied Divinity under Neander and Vinet, he returned a few years ago to Paris, where he became one of the pastors of an Independent congregation, and he has always taken an active part in the Protestant movement, either as a journalist or as a pulpit orator. The book he now publishes in two volumes is the continuation of another one which appeared some time since. It embraces an account of the great conflict between heathenism and the early Christian Church, and the narrative of the striking events which marked the reigns of the Antonines and of Diocletian is relieved by literary appreciations of Tertullian, Hippolytus, Clemens Alexandrinus, and the other apologetic writers of the age. M. de Pressensé has evidently made himself thoroughly acquainted with all the treasures of German erudition; but he displays the greatest discrimination in the use of his authorities, and the true originality of his thoughts is one of his chief qualities.

Let us conclude this notice by just naming the second edition of MM. Burnouf & Leupol's *Sanscrit Grammar*.† We have here more than a mere reprint, for the learned authors have judiciously added some necessary developments to certain parts which required further elucidation, and they have given the Devanagari equivalents of all the words quoted in their valuable school-book.

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## XII. REVIEWS.

*Lectures on the Science of Language.* By Max Müller, M.A., etc. London: Longmans. 1861.

It is a fact of no ordinary significance that, in the height of the London season, an enthusiastic audience of both sexes crowded the benches and endured the heat of a popular lecture-room, not to witness the brilliant experiments, or be fascinated by the revelations of a Faraday or an Owen, but to listen to a philosophical exposition of the inner mysteries of language. Grammatical analysis is not wont to absorb the interests and kindle the enthusiasm of a miscellaneous crowd. Considered usually in the light of a thorny path, leading to fertile fields beyond, as a painful necessity before the student can revel in the poetry and philosophy of a national literature, some marvellous influence must have been at work to convert this apathy and repugnance into interest and enthusiasm, and to strew this path of thorns with flowers; and, if the existence of this influence is no speculative assumption, but a fact in the history of our intellectual culture,

* *Histoire des trois premiers Siècles de l'Eglise Chrétienne.* Par E. de Pressensé. 2d Série. 2 vols. Paris, Meyrueis; London, Barthès & Lowell. 1861.

† *Méthode pour étudier la Langue Sanscrite.* Par Emile Burnouf et L. Leupol. 2d Edition. Paris, Duprat. London, Barthès & Lowell. 1861.

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patent to all, it becomes the duty of those who watch the changes and register the various phenomena of the educational world to direct the special attention of educators to that which must eventually become a vital principle in their systems of instruction.

During the last century questions of deep interest and significance, respecting the origin and history of language, presented themselves to isolated thinkers. The answers, based upon an imperfect induction and unsound premises, were eminently unsatisfactory, and, instead of securing the acquiescence, provoked the ridicule and antagonism of the literary world. This might have been anticipated, for the infancy of every science presents an unvarying record of crude and fanciful theories. But the vital importance of the questions thus raised never ceased to be recognised; these problems never lost their attractive character. Out of the hints and materials accumulated by numerous independent workers the science of language gradually emerged in a form sufficiently matured to attain a definite position among the recognised branches of human knowledge. Silently, almost unnoticed by the careless eye, it has absorbed the attention of thoughtful students in many lands, until the conviction has gradually rooted itself in the public mind that a knowledge of its principles is essential for sound scholarship and philosophical criticism.

The older Universities have lately awakened to a consciousness of the true character of their mission as national teachers; and the appointment of Professor Max Müller to a chair at Oxford was an important indication that one at least of these noble institutions was no longer "a barge moored in the stream, to measure the velocity of the passing current."

The lectures delivered by Professor Müller at the Royal Institution, and their subsequent publication, were the first extra-academical attempts in this country to enlist the sympathies of the general public in the principles of the new science. The undertaking presented difficulties of no ordinary character, arising partly from the novelty and partly from the nature of the subject; and, in justice to the lecturer, we frankly admit that he has handled a very intractable theme with remarkable tact and ability. His style is clear and animated, and his illustrations are usually selected with great judgment, and exhibited in lively and graphic language.

The lectures are nine in number. Of these the first two are chiefly introductory; the third treats of the science in its empirical stage; the five following are devoted to an examination of the stage of classification, and the last to the theoretical stage. In explanation of these terms the lecturer invites attention to the fact that the history of every science indicates three distinct periods of development. First, the tentative or empirical stage, when the early pioneers are feeling their way, indulging in blind speculations, and endeavouring to raise a shapely superstructure on weak and treacherous foundations. These futile and isolated attempts are necessary and important, inasmuch as materials are then accumulated for the benefit of a later generation. In the second period the accumulated materials of the early specula-



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tors are employed to furnish the basis of a formal classification, which gradually assumes the character of a scientific system. The third period is devoted to theoretical investigations respecting the ultimate laws and first principles upon which the scientific classification rests. Each of these periods of development in the science of language is ably discussed in the work before us.

Our limited space will not permit us to follow Professor Müller into these interesting fields of research, but as the volume is one of peculiar interest and importance to every enlightened teacher, we are constrained, in the conscientious discharge of our duty, to direct their attention to a few of those doubtful statements which will inevitably appear in a work embracing so wide a field of inquiry, and involving details of so varied a character.

The special merit of the volume consists in the clear and able analysis of the ethnological speculations of the numerous writers who have supplied the author with the great mass of his materials; but when Professor Müller proceeds to illustrate his views by examples drawn from comparative Grammar, or when he ventures upon theories for which he alone is responsible, we have observed a certain degree of carelessness, or unconscious error, which we were not prepared to encounter in the writings of the philological representative of the University of Oxford.

We will select one salient illustration; and we select it because the question involved is one that must of necessity engage the attention of every classical teacher. After remarking that there existed in all the Aryan languages "a case expressive of locality, which grammarians call the *locative*," and pointing out that "the termination of the locative is simply short *i*," the writer proceeds: "It can be proved that the locative has actually taken in some cases the place of the genitive. The *æ* of the genitive was originally *ai*, that is to say, *the old locative in i*. And here you will see how grammar, which ought to be the most logical of all sciences, is frequently the most illogical. A boy is taught at school that if he wants to say, 'I am staying at Rome,' he must use the genitive to express the locative. How all this is achieved by what is called philosophical grammar, we know not, but comparative grammar at once removes all difficulty. It is only in the first declension that the locative has supplanted the genitive, whereas *Carthaginis* and *Athenarum*, being real genitives, could never be employed to express a locative" (p. 207). This is indeed a startling doctrine for comparative grammarians. We suspect that the author is the victim of an absurd rule contained in many popular grammars, that "*at*, a place," is expressed by the genitive of the singular, and the dative of the plural, in the first and second declensions, and by the ablative alone in the third. If so, we can pardon the calumny that "grammar, which ought to be the most logical of all sciences, is frequently the most illogical." We must apologize to our readers for stating an elementary fact in Greek and Latin Grammar. The genitive case-ending is ος in Greek, *is* in Latin; θεα-ος = θεας; *familia-is* = *familiās*: *s* is frequently dropped; θεο-ος = θεο-ο = θεου; *deo-*

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*is = deo-i = dei ; aura-is = aura-i = aura-e.* This truncated *is* Professor Müller mistakes for the dative suffix *i*. But can he seriously imagine that *picta-i*, *aura-i* in Virgil are locatives distorted into genitives by the poet's fancy? It was shown many years since, by one of our ablest Latin scholars, that in all the instances included in the popular grammar-rule the idea of locality was consistently represented by the dative or locative. *Roma-e* (*Roma-i*), *Thebis*, *Sagunti* (*Sagunto-i*), and *Delphis*, are all datives, and even *Karthagin-e* is an old form of the dative recognised in existing monuments of the Latin language. Thus all is harmony and common sense; and speculations as to the locative supplying a suffix for the genitive ought never to have disfigured a work of this character.

The author appears, moreover, to have a confused idea of the separation of the radical from the suffix. In the passage cited above, he mentions the "*æ* of the genitive," apparently forgetful or unconscious that *a* is an integral part of the root, and *e* the suffix. We should have attributed this to negligence in writing, did we not meet with such passages as the following:—"Nor is there any doubt that in the Latin *bo* of *amabo* we have the old auxiliary *bhu*, to be, and in the Greek future *σω* the old auxiliary *as*, to be." Surely this looseness of expression (for we cannot suppose the writer to be ignorant of the real nature of the suffix *o*), is inconsistent with the character of a scientific analyst of language.

Again in his classification of roots the author is singularly unfortunate in the selection of his examples. "Primitive roots are those which consist (1) of one vowel, for instance, *i*, to go; (2) of one vowel and one consonant, for instance, *ad*, to eat." A superficial examination of the Indo-European forms of the verb *i*, go, would have satisfied Professor Müller that the word has lost an initial consonant. He need not indeed have travelled beyond the limits of Greek and Latin, where we find *βα-σις* and *am-bi-re*, *am-bi-tio*, etc. A similar inspection of the forms of the verb *eat* would have disclosed the fact of a missing consonant. Compare *am-bed-o* and the Teutonic *bissen*, *bite*, *bit*, etc. We will merely add that few careful philologists would have selected such forms as *spec* and *spand* as elementary roots.

We are compelled to look with suspicion upon many of the special derivations scattered through the volume; for instance, that the English *earl*, Norse *jarl*, is "a corruption of the A.-S. *ealdor*." We read (p. 12), "no one doubts that *Luna* was simply a name of the moon; but so was likewise *Lucina*, both derived from *lucere*." If we compare *μηνη* with *σε-ληνη*, and *Luna* with the Teutonic *mona*, *mena*, and remember the *l* sometimes represents *m*, we should hesitate to identify the word with *luc*, light. The statement that "a new verb *spectare* is formed from the participle of *spicere*," is very doubtful. But we are exceeding our limits. We may be told that these objections are trifling and incidental; but, since they are of an elementary nature, they perhaps furnish a measure of the degree of confidence to be reposed in the author's more elaborate theories.

After a careful perusal of those portions of the work in which the

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various theories of the origin of language are discussed, we are left with an unsatisfactory impression, that the author, in his zeal for one peculiar and questionable hypothesis, has, perhaps unconsciously, misrepresented the views of others. This is either weak or disingenuous, or both. We find, for example, the doctrine of Adam Smith thus described:—"As to imagining *a congress* for settling the proper exponents of such relations as nominative, genitive, singular, plural, active and passive, it stands to reason that, if such abstruse problems could have been discussed in a language void of inflections, there was no inducement for agreeing on a more perfect means of communication." True; but *was* this the theory proposed? In a similarly disingenuous manner he has treated the Onomatopoieic system, which he is pleased to travesty under the name of the "Bow-wow" doctrine. We recommend to his careful consideration the Introduction to Mr. Wedgwood's Dictionary of English Etymology.

But while attacking with weapons neither acute nor logical the current speculations on the origin of language, the author has had the courage to propound an original theory of his own. This is fair and candid. The philological world is invited to accept a substitute for the groundless fancies that have run riot in the brains of men, and misled them so long. And what is the substitute offered? Professor Müller shall explain:—"After the observer has collected his facts, and after the classifier has placed them in order, the student asks, what is the origin and what is the meaning of all this? and he tries to soar, by means of induction, or something even of divination, into regions not accessible to the mere collector." The author has reserved for the close of his last lecture the revelation of the mystery. The problem for solution is, what was the origin of the roots which form the foundation of all human speech? We give the answer in the lecturer's own words—"The 400 or 500 roots which remain as the constituent elements in different families of language are not interjections, nor are they imitations. *They are phonetic types produced by a power inherent in human nature.*" The answer is brief, but dark. We subjoin the explanation:—"Man, in his primitive and perfect state, was endowed not only, like the brute, with the power of expressing his sensations by interjections, and his perceptions by onomatopoieia; he possessed likewise the faculty of giving more articulate expression to the rational conceptions of the mind. That faculty was not of his own making. It was *an instinct*, an instinct of the mind, as irresistible as any other instinct."—(P. 370.) If we understand this aright, we are asked to believe that each member of the earliest human society was gifted with a supernatural instinct which suggested the appropriate term for expressing an idea. We are not told whether this divinely-implanted instinct suggested the *same* term for the same idea to each individual, but from what follows we infer that it was liable to grave inconsistencies and irregularities. "The number of these phonetic types must have been almost infinite in the beginning, and it was only through the same process of natural elimination, which we observed in the early history of words, that clusters of roots, more or less synony-

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mous, were gradually reduced to one definite type." It is evident, however, that, having once admitted the existence of this root-creating instinct, the author has endowed his primitive man with a very dangerous faculty. He will go on producing roots in embarrassing numbers, unless stopped in time. Something must be done to get rid of this haunting monster. More fortunate than Frankenstein, the author strangles it at once. "Man loses his instincts as he ceases to want them. His senses become fainter when, as in the case of scent, they become useless. Thus the creative faculty which gave to each conception, as it thrilled for the first time through the brain, a phonetic expression, *became extinct when its object was fulfilled.*" Having thus stopped the supply, the author next proceeds to dispose of the superfluous roots by a process of natural selection and elimination, and the theory is complete. He concludes with the following singular statement:—"The science of language thus leads us up to the highest summit, from whence we see into the very dawn of man's life on earth; and where the words which we have heard so often from the days of our childhood—'and the whole earth was of one language and of one speech'—assumes a meaning more natural, more intelligible, more convincing than they ever had before." When each man supplied himself with an unlimited number of roots, we imagine that, instead of the whole earth being "of one language and of one speech," no two individuals could have been mutually intelligible. The author observes that, in inquiries of this nature, "the mind of man, no doubt, has frequently met with the fate of Phaeton; but, undismayed by failure, he asks again and again for his father's steeds." These steeds, under the guiding hand of Professor Müller, have proved but restive animals. They have borne him into regions where more cautious men would hesitate to follow. It was shrewdly remarked by Quintilian, "expedire grammatico *etiamsi quædam nesciat.*"

*A Compendious History of English Literature, and of the English Language, from the Norman Conquest.* With numerous Specimens. By George L. Craik, LL.D., Professor of History and of English Literature in Queen's College, Belfast. 2 vols. London: Griffin, Bohn, and Co. 1861.

Professor Craik's well-known tastes, his professional duties, and his previous works, alike point him out as a man well fitted, in every respect, for the task he has here undertaken, and has so creditably and successfully performed. His "Sketches of the History of Literature and Learning in England," published some seventeen years ago, as six volumes in Mr. Knight's monthly series, acquired, at a time when Histories of English Literature were rarer even than they are now (and good ones are still rare enough), a high character for lucid exposition and just criticism; indeed, it is constantly quoted and referred to as a standard work, notwithstanding the unpretending and inconvenient form of its publication. Then his "English of Shakespeare," a philological commentary on *Julius Cæsar*, shows him to be

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a critic, both verbal and æsthetic, of a high order. Again, his "Outlines of the History of the English Language," a compend of his Lectures on that subject, primarily for the use of his class, is an admirable condensation of all the facts and theories that have arisen in the course of philological research into the origin and growth of our mother-tongue. Lastly, and not to mention his occasional papers on literary and philological subjects, that he is not a mere compiler, or a fashioner of other men's stuff, in the field of literature, is abundantly shown in his able analyses and summaries of the works and lives of Spenser and Bacon, contributed to the "Masterpieces of English literature," also in Charles Knight's series.

Dr. Craik's labours in all these departments—the historical, the critical, the philological, and the analytic—are gathered up in the "Compendious History" now before us. It has for its basis the first of the above-named works, which, indeed, is incorporated in it almost entirely. It differs from that work, however, in this respect, that whereas the earlier "Sketches" viewed the national literature in connexion chiefly with the progress of learning and science, the later "History," while not excluding that relation, views it specially in connexion with the development of the English language. And here it is important to notice the convenient and original principle on which Dr. Craik has divided the life of the language into distinct stages. The language, he says truly, which is now heterogeneous in its elements and analytic in its forms, was, at one period, both *homogeneous* and *synthetic*: that period was the *first* stage in its career. In its progress, and amidst many subordinate changes, it has undergone only two grand revolutions. By the first of these it lost its *synthetic* character; that is to say, it lost its terminations and case-endings, while still remaining homogeneous: that marks its *second* stage. By the second of these revolutions, inaugurated by the Norman Conquest, it also lost its *homogeneous* character; that is to say, elements were introduced into it from new sources: that marks its *third* stage, in which it at present continues. The first stage, that of simple English, terminated some time before the Norman Conquest; the second, that of broken English, followed that event, and extended well into the thirteenth century. To the third alone, that of mixed English, does the classical literature of England properly belong. They are not, however, wholly co-extensive. The mixing process had to go on for nearly a century before the language became fully available for the purposes of literature. That brings us down to the time of Chaucer and Barbour, of Mandevil and Trevisa and Wycliffe; and with them, accordingly, do the annals of our literature proper begin.

An introductory chapter is occupied with a discussion of the relations of language and literature to each other, a review of the languages of modern Europe, and of the English language in the earliest of the above-named stages, with notices of our early literature in the Latin and Celtic languages. A second chapter is devoted to the Norman period, during the early part of which the English language was in abeyance, and in the later was revived,—still homogeneous in its

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vocabulary, but analytic in its grammar. The third chapter summarizes the literature of the transition stage of a century between the close of the Norman period and the time of Chaucer. All this is treated very succinctly and briefly, as was proper. The survey of the literature is chronological and synoptic rather than critical. The account of the language, up to this point, is more detailed, as was also meet. Indeed, the history of the language is almost exhausted (saving a few incidental references afterwards) within the first two hundred pages of the first volume. There the subject is treated very fully; but we regret that Dr. Craik has not taken occasion to remark upon the later tendencies of the language, as well as upon the more recent aspects of the literature. Many influences have been at work upon both the vocabulary and the grammar since the revival of letters, of which some more particular notice should have been taken in a "History of the English Language."

And here we may point out a defect which attaches to the arrangement of the main portion of the work. It is simply that the successive periods are somewhat imperfectly classified. There is a want of evident landmarks throughout the work, at which the mind can pause, and gather up the results of the literary activity of great periods, so as to discover the principles which regulate the onward flow of literature. Then, the periods denominated "Third English," "Middle and latter part of the Eighteenth Century," "The Century between the English Revolution and the French Revolution," and the subsequent epochs, are all enumerated in the Index, and follow each other in the body of the work, as if they were *co-ordinate;* whereas, on Dr. Craik's own principle, the first of them *includes* all the others. The book is, indeed, a succession of paragraphs rather than of chapters, each of them with a separate heading—all of them with the same *kind* of heading—and with no number or other distinction to indicate whether it is a principal or subordinate section, the beginning, middle, or end of an epoch. What we desiderate will be understood by those who are acquainted with the late Professor Spalding's admirable, though unpretending, School Manual of *English Literature,*—a work, the thoroughness of the method of which alone renders manageable the excessive fulness of its matter, both in fact and in thought. Whatever we may think of the *divide et impera* policy in other matters, there is no doubt that, in wide and varied subjects like that in hand, we must in all cases *divide* before we can hope to *master* them.

Here, however, our fault-finding ends. Our objection applies solely to method, not to matter. The principle which has guided Dr. Craik in determining what is literature and what is not, is perfectly distinct. "It is only great names and great works," he says, "which make a literature." And accordingly, he has given by much the larger share of his space to critical and analytic surveys of Chaucer, Spenser, Shakespeare, Bacon, Milton, Dryden, Pope, Burke, etc.; but not *all* his space, for there are many writers in the second grade, and even lower in the scale, who have reflected the tendencies of their time, and have taken their place in the history of thought. Of these, therefore, some notice is also taken, that the book may have the char-

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acter and serve the purpose of an encyclopædia as well as of a history. A subordinate principle has been, to devote more space to those even of our great writers who are not much known, than to those who are universally and constantly read: on this principle 61 pages are given to Chaucer, while Shakspeare has only 9; the amount of critical remark is, however, about the same in both.

Each of these sections on the master minds in our literature is indeed an able and exhaustive essay—in part biographical, in part critical and analytic—on the author to whom it is devoted, and on his works. It is perhaps an advantage arising from the looseness of its method above referred to as a defect, that the volumes can be opened at any section, almost at any page, and read onwards without immediate reference to what has gone before. These essays are marked by much acuteness and discrimination in the criticism of styles and works, and by a ready power in grasping the salient points in a controversy, or the leading features in a mental constitution,—all couched in a graceful and simple style, and touched with a firm but delicate hand. There is some excellent writing in the short section on the novelists of the eighteenth century. The contrast between the mind and works of Defoe and that of "the novelists" is ably and acutely drawn; and the styles of Richardson, Fielding, and Smollett themselves are as successfully discriminated. Of the full-length portraits, that of Burke is one of the most appreciative and faithful. From this we quote the following paragraph on Burke's fundamental view of a constitution:—

"Burke was our first, and is still our greatest, writer on the philosophy of practical politics. The mere metaphysics of that science, or what we may call by that term for want of a better, meaning thereby all abstract speculation and theorizing on the general subject of government, without reference to the actual circumstances of the particular country and people to be governed, he held from the beginning to the end of his life in undisguised, perhaps in undue, contempt. This feeling is as strongly manifested in his very first publication, his covert attack on Bolingbroke, as either in his writings and speeches on the contest with the American colonies or in those on the French Revolution. He was, as we have said, emphatically a practical politician, and, above all, an English politician. In discussing questions of domestic politics, he constantly refused to travel beyond the landmarks of the constitution as he found it established; and the views he took of the politics of other countries were as far as possible regulated by the same principle. The question of a revolution, in so far as England was concerned, he did not hold to be one with which he had anything to do. Not only had it never been actually presented to him by the circumstances of the time; he did not conceive that it ever could come before him. He was, in fact, no believer in the possibility of any sudden and complete re-edification of the institutions of a great country; he left such transformations to Harlequin's wand and the machinists of the stage; he did not think they could take place in a system so mighty and so infinitely complicated as that of the political organization of a nation. A constitution, too, in his idea, was not a thing like a steam-engine, or a machine for threshing corn, that could be put together and set up in a few weeks or months, and that could work equally well wherever it was set up; he looked upon it rather as something that must in every case grow and gradually evolve itself out of the soil of the national mind and character, that must take its shape in a great measure from the prevalent habits and feelings to which it was to be accommodated, that would not work or stand at all unless it thus formed an integral part of the social system to which it belonged."

Though there is often much earnestness and animation in Dr. Craik's pages, he is never carried away thereby into a hasty judgment

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or extravagant praise. His literary opinions have the air of confirmed beliefs that have been held for years, yet they are never announced dictatorially, or so as to offend either the best or the worst informed of his readers. This deliberateness and calmness we attribute to Dr. Craik's strong common sense, a quality conspicuous in every page he has written. As an instance of this temperate and judicial tone we quote the following sentences on Wordsworth, a theme on which most men are apt to let their language become inflated, or diffuse and vague :—

"It is part, and a great part of what the literature of Germany has done for us within the last sixty years, that it has given a wider scope and a deeper insight to our perception and mode of judging of the poetical in all its forms and manifestations; and the poetry of Wordsworth has materially aided in establishing this revolution of taste and critical doctrine, by furnishing the English reader with some of the earliest and many of the most successful or most generally appreciated examples and illustrations of the precepts of the new faith. Even the errors of Wordsworth's poetical creed and practice, the excess to which he has sometimes carried his employment of the language of the uneducated classes, and his attempts to extract poetical effects out of trivial incidents and humble life, were fitted to be rather serviceable than injurious in the highly artificial state of our poetry when he began to write. He may not have succeeded in every instance in which he has tried to glorify the familiar and elevate the low, but he has nevertheless taught us that the domain of poetry is much wider and more various than it used to be deemed, that there is a great deal of it to be found where it was formerly little the fashion to look for anything of the kind, and that the poet does not absolutely require for the exercise of his art and the display of his powers what are commonly called illustrious or distinguished characters, and an otherwise dignified subject, any more than long and learned words. Of all his English contemporaries Wordsworth stands foremost and alone as the poet of common life."

We have commended Dr. Craik's style, but does he not perpetrate something like a solecism in the last of the above sentences? We suppose Wordsworth could be the "foremost of his contemporaries" only in the sense in which Milton describes Eve as the "fairest of her daughters." This, however, by the way.

Instead of continuing the detailed history of our literature down to our own day, Dr. Craik has closed his work with an essay on "The Victorian Age," in which the leading features of contemporary literature are carefully and cautiously delineated. These features are, he says, the superiority of its prose to its verse, the preponderance of narrative, the number and excellence of its female authors, the introduction of foreign (chiefly German) modes of thought and expression, the passion for novelty and love of innovation, and lastly, the ostentation of art in its structure. We may add that a copious index makes the work equally serviceable as a book of reference and as a history, and we may cordially recommend it as the most original, readable, and trustworthy guide to the history of our literature that has yet appeared.

*Fabulæ Choliambicæ Græcæ.* Fasciculus I. (pp. 1-8). 1856. Fasciculus II. (pp. 9-16). 1860. Paris, Eugène Belin.

THESE Greek Choliambic Fables, twenty-five in number, come to us unprefaced by any account of their history, and unillustrated by

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any note or comment. The politeness of the French editor would have been more complete, if he had furnished data on which to judge whether they profess antiquity, or only aspire to the rank of modern exercitations, after the manner of Babrius. The first fasciculus bears a date ten years later than that of the edition by Sir G. C. Lewis of the Fables of Babrius, part i. The second, dated 1860, is one year younger than the same scholar's edition of the second part of Babrius; respecting the genuineness of which there is every prospect of continued controversy, since the question is reopened by Professor Conington, in a German review, so carefully and ably, as to promise no easy task to the advocates of the "no forgery" theory in refuting his arguments. But with this question the *brochures* before us have no connexion, except in so far as they show "designed" coincidences with the prose Æsopian Fables; and it is contended by many that those in the MS. of Menas are "undesigned." These are probably the pastime of a French scholar of some taste and various reading,—suggested, perhaps, by Boissonade's edition of Babrius (part i.) in 1844; and, in the case of the second fasciculus, by the publication of the second part of Babrius in 1859. He seems to have proposed to himself an occupation, based on the discovery, by Bentley and others, of fragments of choliambic verses in the spurious prose collections bearing Æsop's name; and to have sought, like former critics, to make up of these, and of single lines of Babrius quoted by the grammarians (with, it must be added, large additions from his own stores of Greek), a number of fables, such as we might imagine Babrius to have written. Every fable, except the sixth, in the first fasciculus, has its counterpart in the prose collections; while the first, second, eighth, and ninth, savour also of a study of Aristotle, Plutarch, and Avianus respectively, in their versions of the same fables. Two of those in the first portion (and all but one in the second fasciculus) have the same titles as fables in the second part of Babrius, which the editor could not have seen when he published his first portion; though he had availed himself, for his fifth and twelfth fables, of five verses from Suidas and the *Etymological Magnum*, which have since appeared in the corresponding fables of the second part of Babrius. Otherwise, though it must be allowed that both our choliambist and the author of Babrius (part ii.), in different ways, remind us everywhere of the prose collections, they differ widely, each from other, in language and detail. One or two examples of this are all that our space will admit. In the Prose Collection (Teubner, 1854), the conclusion of fable 324 *b*, *ὄνος φέρων ἄγαλμα*, is *ὄνος εἶ θεὸν φέρων, ἀλλ' οὐ θεοῖς ὑπάρχεις ὁμότιμος*. The Babrian fable (II. lvii. v. 10) runs thus: *ὄνος, λέγων, εἶ σύ, θεὸν φέρων ὤμοις*; whilst our fabulist has *θεὸν φέρεις σὺ, κ'ου θεοῖ σπαρεδρεύεις*. Both coincide with the prose version, but, it would seem, independently of each other. Again, the second fable in the second fasciculus (xv., Æsop in a Dockyard), follows so closely the nineteenth of the prose fables in Teubner's edition, as to suggest its having been open before the composer. The prose fable finishes, *ἐὰν δὲ δόξῃ αὐτῇ καὶ τὸ τρίτον ἐκπιεῖν τὸ ὕδωρ, ἄχρηστος ὑμῖν ἡ τέχνη γενήσεται*. In the Babrian fable (II. iii.

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15, 16), we find ἐὰν δὲ δόξῃ καὶ τρίτον τόδε πράσσειν, οἰχήσεθ' ὑμῖν φροῦδα τάγε τῆς τέχνης. In that of our fabulist the same idea is thus expressed :—

ἐὰν δε δόξῃ τὸ τριτον αὐτὸ πραχθῆναι
φρονδὴ τοθ' ὑμῖν, ἄνδρες, οἴχεθ' ἡ τέχνη.

The epimyth of this version of the same fable bears marks of alteration from its prose original.

The only fable in the second fasciculus, not found in another form in the second part of Babrius, is the 24th (Mercury and the Image-maker), of which we quote the opening lines, to compare them with the 137th fable in the Prose Collection, which we subjoin :—

κατέβη ποθ' Ἑρμῆς οὐρανοῦ, θέλων γνῶναι
τίνος γε τιμῆς ἄρα λέλογχ' ἐν ἀνθρώποις,
βροτέῃ τε μορφῇ πλαστὸς ἦκεν εἰς γλύπτου.

P. F. Ἑρμῆς γνῶναι βουλόμενος, ἐν τίνι τιμῇ παρ' ἀνθρώποις ἐστὶν, ἦκεν ἀφομοιωθεὶς ἀνθρώπῳ εἰς ἀγαλματοποιοῦ ἐργαστήριον.

In the same version, we find the prose epithet of Mercury, ἐπικερδὴς, or, as it is given in F. de Furia's Collection, κερδῶος, amplified into τὸν κέρδος ἐξευρόντα; and the conclusions of both fables are almost word for word the same.

On the whole, if, as we suppose, the author or editor publishes these fasciculi as his idea of what Babrius might have written, it may be conceded that his metre is fair, his study of the prose fables extensive, and his perception of the necessity of poetic ornament to the versified fable, adequate, if not Babrian. On the other hand, he seems to have erred in too often using words and phrases almost peculiar to the tragedians and Aristophanes. Babrius had, as far as can be judged by his undoubted remains, a style and vocabulary of his own. A practised imitator should beware of importing into choliambics—which the revivers of that metre prescribed should retain the antique language of its founder, Hipponax—words, phrases, and constructions savouring of a later and more polished age. The introduction of such constructions as κλαγκτὰ καγχάζειν (though the latter word is Babrian) in the next verse after δεινὰ περισπῶμαι, a construction which is repeated abundantly page after page, denotes a mannerism better avoided; and the unearthing, from Apollonius and Lycophron, of such rare words as σίγυνον, a Cyprian word for a spear, says more for the research than the sagacity of an imitator.

In the first fasciculus the author rarely touches upon subjects preoccupied by the first part of Babrius, probably because he put it forth as a specimen of what the undiscovered remnant of that poet might have contained. In the second, he seems to have aimed at taking the same subjects as occur in the second, and as yet doubtful, part of Babrius, and to have set himself, after perusing a work which he did not consider worthy of the real Babrius, to treat these subjects more after his own idea of what Babrian choliambics should be. He has,

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at any rate, scorned to imitate the parallel fables in the second part of Babrius; and, by dealing with those subjects in his own fashion, may be supposed to consider that he is entering the lists against Menas, and not the real fabulist.

Curiously enough, the only fable in the first fasciculus not traceable to a prose version, is a rather broad hint to tyrants; who, like pigs (the fable is called "Æsop and the Pig"), know in their secret hearts that their sole opportunity of benefiting mankind, is when their throats are cut. If there were no other evidence of the date of these fables, might not this lead to an approximation, if we consider the city in which they are published?

We conclude with an English version of the second of the fables before us, which is a fair sample of the rest, and by comparison of which with Plutarch's Life of Themistocles, c. xviii., any reader will discover a similarity by no means Babrian.

FABLE II.—THE HOLIDAY AND THE DAY AFTER.

The fable runs, that thus the words of blame,
The Morrow's comments, to the Feast-day came:—
"How much thy nature, fond of crowd and noise,
Marring the daily round of life enjoys!
How dearly to derange and to upset!
With me no worries life's calm tenor fret,
But every duty hath its time and place."
The Feast-day, thus responding, cleared her case
From blame imputed:—"True thy words may be;
Yet if I fail'd, how couldst thou follow me?"

*The Principles and Practice of Common-School Education.* By James Currie, A.M., etc. etc. Edinburgh, James Gordon. 1861.

THERE is as yet no standard authority on the principles of the pedagogic science, no "Institutes of Education," to which all men can appeal, and which those who follow the art of teaching are expected to study—rationally to dissent from, or rationally to approve. Training Colleges have done much in diffusing a knowledge of the theory of teaching, as well as in improving its practice. Their benefits, however, have been confined chiefly to the elementary and common schools of the country. Those who instruct the middle and upper classes are still allowed to practise in their difficult calling without any special training. Each man is in this matter a law unto himself. He teaches very much as he was taught, with occasionally some original variations; and as those outside the profession know still less about good teaching than those within it, there is but too much scope for pretension and mere display. One of the best remedies for this state of matters would be for the Universities to afford some facilities for the systematic exposition of the Principles of Education; for it is only thus that the scattered fragments of theory on the subject can be harmonized and digested into the compactness of a science. Nor, until this is effected, can we expect either educational Literature or the educational Art, to assume any adequate or

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respectable proportions. It would not be one of the least important effects of such a change, that it would enable many of those teachers who are at present reared in Training Colleges to prosecute their professional education in connexion with the elevating and widening influences of that liberal culture which Universities are the best means of supplying. The only fault we have to find with the Training-College system, as a system, is that in many instances (happily not in all) it supersedes University training, and brings men up with cramped and narrow sympathies, and with bigoted and selfish views of their own profession.

In the meantime, however, our Normal Schools have, at least, had this excellent effect: they have led a tolerably numerous class of men (many of them able and liberally educated) to make the science of education a special study. Of this class Mr. Currie, the author of the work under notice, is one of the most prominent and useful members. The present is not his first contribution to educational literature. His volume—preliminary to this one—on "Early and Infant School-Education," we have already referred to in these pages as a thoroughly philosophical, and no less thoroughly practical, work. In its general plan, the present volume bears such a resemblance to its predecessor as might be expected in the case of two such books coming from the same author. It comprises three great divisions. The first part discusses the "Principles of Education" generally and broadly. The second is devoted to "School-Management;" and the third to "Method," as applied to the subjects that are taught in Common Schools." It will be seen that this division proceeds upon a very complete realization of what a man devoting himself to the profession of Teacher in a Common School must be furnished with. He must start with sound views of what the great end of all his work is to be. He has not merely to teach this and that subject for so many hours a day, or so many days a week. He has a number of children placed under his care, whose destiny is to a large extent influenced by the manner in which he discharges his duty towards them. Much of their future happiness, and of the happiness of the society they mix with in the world, is really dispensed by his hand. He does not, however, hold an undivided responsibility. Even that which he does hold is delegated and vicarious; and though the schoolmaster exercises his function, so far as it extends, *in loco parentis*, that can never either deprive the family of all its responsibility, or relieve it of the whole of its duty. The school is simply an application of the division-of-labour principle to the training of the young. In those early stages of society, or in those remote parts of the earth, in which each man performs towards his own family the functions of all necessary trades, each man must also teach his own children. It is a necessary consequence of society, however, that each man gives himself to some one department of industry; and just as the feeding, clothing, and lawyer-work of a number of families are intrusted to separate men of skill in their own work, so is the teaching of the young of a number of families best performed when given over to a special functionary.

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This, however, does not deprive parents of all responsibility, any more than it wholly deprives them of their children. This Mr. Currie strongly urges, and he very properly adds—"This conjoint responsibility deserves the more emphatically to be insisted on, at a time when the element of family responsibility in the child's education has come to be almost lost sight of." The whole of this first Part is well worthy of the thoughtful attention not only of Common-School teachers, but of all teachers and of all parents,—of all who have to bear either end of the beam of responsibility, or who desire to understand what the true aims of education are. The chapters on the objects of moral education, on the cultivation of the senses, and on the order and manner in which the different mental faculties are to be educated, are very valuable.

No man need attempt to become a teacher, or hope to succeed as one, who has not given some attention to these subjects, and formed some kind of fixed opinions regarding them. This he must have done before he enters upon professional duty at all. Once in a school, however, he will find that he has three distinct classes of functions to discharge. 1*st*, He has to *organize* his school. 2*d*, He has to *acquire influence* over, and maintain his authority with those placed under his care; and 3*d*, he has to *teach* them certain branches of knowledge. Distinct as these functions are, they are not independent of each other. Education is the result, not of one, but of all; and the manner in which each is discharged affects not only the others, but the grand final result. This is the subject of the second part of Mr. Currie's book. Under the head of "Organisation" the schoolmaster is told how to arrange his school-room, how to classify his pupils, how to dispose of his own and their time, how to record their progress, and what apparatus to employ. The chapter on "Discipline" discusses the different principles in child-nature that may be made available in heartening scholars to their work, and the different means to be employed to check or punish them when refractory or evil-disposed. From the third chapter of this part, which treats of "The Art of Teaching," or, more plainly, points out the best means of making children know and remember what they are learning, we take the following valuable extract on

TEACHING AND EXAMINATION.

"The work of teaching includes two parts which it is necessary to distinguish; *teaching*, in the strict sense of the word, and *examination:* in the one of which the teacher conveys knowledge to the pupil (by whatever channel), and in the other exacts from him the learning of some task. Whilst the object of school-education is to accustom the pupil to learn for himself, it would be a great mistake if the work were made, as it often is made, to consist of nothing but the examination of tasks. The child cannot learn till he is taught how to learn; there is a method even in the most mechanical acts of learning, much more those which imply intelligence. But if he could do so, he would not: the exertion would be tedious and uninteresting; in short, would be destitute of motive. The teacher must therefore not only show him how to learn, but also give him motives for learning. He does the former by oral instruction, in which he not only gives the pupil all needful assistance for particular tasks, but accustoms his mind to the proper method of learning. He does the latter by making learning more or less a pleasant occupation; through the use of

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the various expedients which have been explained in detail in the chapter on Discipline.

"The proper adjustment of teaching and of tasks to each other is essential to the healthy progress of school-education. There must not be exclusive tasking, for reasons just given: and there must not be exclusive teaching, for this would never bring up the pupil to independent self-sustaining work. They must go on together from the first day of school attendance to the last; though in varying proportion according to the pupil's advancement. With the youngest pupils, the work is almost wholly teaching; as they advance, the learning of tasks increases, but is still subordinate to oral teaching: with senior pupils tasks and examination become the principal (though never the entire) occupation."

"The Art of Teaching" as here discussed, under the head of "School Management," does not refer to the teaching of any particular subject, or to teaching at any particular stage. It merely discusses the best means of conveying instruction on different subjects to a number of young people assembled for the purpose of learning. When the teacher comes to deal with these different subjects separately he will find that they cannot all be taught in exactly the same way, and that the body of truth each of them contains cannot be taught all at once. This points to method in two aspects of it; *first*, the particular *method* of instruction to be adopted in connexion with each subject, how is reading to be taught, how grammar, how history, how composition; *second*, the particular *order* in which the parts of one subject are to be taken up. This occupies Mr. Currie's third part, and it is treated with the same ample knowledge, minute accuracy, and sound judgment as the others.

Having said so much in the way of commendation, we therefore feel ourselves warranted in adding a modicum of dispraise. Mr. Currie's excellent and very substantial matter is in constant danger of sinking from the want of buoyancy and variety in his style. Why will Mr. Currie go on writing in that stiff and formal way of his? The *profit* to be derived from his books is unquestionable; but he has probably no idea how much the *pleasure* of perusing them would be enhanced if he did not project so many angularities of manner for his readers to knock against. If he would only throw a few of his sentences into the see-saw of antithesis, or carry us up on the wings of an occasional metaphor, we are sure that neither he nor his subject would be a loser thereby. We are aware that this defect is partly owing to what is in itself a merit, to wit, the remarkable condensation of statement by which his style is characterized. There are very few unnecessary words in this book. Would that there were more, say we; for this same verbal parsimony, which has given so much gravity to the style, has also in some cases imperilled its perspicuity. If Mr. Currie would only treat himself with "a little wholesome neglect" he would increase his usefulness as much as his happiness and his fame. As it is, however, the work is complete and exhaustive. No aspect of the subject is overlooked; every difficulty that the teacher may encounter is anticipated. From the first page to the last the book is a monument of method,—of careful, intelligent, conscientious work.

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## XIII.—NOTICES OF BOOKS.

*Letter to Earl Granville, K.G., on the Revised Code.* By Sir J. P. K. Shuttleworth, Bt. Smith, Elder & Co. 1861.

*Why is a New Code Wanted?* By Omega. Bell & Daldy. 1861.

*The Revised Code;* being the Resolutions agreed to at the Meeting of the Free Church Teachers' Association, Sep. 20, 1861, with Notes and Explanations. T. Nelson & Sons. 1861.

*The Revised Code of the Committee of Council on Education dispassionately considered.* By C. J. Vaughan, D.D., late Head-master of Harrow School. Macmillan & Co. 1861.

THE first three pamphlets exhaust the case for the objectors. Sir J. P. K. Shuttleworth speaks with the authority of a man who unites philosophic and statesmanlike views with large practical experience. Every sentence tells; and no man proposing to give fair consideration to the question which now agitates the country can omit to study carefully the arguments which the late Secretary so eloquently urges.

The pamphlet by Omega contains a general statement of the objections, relying more on argument than on evidence. All the points suggested by the proposed changes are well brought out, and the objections clearly stated. It is evidently from the pen of a man familiar with the working of the present system.

The pamphlet third on our list, emanating from the Free Church Teachers' Association, is somewhat too severe in its tone, and occasionally verges on intemperance of language. But, spite of these faults, it is conspicuous for method, intelligence, and ability. To no document could any man, professional or non-professional, turn with more profit, who desires to have a thorough knowledge of the changes proposed by the Revised Code, and of all that can be urged against them.

The late head-master of Harrow defends the Code, while objecting to a few of its requirements. He offers the remarks he has to make as a contribution to the "settlement of a somewhat vexed question, and scarcely less as a protest against sweeping and precipitate judgments upon a subject peculiarly demanding discrimination, calmness, and candour." With much that he advances we cordially concur.

It is unnecessary, after the space we have already given to this subject, to traverse the same ground again under new guidance, or to do more than commend these pamphlets to the attention of our readers.

*A History of English Literature*, in a Series of Biographical Sketches. By William Francis Collier, LL.D., Trin. Col. Dublin. T. Nelson & Sons. 1861.

THE plan of Dr. Collier's book is excellent. He divides the whole period from Chaucer to the present day into nine well-marked literary eras, which, with one "pre-English era" (it should have been called pre-literary or pre-historic; if the language and literature were not "English" *before* the Conquest, what was there in the *Norman* influence to make them so?), make up the ten sections of the work. In each of these sections, a chapter is devoted to each of the great names or events of the era, the "other writers" being included in a supplementary chapter or in summary tables. The history is brought down literally to the present time. It contains biographies of Tennyson, Dickens, Thackeray, and Carlyle, of living authors; and makes references now and then to the Magazines of the day. A "Supplement on American Literature" completes the work. We have said that the plan of the book is good; its matter is also well selected; and, to make it an entire success, it only required that its style should have been more chaste and dignified.

*The Edinburgh High School French Conversation Grammar.* Arranged on an entirely new plan, with Questions and Answers. By Charles H. Schneider, French master in the High School of Edinburgh. Pp. 352. Edinburgh, A. & C. Black. London, Whittaker & Co. 1861.

THE three parts of this book—Accidence of all the parts of speech except the verb, Accidence of the verb, and Syntax—form, in respect of the number of pages over which they severally extend, a descending geometrical series, thus: 200, 100, 50. Each lesson in Part I. is accompanied by three exercises or sets of examples: two of which, consisting of miscellaneous questions with their answers, are intended, the one for translation from French into English, the other for translation from English

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into French in the class; while the third, consisting of English sentences, most of them having no connexion with one another, is intended for a written exercise in French composition at home. Part II. is furnished with only this last kind of exercise; and Part III. with an altogether different kind, consisting of detached sentences in French, the intentional bad grammar of which the pupils are to correct.

With the view of enabling teachers of French to conduct the grammatical examination of their classes in French, M. Schneider has appended to each lesson in Parts I. and II., a series of questions in French on the subject-matter of the lesson. To facilitate this attempt, appropriate answers, likewise in French, are subjoined to the *questionnaire* in Part I.; and, to supply materials for improvising *questionnaires* in the higher classes, the whole of Part III. is written in French.

So far as French accidence is concerned, M. Schneider has produced a good book. The information is accurate and ample; the exercises numerous and varied; and the *questionnaire* upon the accidence is a novelty which will be highly appreciated by masters who aim at teaching their pupils to speak French.

Part III. cannot be equally commended. The principle of the exercises, already stated, is bad: to print ungrammatical French for pupils who are sure to furnish more than enough of it themselves, is worse than superfluous; it is confusing and misleading. The exercises on the subjunctive are too few, occupying only about one page; and the peculiarities of French negation with the subjunctive are altogether omitted. How is it that a French grammar, bearing the name of a classical school, should contain no information about those peculiarities of French negation after verbs of *hindering, fearing, doubting*, and *denying*, which have faithfully preserved certain well-known Latin idiotisms with *ne, quominus*, and *quin*?

*Lectures Françaises;* or, Extracts in Prose from Modern French Authors, with copious Notes for the use of English Students. By Léonce Stièvenard, principal French Master in the City of London School, etc. Pp. 420. London, Longman, Green, Longman, and Roberts. 1861.

These French readings are graduated; numerous, and consequently brief; wonderfully varied; and every way suitable to the end proposed.

The book is divided into three parts of nearly equal size, the first consisting of forty-five plain narratives or descriptions; the second, of forty-five extracts, which treat equally simple themes in a higher style, or with a minuteness requiring a more accurate and extensive knowledge of words; and the third, of fifty pieces more difficult still, the difficulty arising, in many instances, not so much from the style of the composition, as from the nature of the subject. The average length of the readings is under three pages.

Thirty-three pages of notes, partly explanatory of the sense, without being in the least critical; partly, and indeed chiefly, biographical and geographical, are added, those in Part III. being in French — another proof that teachers of French now count upon imparting to their pupils a practical mastery over the language.

*Elements of the German Language.* By Friedrich Otto Froembling, German Master in the City of London School. First Part, pp. 63. London, David Nutt. 1861.

The author has had in view a large school with three classes, and the present manual is intended for the lowest of these. Two other manuals are in preparation for the two other classes.

This instalment of the whole work contains, first, a general view of the accidence, pp. 1-32; then, exercises in Ahn's style, but much more rapidly graduated, for they rise into continuous narrative, letter-writing, and even verse towards the end of the twenty pages which they occupy; and lastly, a vocabulary of ten pages.

The view given of German accidence is intentionally imperfect. By means of lists, the beginner is taught the conjugation of every verb; but he is not taught the declension of every noun, because, we presume, M. Froembling has found his first year's pupils, for whom alone Part I. is intended, unable to overtake the additional work.

However well M. Froembling executes his plan of three graduated manuals, it can be acceptable only to those teachers whose classes are of the same number, and meet with the same fre-



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quency as his own; and even then, it will have the disadvantage of making reference difficult. The information on each subject will be scattered over the three parts, and sometimes in mere driblets. Thus, in Part I., under the heading, "Chapter xx., Sundry Syntactical Rules," there are just two rules of what is popularly called Syntax, followed by ten directions for the order of words in a German sentence.

*A Compendium of Latin Syntax.* By George Robertson. Edinburgh, J. Gordon. 1861.

The laws of syntax are deduced from written language by analysis, and scientifically they have their primary application in synthesis. Practically, however, this view of their use is at once partial and inconvenient. If every one had to deduce from his own reading a syntax for himself, he might require to use that syntax in composition only. But it is not so; and since there is a system of syntax already in existence for all to use, it is necessary that every boy in learning Latin or any other tongue should take its doctrines upon trust until he shall have proved and tested them for himself. The great primary use of syntax to him is to aid him, not in synthesis but in analysis, not in composition but in translation. Indeed all praxis in composition in a dead language should have for its object not the writing of that language, but the perfecting of the scholars in their knowledge of syntax, with a view to their more accurate understanding of the authors read. To this extent some instruction in composition is necessary. And when it is cultivated for this end, as a training, not as an art, it is really a valuable instrument in the hands of the classical teacher.

Looking now at Mr. Robertson's "compendium," in its applicability to the reading of authors as well as to composition, we consider that, as a clear and concise, as well as exhaustive digest of the laws of Latin syntax, it accomplishes more than any other book of its class. Indeed we know no book in which the subject is treated at once with so much scientific accuracy, so much completeness, and so much convenient condensation. The examples appended to each rule are most judiciously selected. The similarity of many of them, in regard to the words used, we consider a great advantage in this respect, that the learner's familiarity with the words, from their previous occurrence, will enable him the better to detect the peculiarity which illustrates a new rule. We wish, however, that Mr. Robertson had extended the insertion of examples to the exceptions and supplementary remarks. A short example is often worth more than a very long explanation; and this applies with even more force to exceptional than to regular constructions.

We have already observed that all syntax is and must be derived from analysis. Mr. Robertson has, therefore, only complied with a scientific law in basing his rules of syntax upon the general principles of the analysis of sentences. It is, we believe, the first time this has been thoroughly done in a Latin text-book; and as it will enable scholars to apply the principles with which they are (we hope) already acquainted in English grammar to another language, we anticipate the best results from the innovation. As an example of the greater clearness and intelligibility, as well as scientific accuracy to which the adoption of the phraseology of analysis leads, compare the primary rule on the genitive, as given in the old grammars, with that of Mr. Robertson's "Syntax."

*The old Grammars:—*

One substantive governs another, signifying a different thing, in the genitive, as *lex naturæ*, the law of nature.

*Robertson:—*

When one substantive is the possessive attribute to another it is in the genitive, as *lex naturæ*, the law of nature.

The absurdity of the old rule lies in its omitting all reference to the *essential relation* that subsists between the two nouns; a relation which the new rule states explicitly, and makes the *reason* for the particular case being used. The sections on the subjunctive mood are full of instances in which the same method has thrown clear and strong light on old and perplexing obscurities.

We have noted one or two improvements, which we suggest to Mr. Robertson for future editions:—

1*st*. The list of verbs in sect. 15, which govern the accusative in Latin, but in English require a preposition before their object, might be considerably extended. *Apperiri*, to wait *for*, and

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*probare*, to approve *of*, are somewhat important omissions.

2*d*. In the list of prepositions governing the ablative (sect. 63), the primary meaning of *pro*, in front of, should not have been omitted.

3*d*. In sub-sections (2) and (3), of sect. 94, we seem to have a cross-division. The case in which *qui* = *talis ut* really includes the cases in which it follows *dignus*, *indignus*, etc. *Talis* is generic, *dignus*, etc., are specific; but they are essentially the same.

4*th*. In sect. 112, as to verbs after which the English infinitive is translated by *ut* with the subjunctive, it should have been noted that *conor* is exceptional, being followed by the infinitive.

We cannot conclude without commending the excellent and useful chapter on "The Order of Words in a Latin Sentence." This was much wanted; it has been well done, and makes the work complete.

*Goethii Iphigenia Græce.* By Theodor Kock. Berolini, apud Weidmannos. 1861.

M. Theodor Kock, a distinguished German scholar, whose late edition of Aristophanes in Weidmann's series presents a sufficient test of his critical ability and historical reading, has, during the past summer, put forth a translation of Goethe's Iphigenia into Greek verse. The rarity of such attempts among German scholars entitles this elegant little publication to the favourable notice of the English public, especially as M. Kock, in his long and stately dedication, pays to English scholarship the following handsome compliment: — "Viget adhuc in Britannia, fidelissima horum studiorum nutrice et adjutrice, viget Oxonii et Cantabrigia, locis omnium sæculorum fama celebratis, viget ad quietas argenteæ Sabrinæ ripas, viget in summo commerciorum strepitu ac tumultu antiquæ poesis consuetudo et veneratio, et in illo ipso populo, . . . non carent honore qui ex tam turbulenta rerum hominumque concursatione interdum in gratas silvarum umbras, ad perlucidos fontium liquores confugiunt, et in dulci antiquarum amenarum commercio tranquilla otiosæ vitæ gaudia consectantur."

It is very true that, as a rule, German scholars are too much occupied with severer work, as commentators and critics, to have much time to spare for the amenities of classical composition. Yet there is much reason to lament that such is the case; for even at the present day the stigma cast by Porson on German Grecians is often not wholly unmerited: and the barbarism of German Latin notes is too frequently a matter of comment. German schoolboys and students are taught a great deal that their equals in England have to do without: but the latter very generally, by their education, are put in lifelong possession of that taste and elegance in composition without which no classical scholar is complete.

M. Kock has, by his present publication, done much to rival the authors of the *Sabrina Corolla* and the *Arundines*. His iambics have the same terseness of rendering and classicality of rhythm that distinguish the most successful efforts of our scholars: while in the metres of the choruses he has ventured upon a more difficult field with no less success. Goethe's Iphigenia was a happy choice: for while there may be much in the treatment of the subject which makes even a Greek translation un-Hellenic, Goethe's beautifully clear and finished verse seems almost to invite an attempt to clothe it in a classical dress

We have no space for a consideration of details. But we may remark, that among the less successful portions of this version we should class the Χορικὸν at the end of the First Act. The simple contrast in the original is entirely lost by the amplification at the end of the strophe; while in the concluding verses of the antistrophe the German idea that the gods prolong the life of good men, becomes an assumption of a state of future reward. The spirit of the original is much better preserved in the fine version into iambics of Iphigenia's soliloquy at the beginning of the Fourth Act.

We sincerely hope that M. Kock's scholar-like production will bear good fruit at home; here it cannot fail to meet with a sympathizing welcome.

*First Latin Reader:* for the use of Schools. By A. H. Bryce, A.B., (Trin. Coll. Dublin.) London, T. Nelson & Sons. 1861.

The success of the plan on which Mr. Bryce constructed his "First Greek Reader" has evidently been such as to induce him to give to the world an introductory Manual on Latin of the same

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kind. And he has executed it with the same judgment and scholarship as was evidenced in his former work. The book contains within itself all that is necessary for a boy to learn during the first two years of his course — is at once Grammar, Reader, Exercise-Book and Vocabulary—and is arranged so as to make each step of his progress as easy for him as possible. One practical suggestion Mr. Bryce makes with which we heartily agree. He says in his preface that "adjectives should always be taught simultaneously with substantives, and each gender-form by itself." Nothing is more bewildering than learning *bonus, bona, bonum*, etc. The pupil ought to be taught that he has learned those forms already in learning *dominus, poena*, and *regnum*. We cannot see any advantage of the scientific division of the third declension being introduced into an elementary work, although we are aware it is the division adopted in grammars that are exhaustive. A boy cannot learn from this what nouns have *i* in the ablative singular, what nouns have *ium* in the genitive plural, etc., all which details boys ought to learn at this stage, when the memory is so strong. But, waiving this, we can heartily recommend Mr. Bryce's book to the notice of teachers, as one carefully executed, and admirably adapted for the object in view.

We have to acknowledge receipt of Mr. C. P. Mason's *First Steps in English Grammar* (Walton & Maberley), a reduction, for junior classes, of the author's larger "English Grammar;" Dr. Struthers' able and useful address at Surgeons' Hall, Edinburgh, on *The Royal Colleges of Physicians and Surgeons under the Medical Act* (Maclachlan & Stewart); the Rev. S. Hawtrey's *St. Mark's School by the Seaside in the Summer* of 1861 (Hamilton, Adams, & Co.), "to which is prefixed a Suggestion"—more desirable than feasible, we suspect—that town schools and country schools, inland schools and seaside schools, should exchange pupils or houses for ten days in the year for "change of air;" Major Richards' *Cræsus, King of Lydia*, a tragedy in five acts (Longmans); *Education in the Army* (Hatchard), respectfully inscribed to the Queen by a Christian English woman; Mr. Blaikie's excellent and well-arranged *Outlines of Bible Geography, Physical and Political* (Nelsons); Mr. Leary's *Latin Exercises*, very simple, but not very useful; a reprint of the able article on *Government Education*, from the *Edinburgh Review; National Education for Scotland; our Opportunity* (Thin), the opportunity being the removal of the Tests in Burgh and Parochial Schools, and the promulgation of the "Revised Code;" *The Musical Student's Manual*, by Thomas Manby (Groombridge)—Division I., *relating to Sound;* Division II., on *Rhythm*, is to follow shortly, completing the work.

We have received the following works too late for notice in our present number:—Dr. Morell's *Outlines of Mental Philosophy* (Longmans); Dean Alford's *Odyssey of Homer, in English Hendecasyllable Verse*, B. I.–XII. (Longmans); the late Principal Lee's *Inaugural Address in the University of Edinburgh* (Blackwood); Dr. Moberly's *Five Short Letters on Public Schools* (Rivingtons); Rev. W. Cox's *Tale of the Great Persian War* (Longmans); Mr. Baker's *Scientific Class-Book* (Varty); Mr. Floyd's *Reading, Writing, and Arithmetic, and how they may be more successfully taught in Elementary Schools* (Longmans); and Mr. J. A. Bacon's *Science of Memory* (Bateman) in two parts, of which Part I. is published.

## XIV. RETROSPECT OF THE QUARTER.

### I. FOREIGN NOTES.

*France.* — We have been favoured with the following communication from M. Rapet, the Inspector-General of Primary Education in France.

6, RUE DE LA VISITATION,
PARIS, *November* 1, 1861.

SIR,—My absence from Paris for some time past has, up till to-day, prevented me from noticing the second number of *The Museum;* and I have only this moment read what is therein stated at page 273 (quoted from the *Allgemeine Schul-Zeitung*), respecting the state of prostration of the primary schools in France, the great number of rural communes which are still destitute of schools, and the small number of pupils who profit by the existing schools. Precisely the contrary is the truth.

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I regret that a publication like the *Museum*, which from the first has taken the highest rank among magazines devoted to education, no matter in what country, should have made itself the echo of accusations so malevolent, evidently dictated by a one-sided determination to slander everything that is done in France. I regret it all the more, that your magazine possessed the means of enlightening itself, in an excellent book on "Primary Instruction in France," recently published in England, a good analysis of which, by Mr. Morell, was inserted in its first number. I refer to the work of Mr. Arnold, a production remarkable in every point of view, and of an exactitude truly extraordinary for a book written on a foreign country; for the most attentive scrutiny has not enabled me to note more than three or four unimportant mistakes—two of which indeed are not mistakes at all, arising, as they do, from legislative changes that have supervened since his visit to France. You would see, on the contrary, in that work, that the number of children who do not attend school is now exceedingly trifling (*excessivement faible*), and, similarly, that the number of communes unprovided with schools is very limited; and that even in these communes the children are never destitute of the means of instruction. You quote, it is true, at page 271, a French pamphlet, in which are to be found statements which appear to contradict mine. But I do not need to remind you how much we ought to distrust pamphlets written in the interest of a cause, which is the case with the pamphlet in question. As to the argument derived from the large number of conscripts, who, at the time of their passing the councils of revision, declare that they are unable to read and write—its force is invalidated by the fact now established, that among those who make this declaration there are many who, for different reasons, which it would be useless to set forth here, deceive the authorities in presenting themselves as destitute of instruction. They hope thus to be kept in the reserve, in place of being summoned to their regiments, or at least to be sent sooner back to their homes. In the same way, the fact of the ignorance of a considerable proportion of the criminals has long been established; but it is merely a proof that the proportion of criminals is much more considerable among the ignorant, than among individuals who have had some education: it is an argument in favour of the salutary influence of instruction.

Mr. Arnold, with whom I had the honour of meeting during the inquiry which he was commissioned to make in France, has had the goodness to testify on my behalf in his book ("Popular Education," p. 102) that I was by no means inclined to view public education in this country "in a rosy light." I venture then to hope that you will have the goodness not to see in my protest anything but the desire to defend the truth, in a magazine of too grave a character to admit the passionate diatribes to which the daily press frequently opens its columns. And, since I am on this subject, permit me also to question the disadvantageous comparison which you make between England and France at page 129 of your number for April. In contradiction of what you there say, it has now for a long time been remarked among us, that the cultivation of literature was the best means of attaining to a position under government. Fears have even been expressed on this head, that there was too much encouragement given to young men to adopt the profession of men of letters, which too frequently is no profession at all.

I again beg, sir, that you will regard these animadversions only as a new proof of the care with which I read your excellent magazine; and that you will accept the expression of my sentiments of the most distinguished consideration.

(Signed) J. J. RAPET,
*Inspector-General of Primary Instruction.*

We have much pleasure in giving the same publicity to M. Rapet's reply that we gave to the statements of which he complains. Our readers will observe that we did not make these assertions on our own authority, but on that of the publications to which we referred, and which we believe to be generally well-informed in such matters. The French Inspector-General's reply, in short, is not addressed to us so much as to the *Allgemeine Schul-Zeitung*, and the Pampleteer, whom we quoted. We have no interest in quoting any one statement rather than any other, so long as the authority seems reliable. Our object in these "Foreign Notes" is simply to let our readers know what

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questions are agitating the educational world abroad; and we shall be very glad if the impartiality with which we open our pages to both sides of disputed points may in any way contribute towards the ascertainment of the truth. There are evidently two well-defined sides to the question which M. Rapet discusses. We have now laid both sides of the case before our readers, and we leave them to decide between them for themselves. We need only add that we shall continue to furnish our readers with the same careful analysis of foreign educational journals as hitherto; and that we shall be equally ready, as now, to supplement this by such polite and temperate communications as the above.

*The Prize Essay on Rural Schools.*—It has now become apparent why the French Government has attached so much importance to the Prize Essay on Rural Schools, already more than once referred to in these pages. The main object of the competition, in which teachers alone were to take part, was to draw out suggestions from practical men for the improvement of education in the rural communes. The official *Journal Général de l'Instruction Publique*, of the 26th of September last, publishes the report of M. Royer, First Vice-President of the Senate, and President of the Commission appointed to examine the Essays. The large number of 5940 essays were sent in. The report gives analyses of the two best, which entitle their authors to 1200 and 600 francs respectively, and of eight others, to which are awarded "honourable mention" and 200 francs each. From the recommendations most generally put forward by the essayists, more particularly by those who have obtained prizes, the Commission has selected a number of the most important, embodying them in its report, and claiming for them the attention of the Minister of Public Instruction.

This course of proceeding contrasts strangely, and, we think, very favourably for France, with the method adopted in this country to effect Educational Reform. In France, under the Imperial regime, the teachers of the common schools, who, after all, should surely know their own business best—who wear the shoe, and should know where it pinches—are carefully consulted as to possible measures of improvement, and their recommendations are laid, for probable adoption, before the highest authority. In Britain, the country of popular institutions, extensive measures of educational reform are thrust on the community by a single autocratic *coup*. It is scarcely the custom with our educational potentates to use language with reference to teachers such as the following:—"It appeared to me," said M. Rouland, Minister of Public Instruction, in the circular in which he traced the programme to which the essays had to correspond, "that the surest means of enlightening myself on this subject (reforms in education) would be to address myself to those who are directly interested in the question, who are daily in presence of the children and their families, and ought to have the most maturely reflected on all the combinations favourable to the advancement of the service confided to them."

Referring to the circumstance that the author of the best essay (who, previously to the declaration of his name as gainer, had been appointed an inspector) records his opinion that recourse should be had to the compulsory principle to enforce attendance, while the author of the second best thinks we can only address ourselves to the moral obligations of parents,—M. Royer furnishes us with some statistics. "The development," says the President of the Commission, "which primary instruction has undergone in France, where 4,016,923* children of both sexes at present attend school, whereas in 1840 the numbers were only 2,881,679,† and in 1850 3,322,423,‡ will soon, by the force of circumstances, deprive the question of compulsory instruction of its importance and its difficulties." He adds—"The number of children receiving instruction gratuitously at the communal schools is at the present time not less than 1,300,000."

While in England we are proposing to reduce the programme of instruction in our primary schools to the three elementary branches, the report informs us that, in the opinion of M. Adrien, author of the first essay, "the time has

* Report of M. Busson on the Budget of 1862. (Note in the original.)

† Report of the Minister of Public Instruction to the King, 1st November 1841. (Note in the original.)

‡ Statisque du 1er Septembre 1850. Imprimerie Impériale. (Note in the original.)

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come for inserting in the obligatory part of the programme certain branches of instruction which the law of 1850 left optional, such as the elements of history and geography, the elements of agriculture and singing." He deplores energetically "that there are still in France 17,752 mixed schools," and regrets "the serious defects that must inevitably adhere to the education of young girls in the absence of all contact with a well-bred female." The Commissioners view the day when mixed schools shall cease to exist as necessarily distant.

While in England the latest attempt at educational legislation discourages normal schools, we find the Commission bringing into prominence the remark of the same essayist, that "the normal school is the best, if not the only noviciate for the teacher."

The French teachers make the same complaint that is often heard in this country, the complaint of a want of social position. By virtue of personal character, a teacher may command respect; in virtue of his office merely he has none. "Without doubt," says the same writer, "every one is the author of the consideration in which he himself is held, and the teacher can, by the honourable way in which he fulfils his duties, by his prudent and dignified behaviour, by the moral standing which his studious habits give him, elevate himself in public esteem. But the consideration in which he is held, it is proved by experience, remains personal to him, and has not the power of enhancing his functions in the eyes of the nation."

The second essay contains passages bearing upon the controversy between M. Rapet and the author of the pamphlet from which we quoted. The second essayist, says the Report, deplores not only the too considerable number of children who still remain destitute of the benefits of primary instruction;* he complains, besides, of deficiency of regularity in the attendance of children received into the schools. "The school," he says, "can only become a means of intellectual and moral culture, and at the same time, a source of Christian influence, and of profound and enlightened conviction, on one condition; and that is, that it be attended; attended with sufficient regularity, and for a sufficiently long time to enable the child to preserve the impress of the good sentiments which have been made to spring up within him. Unfortunately, we are still far from having attained this end."

Are we going too far when we say that these words, implicitly endorsed by the Report, which quotes without controverting them, tend somewhat more to support the representations of the pamphlet, than those of M. Rapet? The Inspector-General's way of putting it is, that "the number of children who do not attend school is now *excessivement faible*." M. Rapet is clearly at issue, we will not say *with us*, but with the Imperial Commission.

The remedy proposed for irregularity of attendance is not unworthy of attention. "Discarding every idea of compulsion, it is to the moral obligation devolving on the father to insure an education to his children that the system advocated by this essay addresses itself. That system is simply a modification in the method of collecting the school fee. An annual fee would be substituted for a monthly one, in the sense that every father of a family, not in indigent circumstances, who wished to send his child to a communal school, would be subjected to a payment for the entire year, and would thus find himself interested in utilizing an inevitable expense. The apparent rigour of this arrangement would, on the other hand, be tempered by what the author of the essay calls a premium on the subscription (*prime d'abonnement*), that is to say, by a fourth year of school gratuitously accorded to every child who should have attended regularly during three consecutive years."

*Prussia.*—In No. II. of the *Museum* we gave some extracts from a very energetic speech delivered in the Prussian Upper House by one of its most distinguished members, Privy-Councillor Dr. Stahl, and directed against the opponents of the *Régulative*, or Regulations* enforced by the Prussian Government on

* The number of children capable of attending school is approximatively estimated at 5,200,000. As the sum total of children received into schools, public as well as private, does not exceed 4,016,923, it results that the children destitute of primary instruction would still reach, at the present time, the number of about 1,183,077. (Note to the Report.)

* For some details of these *Regulations*, see the Rev. Mark Pattison's *Report on the State of Elementary Education in Germany* (Blue-Book).

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the subject of Education in primary schools. We promised in a future number to advert more particularly to the views of the dissatisfied party. These may be in part gathered from a "Declaration," signed by fifty-five principals and teachers of schools in Berlin (a pretty large proportion, as may be seen from the statistics of the Berlin schools, *Museum*, p. 131), and published in the newspapers; some hundreds of teachers in other cities adding their names immediately after its publication.

"1. We hereby declare that long before the issue of the Regulations, we recognised it as incumbent on us to ground the work of education on Christian belief and Christian piety; and we repel the assumption that the Regulations have been able to teach us anything different or anything better on this head. The Regulations have produced no alteration in the substance and principle of our instructions; and if, in accordance with the Regulations, we have been made to occupy the children more with the acquisition of religious material by the memory, the experience we have in this way gained has only had the effect of strengthening our conviction that the mind of the child cannot be stimulated and fructified, when the teacher has to expend a disproportionate amount of his time and powers on the attainment of knowledge by a merely mechanical process.

"2. We maintain, accordingly, that the Regulations afford the foundations of Prussian National Education no additional strength, while they, on the other hand, renounce one of its pillars: *they know not Pestalozzi!* We are of opinion that the German Common School *must*, in the future, as in the past, acknowledge the man, in whose efforts in the cause of national education, and 'German pædagogy,' the never-to-be-forgotten Queen Louisa saw the rescue of our country; whose tendencies met with the hearty sympathy of King Frederick-William III., and who therefore received that monarch's recognition and support.

"3. We declare that there was no need of the Regulations to strengthen our patriotism, and our love to the Ruling House; for we were already aware that nothing is more calculated to awaken enthusiasm for our country and our princes than a thorough study of history. And not merely the history of our native land: he who is unable to extend his horizon wider in the domain of history than the Regulations invite him to do, will never arrive at the proud consciousness that he must search Europe in vain for a throne that has been occupied for centuries by such rulers as the Hohenzollerns. . . . But *patriotic phrases learnt by rote are of no avail.* He who would infuse enthusiasm, and thereby attain educational results, must have the glow within himself. If Privy-Councillor Dr. Stahl had penetrated a little more deeply into the nature of 'German pædagogy,' he might know something of the invisible attraction which maintains the minds and hearts of teacher and taught in sympathetic action. Elsewhere you may go to work mechanically and discard sympathy, not in school."

*The Society of Teachers of Communal Schools* in Berlin, consisting of about 150 members, published its views on the same subject, to the following effect:—"The undersigned society, while it adheres to the declaration of teachers in this city" (given above), "considers itself called upon to direct attention to the circumstance, that the turning-point in the dispute as to the worth or worthlessness of the Regulations of the 1st, 2d, 3d, and 4th October 1854, does not lie in what is laid down upon the subject of the work to be done in the Common Schools, since the enactments on this head, though proceeding from views which we do not share, are in their nature elastic, and afford the *cultivated* teacher sufficient scope for successful activity. Our fear that the effect of the Regulations will be to bring a period of stupefaction over Prussian schools is justly grounded on the fact that the preparatory training of teachers for their calling is insufficiently cared for in these enactments. We are convinced that the success hitherto attained in our schools in spite of the Regulations, is owing strictly to the body of teachers who have been trained according to the principles of Pestalozzi; and that teachers who are merely broken in as prescribed by the Regulations of the 1st and 2d October, are incapacitated from producing even the minimum of results demanded by the Regulation of the 3d October. We therefore hold that the apprehensions of the Prussian people, lest they should be injured in their dearest interests by the maintenance of the Re-

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gulations, are thoroughly well-grounded; and we wish with all our hearts that our fellow-countrymen would at length, sensible of the gravity of the circumstances, enter the lists with decision in behalf of the threatened culture of their 30,000 teachers."

*A new law of public instruction* (*Unterrichtsgesetz*) is understood to be at present in preparation by the Prussian Government. The teachers are petitioning that, previously to the introduction of the bill into Parliament, a draught of the same may be laid before conferences of schoolmasters, for the purpose of being discussed by those whom it most nearly concerns, and who are likely to have the clearest and farthest insight into the probable working of its provisions.

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II. EDUCATIONAL SOCIETIES.

*The College of Preceptors.*—At the seventh evening meeting, held in September, Mr. Reynolds read a paper on "Physical Education," in which he very earnestly urged his brethren to take up the matter seriously, and endeavour to promote the regular practice of gymnastics in their schools. "If," he said, "our young assistants, when on duty in the play-ground, instead of walking about with a book in their hands, would make themselves masters of a series of gymnastic exercises, even such as can be performed without apparatus, they would reap a large amount of benefit themselves, and confer a still larger portion on those intrusted to their charge." Dr. Pinches remarked, that boys had a great dislike to drilling, and could with difficulty be got to submit themselves to it, owing to their dislike of anything in their sport savouring of compulsion. Dr. Adams was surprised to hear that drilling was unpopular with boys; out of 300 boys at the school to which he was attached, upwards of 200 volunteered to learn drill. At the October meeting a paper was read by Mr. Robson on "The Teaching of the Classics." Mr. Robson advocated the adoption of the intellectual, in opposition to the rote system of instruction. He insisted strongly on the introduction of an analytic process in dealing with the words of the classical languages, and recommended the "Crude-form system" as the best and most convenient method of effecting the desired improvements. In replying to objections stated at the meeting, Mr. Robson regretted that his views had met with so little support or encouragement. "The Education of the Eye" was the subject of the paper read at the November meeting by Mr. Dibdin. The lecturer thought that a youth should be educated, not so much with a view to his becoming a draughtsman or a painter, as with a view to the perfecting of his judgment and knowledge, in order that he might exercise an influence for good in after life in connexion with the taste for and encouragement of art. The method of instruction which he recommended, therefore, combined the principles of fine art with the practice of manipulation, so that the reasoning powers might go on together with the hand, and that the mind might be instructed through the eye. The subject of the paper at the December meeting was "The Teaching of Geography," by Mr. W. M'Leod.

*The Educational Institute of Scotland.*—The first meeting of the Winter Session of the Glasgow Local Association of this Institute was held in October. An address was delivered by Mr. Wylie, the President, on "The Value of an Educational Test as a Pre-requisite for Employment." The lecturer expressed his conviction that an educational test, if adopted and faithfully carried out, would be of much importance as a means of moral and intellectual elevation. At the November meeting Mr. John Smart delivered an address upon "The Nature of the Teacher's Education." At the same time the meeting agreed to memorialize the Lord Advocate for a Royal Commission to inquire into the state of popular education in Scotland. At the first meeting for the season of the Edinburgh Local Association, Mr. George Taylor read a paper entitled "A Ramble over the Educational Field." At the second meeting a paper on "English Grammar" was read by Mr. James Millar, introductory to a discussion on the same subject, which had been postponed from the last meeting of last Session.

*The United Association of Schoolmasters of Great Britain.*—The eighth Session of this Association commenced in October. Mr. C. Danitree delivered the introductory address, in the course of which he animadverted upon the Revised Code. At the November meeting Mr. W. Myers read a paper on "Religious Education—What is it?" The

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annual general meeting will be held on the 2d and 3d of January 1862. The Annual Report will be read, and office-bearers elected; and addresses will be delivered by Mr. Turner, on "The Old and New Codes;" by Mr. Jno. Marshall, on "Respiration;" and by Mr. A. Jones, on "The Royal Commission and the Schoolmaster — a Vindication." Mr. James Tilleard has resigned the Secretaryship of this Association. His place is supplied *pro tem.* by Mr. Alfred Jones.

*The Schoolmasters' Social Science Association.*—The third annual general meeting of this Society was held on the last day of October. From the Annual Report then read we learn that the Association now numbers 286 members, and that its last Session had been a highly successful one—the meetings, both for the Investigation of Economics, under Mr. Shields, and for the Study of the Laws of Health, under Mr. Marshall, having been largely attended. At the same meeting Mr. Shields proposed the programme for discussion during Session 1861-2, extending over twenty-five weekly lessons. Of these, six have already been held.

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### III. UNIVERSITY INTELLIGENCE.

*Oxford.*—The statute for endowing the Regius Professorship of Greek was read and promulgated (*vide* No. II. p. 269) at a Congregation held on the 20th of November. Professor Jowett maintained that he had done a large amount of work; he had lectured on Plato, Homer, Sophocles, Aristophanes, and Thucydides, and revised Greek compositions and essays—his classes varying from 40 to 50. Yet he received only £40 a year, while all other working professorships had been raised to sums varying from £300 to £1000 per annum. He appealed to those who thought his influence dangerous, not to increase that influence by investing him with the additional attraction which had always attached to the victims of persecution. The Provost of Oriel said, his great objection to the increase asked was a theological one, and upon that he must offer a decided opposition to the statute. In this view Professor Pusey concurred, saying that the professorship was one of great influence; and denouncing Dr. Jowett's contribution to *Essays and Reviews* as "most mischievous." As regarded the cry of persecution, he reminded the liberal party that they had been on the persecuting side on the occasion of "Tract 90."

The New Museum Library and Reading-room, mainly stocked with scientific books from the Radcliffe, have been opened under arrangements similar to those of the British Museum Reading-room.

The fifth annual series of Local Examinations will be commenced at Oxford, and the other centres, on Tuesday, 10th June 1862,—twelve days later than last year. The chief differences in the new programme are the following:—For Junior Candidates the English author is *Milton* (Paradise Lost, Book ii.); in Latin, *Sallust* (Bell. Catilin.), and *Virgil* (Æneid, vi.); in Greek, *Xenophon* (Anab. ii.), *Homer* (Odyss. i.); in French, *Lamartine* (Colomb.); in German, *Lessing* (Fables): the Outline Maps prescribed are—Great Britain, Ireland, Russia in Europe, Switzerland, Italy. For Senior Candidates, the historical period is from the Norman Conquest to the Accession of Edward IV.: the English authors are *Shakespeare* (Macbeth) and *Bacon* (Advancement of Learning): the Outline Maps of the British Colonies are repeated.

Meetings for the distribution of Prizes to successful Candidates in the Examination of 1861, have been held at various of the local centres. Those at London and Bath were presided over by Mr. Gladstone and Sir J. T. Coleridge respectively, both of whom heartily approved of the system, and hoped it would still further extend itself.

A form of Statute has been promulgated, permitting Barons, and the eldest sons of Barons, to wear the ordinary academical dress until the time of taking their first degree, without renouncing their privileges, and exempting the younger sons of Barons from the obligation of wearing a peculiar costume altogether.

*Cambridge.*—The office of Chancellor of this University is vacant by the lamented death of the Prince Consort.

The subject of Le Bas Prize Essay for 1862 is, "The influence which British Government in India has exercised on the material prosperity of that country." The office of Registrar will be vacant, after Christmas, by the resignation of the Rev. Joseph Romilly of Trinity College, who has held the office since 1832.

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The Local Examinations for 1861 commenced on Monday the 16th December, at eleven local centres.

The proctorial system is still very unpopular in Cambridge. On a recent occasion, the interference of the proctors and their attendants led to a disturbance, which at one time nearly assumed the character of a riot.

*Edinburgh.*—The statutory half-yearly meeting of the General Council was held on the 25th of October. A "Deliverance" from the University Court on "Open Teaching" was not accepted by the Council, on the ground that no "Representation" had been made to the Court on the subject—the motion of the Council having been of the nature of an abstract resolution. The members of Court present accordingly withdrew the "Deliverance." Another "Deliverance" was read, approving of the proposal to open the University Library to all the members of Council. The question having been put, whether the petition of the Council on the subject of University Representation had been received by the House of Commons, Sir David Brewster replied that it had, and that its acceptance had been duly entered in the journals of the House.

The old chair of Public Law, in the Faculty of Law, has been revived by a recent ordinance of the University Commissioners, and endowed with £250 of salary. The patronage is in the hands of the Crown.

It is understood that the offer made to the Home Secretary by Dr. John Muir (late of the Bengal Civil Service), of funds to endow a Sanscrit chair in this University has been accepted, and that the Commissioners have been intrusted with the carrying out of the necessary arrangements.

The following gentlemen have been appointed Examiners in Arts for Graduation, by the University Court:—In Classics, Mr. Donaldson, of the Edinburgh High School; in Mental Philosophy, Mr. Downes, of the *Encyclopædia Britannica;* in Mathematics, Mr. Balfour Stewart, of Kew Observatory.

The University Court have also appointed the following Professors to be examiners of Burgh and Parochial Schoolmasters-elect, under the recent Act:—Drs. Crawford, Lee, and Stevenson (Faculty of Divinity); Messrs. Pillans, Kelland, Fraser (Faculty of Arts).

*Glasgow.*—The Commissioners have had under their consideration the question of removing the College to new buildings in the outskirts of Glasgow. A committee of their number inspected the present buildings, and found them neither sufficient in point of accommodation, nor healthy and convenient in situation. They therefore approve of the proposal to remove the College to the west end of the city. The estimated value of the present buildings is £85,200. In case of the north side of the Clyde being chosen for the new building, the expense would be £108,000, leaving a deficit of £22,000. In case of the south side being chosen, the cost would be £90,000, deficit £4800.

At the statutory half-yearly meeting of the General Council in November, the University Court intimated their resolution to extend to all members of General Council the privileges in connexion with the Library hitherto enjoyed by Graduates only. As to instituting a chair of Civil History, the Court had transmitted the recommendation of the Council to the Commissioners, expressing, at the same time, their opinion that it was not desirable at present to increase the number of subjects of examination for graduation in Arts. A report was submitted by the Committee on the Tutorial system, recommending "that it is *not* expedient to introduce into this University the Tutorial system, such as it has hitherto existed in the Universities of Oxford and Cambridge." The Committee further recommended the appointment of College-Tutors or assistant Professors, and the devoting of a greater part of the year than at present to College attendance. The Council approved generally of the report, which was sent up to the Court, with a request that it be transmitted to the Commissioners. Resolutions were also passed on the subjects of uniformity in Arts' Graduation, and the education of Candidates for Commissions in the Army.

Recent ordinances of the Commissioners have instituted three new chairs in this University: 1° A chair of Conveyancing, endowed with £105 by the Society of Procurators of Glasgow. 2° A chair of the English Language and Literature, to be endowed with £200 per annum from the Parliamentary Vote. 3° A chair of Biblical Criticism, to be endowed from the funds of the Deanery of the Chapel Royal whenever the requi-

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site proportion thereof is at Her Majesty's disposal.

*Aberdeen.*—At the half-yearly meeting of the General Council of this University, "deliverances" were read from the University Court on three subjects: 1° The casting-vote of the Chancellor or Principal in case of an equality of "nations," which they concurred with the Council in thinking objectionable. 2° The admission of reporters to the meetings of the Court, of which they did not approve. 3° The restoration of the Natural History chair to its place in the Faculty of Arts, which has since been effected by the Commissioners. A motion recommending the introduction of *unlimited* Open teaching was carried by a large majority.

The University Court has made the following appointments: — Examiners of Parochial Schoolmasters, Rev. Drs. Pirie and Macpherson, and Mr. Milligan (Faculty of Divinity); Professors D. Thomson, D. Geddes, and Bain (Faculty of Arts). Examiners for Degrees in Arts—In Classics, Mr George Ferguson; in Mental Philosophy, Mr. John Stirling; in Mathematics, Rev. John Fyfe. Examiners for Degrees in Medicine, Drs. W. Henderson, G. Kerr, and G. Nicol.

*St. Andrews.*—The fifth half-yearly meeting of General Council was held in November. No business of any general interest was brought before the meeting.

The College Hall, in connexion with this University, to which we referred in last number, is understood to have been very successful.

The widow of the late Robert Wemyss, Esq., has left £600 to St. Mary's College in this University, to found a bursary of £25 per annum.

The University Court has appointed the following examiners for Arts' Graduation:—In Classics, Rev. W. Dickson; in Mental Philosophy, Rev. W. L. Alexander; in Mathematics, Dr. M'Laren of Kemback.

*The Scottish Universities.*—The Universities' Commissioners have issued three important ordinances, dated 25th November, completing the arrangements for the Faculties, and fixing the endowments of the Principals and Professors in the Universities of Edinburgh, Glasgow, and St. Andrews. The same had been done for Aberdeen in January 1860. We summarize the tables of salaries, which include estimated fees, as follows:—

## I. Edinburgh.

| | Emoluments. |
|---|---|
| The Principal, | £700 0 0 |
| **1. Faculty of Arts.** | |
| Humanity (with £100 for assist.), | 687 10 0 |
| Mathematics (with £100 for assistant), | 698 6 8 |
| Greek (with £100 for assistant), | 737 4 4 |
| Logic, | 672 4 4 |
| Moral Philosophy, | 502 4 4 |
| Natural Philosophy (with £100 for assistant and £200 for class expenses), | 622 4 4 |
| History, | 230 0 0 |
| Rhetoric and English Literature, | 410 0 0 |
| Practical Astronomy, | 300 0 0 |
| Agriculture, | 150 0 0 |
| Theory of Music (with £200 for assistant and £100 for class expenses), | 420 0 0 |
| **2. Faculty of Divinity.** | |
| Divinity, | 637 0 0 |
| Hebrew and Oriental Languages, | 400 0 0 |
| Church History, | 445 0 0 |
| Biblical Criticism, | 767 0 0 |
| **3. Faculty of Law.** | |
| Public Law, | 350 0 0 |
| Civil Law, | 375 0 0 |
| Scots Law, | 505 0 0 |
| Conveyancing, | 535 0 0 |
| **4. Faculty of Medicine.** | |
| Botany, | 850 0 0 |
| Institutes of Medicine, | 640 0 0 |
| Practice of Physic, | 465 0 0 |
| Anatomy (with £200 for assistant), | 1900 0 0 |
| Chemistry (with £200 for assistants and £100 for class expenses), | 1310 0 0 |
| Midwifery, | 550 0 0 |
| Natural History, | 765 15 2½ |
| Materia Medica (with £50 for assistant and £50 for class expenses), | 556 0 0 |
| Clinical Surgery, | 550 0 0 |
| Medical Jurisprudence (with £35 for class expenses), | 410 0 0 |
| Surgery, | 550 0 0 |
| General Pathology, | 445 0 0 |

## II. Glasgow.

| | |
|---|---|
| The Principal, | 700 0 4 9/12 |
| **1. Faculty of Arts.** | |
| Logic, | 738 4 5½ |
| Moral Philosophy, | 618 4 5½ |
| Natural Philosophy (with £100 for assistant and £100 for class expenses), | 608 4 5½ |
| Greek (with £100 for assistant), | 969 8 10½ |
| Humanity (with £100 for assist.), | 969 8 10½ |
| Mathematics (with £100 for assistant), | 662 0 0 |
| Practical Astronomy, | 270 0 0 |
| Civil Engineering and Mechanics, | 325 0 0 |
| English Language and Literature, | 400 0 0 |

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2. FACULTY OF DIVINITY.

| | | | |
|---|---|---|---|
| Divinity, | £600 | 0 | 0 |
| Oriental Languages, | 430 | 0 | 0 |
| Ecclesiastical History, | 402 | 15 | 6½ |
| *Divinity and Biblical Criticism, | 436 | 0 | 0 |

3. FACULTY OF LAW.

| | | | |
|---|---|---|---|
| Law, | 540 | 0 | 0 |
| Conveyancing (salary), | 105 | 0 | 0 |

4. FACULTY OF MEDICINE.

| | | | |
|---|---|---|---|
| Medicine, | 410 | 0 | 0 |
| Anatomy (with £200 for class expenses), | 750 | 0 | 0 |
| Natural History, | 300 | 0 | 0 |
| Midwifery, | 230 | 0 | 0 |
| Chemistry (with £200 for assistants and £70 for class expenses), | 620 | 0 | 0 |
| Botany, | 400 | 0 | 0 |
| Materia Medica (with £50 for assistant and £50 for class expenses), | 270 | 0 | 0 |
| Institutes of Medicine, | 310 | 0 | 0 |
| Forensic Medicine (with £35 for class expenses), | 210 | 0 | 0 |

## III. Aberdeen.

| | | | |
|---|---|---|---|
| The Principal, | 599 | 8 | 0 |

1. FACULTY OF ARTS.

| | | | |
|---|---|---|---|
| Greek (with £100 for assistant), | 607 | 19 | 7 |
| Humanity (with £100 for assist.), | 578 | 19 | 7 |
| Logic, | 492 | 19 | 4 |
| Mathematics (with £100 for assistant), | 586 | 19 | 7 |
| Natural Philosophy (with £100 for assistant), | 524 | 19 | 4 |
| Moral Philosophy, | 492 | 19 | 4 |
| Natural History, | 468 | 19 | 4 |

2. FACULTY OF DIVINITY.

| | | | |
|---|---|---|---|
| Systematic Theology, | 566 | 6 | 3 |
| Divinity and Church History, | 486 | 8 | 8 |
| Divinity and Biblical Criticism, | 130 | 0 | 0 |
| Oriental Languages, | 439 | 5 | 4 |

3. FACULTY OF LAW.

| | | | |
|---|---|---|---|
| Law, | 303 | 18 | 9 |

4. FACULTY OF MEDICINE.

| | | | |
|---|---|---|---|
| Institutes of Medicine, | 272 | 0 | 0 |
| Practice of Medicine, | 254 | 0 | 0 |
| Chemistry (with £150 for assists. and £100 for class expenses), | 531 | 18 | 9 |
| Anatomy (with £100 for assist.), | 600 | 0 | 0 |
| Surgery, | 266 | 0 | 0 |
| Materia Medica (with £50 for assistant and £50 for class expenses), | 242 | 0 | 0 |
| Midwifery, | 223 | 0 | 0 |
| Medical Jurisprudence (with £35 for class expenses), | 222 | 0 | 0 |
| Botany, | 377 | 0 | 0 |

## IV. St. Andrews.

1. UNITED COLLEGE.

| | | | |
|---|---|---|---|
| The Principal, | 541 | 14 | 0 |
| Greek, | 509 | 18 | 0 |
| Logic, | 469 | 18 | 0 |
| Moral Philosophy, | £444 | 18 | 0 |
| Natural Philosophy, | 444 | 18 | 0 |
| Humanity, | 509 | 18 | 0 |
| Civil History and Natural History, | 369 | 18 | 0 |
| Mathematics, | 509 | 18 | 0 |
| Medicine, | 319 | 18 | 0 |
| Chemistry, | 330 | 0 | 0 |

2. MARY'S COLLEGE.

| | | | |
|---|---|---|---|
| *The Principal and Primarius Professor of Divinity, | 490 | 0 | 0 |
| Divinity and Biblical Criticism, | 437 | 0 | 0 |
| Ecclesiastical History, | 452 | 1 | 8 |
| Hebrew and Oriental Languages, | 401 | 1 | 8 |

*The Queen's University, Ireland.*—The annual meeting of this University (embracing the three Colleges of Galway, Cork, and Belfast) was held at Dublin in October. The Lord-Lieutenant (Sir R. Peel) delivered an address on the prospects of University Education in Ireland, with special reference to the Queen's Colleges which had originated with his father. Sir Robert has established three scholarships of £40 a year each—one for each college—for the space of ten years. Some days later, a deputation of graduates of the Queen's University waited upon the Lord-Lieutenant, and urged that they should form a portion of the body-corporate of the University. They also expressed their approval of the proposal to found a Queen's College in Dublin.

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IV. THE REVISED CODE.

*Postponement of its Operation.*—The Privy-Council announced in the end of September, by a circular addressed to Inspectors, that the new regulations would not come into operation till 31st March 1862. The whole scheme is thus suspended until it shall have come under the consideration of Parliament.

*Public Opinion on the Code.*—The opposition to the Code has not diminished since its suspension, though the excitement with which it was at first received has somewhat disappeared from the discussions. Meetings of teachers affected by the Code have been held, and continue to be held, in all parts of the country; and these have, with hardly an exception, declared themselves determinedly opposed to the measure. Nowhere, however, has the fundamental principle of the measure been challenged; just as nowhere has the measure been

* A considerable share of these salaries is only prospective, until a vacancy occurs in the Deanery of the Chapel Royal.

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defended in all its details. The Code, therefore, stands in a peculiar position as regards both its friends and its foes: it is not so bad that no one can find any good in it; neither is it so good that no one can find anything objectionable in it. Yet there is one point on which the differences of opinion are well defined; that is the "breach of faith" which the Government is said to have committed with the teachers of the country. This really is the point which ultimately divides the parties that have gathered round the discussion. We cannot hope to present our readers with anything like a full account of the numerous meetings that have been held on the subject. The following enumeration, however, embraces the most important features of the movement:—

The Metropolitan teachers have held several influential meetings, at one of which Mr. Edwin Chadwick strongly condemned the Code. Meetings of elementary and certificated teachers, belonging to the following places, have been held, condemnatory of the Code: — Staffordshire, Northampton, Cornwall, Halifax, Leicestershire, Rutlandshire, Manchester, Worcestershire, Aberdeen, Forfar, Perth, Glasgow, Stirling, Clackmannan, Fife, and Kinross. At the meeting of the Worcester Diocesan Training-College, and again at the Union of Educational Institutes of the same place, objection was taken to the Code by Lord Lyttleton and Sir John Pakington. At the meeting of the Bath and Wells Diocesan College, it was condemned by the Bishop of the Diocese, and by the Bishop of Moray and Ross. The Scottish Episcopal Church Society has addressed a letter to Lord Granville, opposing the Code, and signed by Bishop Terrot. At the meeting of the Commission of the Free Church of Scotland in November, Dr. Candlish and the Earl of Dalhousie objected to the measure (the latter only as to its details). Deputations of certificated teachers, and of lecturers in training-colleges (introduced by Mr. A. Kinnaird, M.P.), have waited on Lord Granville, urgently requesting radical changes in the measure. Of the case of the lecturers we present the following, addressed to us by "A Lecturer," as a fair statement:—

"No one with the slightest knowledge of the Government system of popular education has attempted to deny that the manner in which the New Code deals with the lecturers of training colleges is its least defensible point. And yet it has been announced that the Government have determined to carry that point. These lectureships were instituted by the Privy-Council, and the appointment of the individual lecturers sanctioned by that body, not by any means as a matter of form, but after an examination so severe that more than three-fourths of the men appointed failed to pass it, and obtain the status and salary of lecturer. Still many superior men left excellent permanent situations for these offices, subjected themselves to a long special training, and this severe examination, to fit themselves for a special work in which they, confiding in the good faith of the British Government, expected to pass their lives. And yet these men, against whose competence or performance of duty not a single word has been, or can be uttered, are to be turned adrift at the fiat of the Hon. Mr. Lowe, to attempt to change their profession again, to the ruin of their personal interests. Their crime was faith in the Government, a crime not likely to be ever repeated by them, or any who know their case."

It is worthy of notice, and significant of the fate of the Code in Parliament, that while the objectors to the Code are chiefly the teachers and lecturers affected by it, and those ecclesiastical corporations who are interested in supporting their own schools, most of the public men have given to the measure a general approval, qualified by objections to some of its details. Not to mention Lord Granville, Lord Palmerston (who was lately waited upon by a deputation from the Central Committee of Schoolmasters, headed by Mr. Randall and Mr. Langton), and Mr. Lowe, who, as interested parties, must be left out of the account, we have this view of the matter taken by Mr. Murray Dunlop, M.P.; Mr. Adderly, M.P.; Mr. J. H. Wemyss, M.P.; the Hon. A. Egerton, M.P.; Mr. Ewart, M.P.; the Earl of Dalhousie; the Earl of Camperdown; and Dr. Vaughan, late head-master of Harrow. Mr. E. Baines, M.P., Mr. Miall, M.P., and Mr. A. Black, M.P., see no breach of faith in the measure; but as they are opposed to all Privy-Council grants they regard it only as a natural consequence, as well as a remarkable illustration, of the evils of the entire system. The Education Committee of the Church of Scotland ap-

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proves of the principle of the Code, but suggests alterations in its details. The Scottish Lord Advocate is likely to take advantage of the hostility which the Code has excited against the whole Privy-Council system, for the purpose of proposing a scheme of national education for Scotland.

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V. EDUCATIONAL INTELLIGENCE.

*City of London College.*—An influential meeting, presided over by the Lord Mayor, was held at the Mansion House in October, for the purpose of devising means to establish the Metropolitan Evening Classes for Young Men on a more permanent basis, and in a collegiate form. The Bishop of London spoke in support of the movement. The thoroughly liberal character of the government of the proposed college may be seen from the following extract from the "general principles" of its constitution:—"That the government of the College be vested in a Council, consisting of the President and (*a*) ten of the Vice-Presidents, to be annually elected by the members; (*b*) ten affiliated members, to be annually elected by the members; and (*c*) ten student members, for whom every certificated student shall have a vote."

Already classes are in operation for French, German, Italian, Spanish, Latin, Greek, Hebrew, Divinity, English History, &c. &c. The Foundation Fund has reached upwards of £1300; and the number of students, members, and subscribers amounts to nearly 800.

*National Education in Scotland.*—The Lord Advocate has announced his intention of following up his Burgh and Parochial Schools Act of last Session by a general measure of National Education. It is expected that the great dissatisfaction at present existing with the Privy-Council system will make a judicious and liberal measure generally acceptable.

The Education Committee and the Committee on National Education of the Free Church of Scotland, have jointly issued a series of resolutions on the present crisis in the education question in Scotland. The heads of the resolutions are as follows:—

1. As the Royal Commission did not extend to Scotland, their Report cannot be a safe guide as to what is best for Scotland.

2. The New Code has not been framed with reference to the circumstances of Scotland in an educational point of view.

3. The same is true of the *Present* Code, as well as of the *Revised* Code.

4. Scotland ought to be dealt with separately; Scotland has a system three centuries old, which only needs reform and extension. None of the difficulties which may render a *denominational* preferable to a *national* system in England exist in Scotland.

5 The Parochial and Burgh Schools Act of last Session removed the only difficulty that existed in the way of that reform.

6. It is therefore unreasonable to subject Scotland to the operation of a system which is merely tentative and provisional, liable to continual change, adapted only to a country where there are few, if any, endowed elementary schools, not intended to establish one united system, but to encourage different religious bodies or private parties.

7. What Scotland urgently wants, and is now in a position to receive, is not an aid system, but the further reform and extension of her old parish school system, and in particular the establishment of new endowed schools where they are needed.

*Educational Conference.*—An important meeting of gentlemen opposed to the Government system of education was held in November, in which part was taken by Mr. E. Baines, M.P.; Sir Morton Peto, M.P.; Rev. W. J. Unwin; Rev. O. Stowell; Mr. Edward Miall; Mr. Apsley Pellat; Mr. Samuel Morley, and others. The chief resolution bore, "That in the opinion of this Conference the present Government system of education has been productive of varied and serious evils; that it has led to an expenditure so large, and threatening so uncontrollable an increase, as to alarm every Finance Minister, and even the most pledged official advocates of the system, and to render an early change inevitable." The resolution further objects to the system on account of its centralizing tendency, its unwieldiness, its insufficiency, its demoralizing effect on teachers, its injustice to Nonconformists, and its practical failure.

*Military Drill in Public Schools.*—A meeting was lately held in Edinburgh, under the auspices of Lord Elcho, with

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# In Memoriam.

*Born, August* 26, 1819. *Married, February* 10, 1840.

A mourning people, and a widowed Queen;
A Royal hearth sprinkled with lowly tears;
Science in sackcloth, trembling mid the fears
That quench the hopes of joy that might have been.
Fit eulogy! though silent. Nor, I ween,
Was he prized living as they wail him dead:
Not till the oak is felled can it be seen
How large a shade its bosky splendour spread.—
Loved was he as a Husband, Father, Friend;
A royal Teacher, too, of royal minds,
Chiefly of His to whom of right descend
His father's fame and name, and care to tend
Our lovèd Queen; to guard her, while she finds
Her sorrow healed by HIM, the broken heart who binds.

*Died, December* 14, 1861.

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